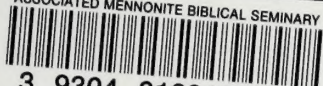


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1251 Virginia Avenue
Harrisonburg, VA 22802
800-245-7894 (USA)

Suite 204, 50 Kent Avenue
Kitchener, ON N2G 3R1
(Canada)

info@MennoMedia.org
www.MennoMedia.org

November 12, 2014

Colleen McFarland,
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Mennonite Church USA
1700 S Main St
Goshen, IN 46526

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Best wishes in this important endeavor!

Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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January 4, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Church life used to be the primary place for our spiritual development. Today more of us are finding "community" in our professions and in our work.

For the sake of the kingdom:

Have we become too professional?

Where once preparation for leadership came down to a slip in a songbook and trust in God, today it sometimes seems we need experience and an education to receive God's call.

The need for professionally trained people is undeniable. We need experts and expert opinions. Professionals, in both our church and society, can help us think about important issues.

by
Jim Smucker

But has the pendulum swung too far?

Between the years 1972 and 1989, the percentage of Mennonites employed in professions, including business careers, has nearly doubled (from 21 percent to 37 percent), according to J. Howard Kauffman and Leo Driedger in *The Mennonite Mosaic*. How is this trend influencing the work of the kingdom?

Where once our preparation for church leadership came down to a slip in a songbook and trust in God, today it sometimes seems we need years of experience and an education to receive God's call.

Could it be that increasing professionalism,

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Dare we admit that today the church is no longer the center of our lives? Instead we spend most of our time and our energy on our jobs and professions.

both in the laity and in our church organizations, is preventing us from answering the call of God? Have we as a church begun to put too much of our faith and hope in our professional leaders and organizations, rather than in God working through individuals?

Professionalism is necessary. But has it gone to excess?

One of the primary tendencies of professionals is to become over-specialized—that is, to be narrowly focused on a particular work. Today this tendency is strengthened by the explosion of information in our society. In a world where knowledge is increasingly becoming the source of power, each of us can only have command over an ever-shrinking portion. Ultimately we know more and more about less and less.

Also, as we become consumed by the demands of our occupations, we have less time for our community—namely, our family and our church. This narrow focus can blind us to the needs of the world around us and ultimately make us less able to fulfill the work of the kingdom. As a result, we often delegate the care and nurture of our people to church and government officials.

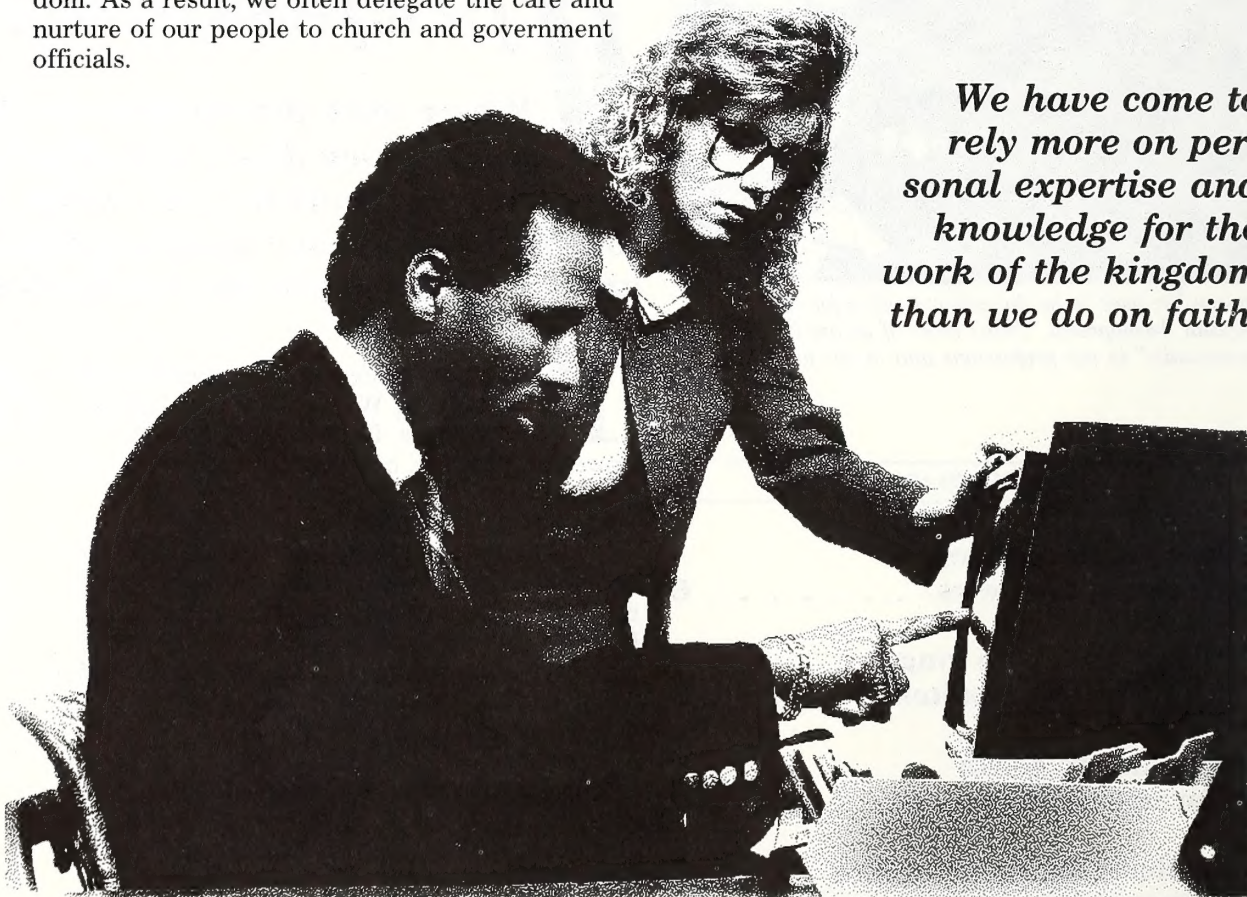
In his letter to the Ephesians, Paul says: “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ. . .” (4:11-12).

What I hear Paul saying is that the real work of transforming the world is with the laity rather than the clergy. Our professionals in the church have been given gifts to use to lead and equip the saints for the work of the ministry. But the question is: *Are we delegating to our church professionals and organizations the ministry itself, rather than the support of the ministry?*

I have observed three paradoxes shaping today's church:

1 *The more professional we become, the less motivation we have to do the work of the kingdom.* Can we admit that for many of us today the church is no longer the center of our lives? As we become more profes-

We have come to rely more on personal expertise and knowledge for the work of the kingdom than we do on faith.



sional the workplace becomes the center. Church life used to be the primary place for our spiritual development. Today we spend the majority of our waking hours and energies on our work. Many of us are finding "community" in our work rather than in the church.

While we may espouse a different belief, it is tough to argue with our priorities. Our time, we say, is valuable. If we feel our time at church is relatively nonproductive, we will go elsewhere for fulfillment.

I wonder, however, if it is really a matter of our time or a question of fulfillment and relevancy. Does the church think so little of its mission that it allows us to be "faithful" members while relegating its work to third or fourth on our list of priorities?

As professionals in the marketplace, we are taught to respond to consumer demand. To be successful in the marketplace is to meet the needs of customers by giving them what they want, not necessarily what we think is good for them. Should the church take a "marketing" approach and respond to the "consumer" demand for less activity and commitment? Or should it take appropriate leadership to redefine what it means to be faithful?

2 Asking the right questions, rather than knowing the answers, leads us to God.

To professionalize is to focus on the answers. To ask too many questions in a professional world is a sign of weakness. This is one of the reasons why our tendency is increasingly to specialize.

Unfortunately, excessive specialization in our churches can create a sense of helplessness for those who don't have the "proper" training and experience. The more professional our church leaders become, the more inadequate those of us in the pews can feel in doing the work of the kingdom. Ultimately, as a church, we begin to rely more and more on personal expertise and knowledge to do the work of the kingdom rather than by faith.

There are numerous examples in the history of our church where people without training and expertise, acting with support of the church and a strong faith in God, have accomplished amazing things for the kingdom.

In the early 1940s, Peter and Alfrieda Dyck—at the ages of 26 and 24—responded to a "tap on the shoulder" to go to a war-torn England and later to Germany. They went with relatively no education and no expertise but with prayerful support of the church. Given a similar situation,

would the church call a young Peter and Alfrieda today?

Institutions and people who have all the answers do not grow. Rather, growth comes by living with the questions. We need to go against our professional instincts and be ready to fail at times as we seek more effective forms of kingdom building. In a sense we need to plan ignorance into our own lives by constantly challenging our own assumptions and continually renewing our relationship and faith in God. For if we have all the answers, what room is there left for God in our lives?

3 If we focus on individual spirituality, the work of the church will get done. If we overemphasize the work, neither will happen.

There is a crisis in our church today. Continually we read in our church papers of the lack of support for the larger church work. While certainly this is a complex issue with many causes, I wonder if we are emphasizing the works at the expense of our salvation?

In business organizations we see the same phenomenon. Successful entrepreneurs tend to become corporations, successful corporations tend to become institutions. Institutions foster bureaucracy which ultimately levels the gifts and competence of its members.

In our attempt as a church to do the work of the kingdom we have created a lot of institutions. How has that changed the face of the church? Have our institutions, in their sincere attempts to further the kingdom, turned inward upon themselves to focus more on the maintenance of the institution rather than the outward orientation of service?

In business we find that if we focus excessively on the bottom line we will never maximize it. Rather, the way to maximize the bottom line is to focus on our customers and employees and the dynamic relationship between them.

Can the same principle be applied in the church? If we focus on the methods, the how, without focusing on individual spirituality, the what, we may never hear the call, let alone answer it. The heart and soul of our works, if it is

Excessive specialization can create a sense of helplessness for the untrained. The more professional our church leaders become, the more inadequate those of us in the pews feel for kingdom work.

We Christians must become as enthusiastic about our relationship with God as we are with our professional careers.

to be truly effective, must be a result of an intense personal spirituality. The danger is that a narrow focus on "works," as opposed to (or at the expense of) personal salvation, could rend the church obsolete.

Is the increasing professionalism, both in the laity and in our church organizations, preventing us from answering the call of God?

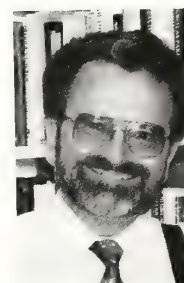
If we answer "yes" or even "maybe" to this question, how then do we turn the tables? Several broad principles may provide some direction for dealing with the excesses of professionalism:

- Consider the implications of Christ's call to a life of servanthood in Luke 22:26. Like Peter and Alfrieda Dyck and many others, we need to develop a willingness to serve, based on an intense trust in God and the Spirit's calling.
- Refocus on our core values as a church and have them drive our professions, not the other way around.
- Go against our professional instincts by planning our own ignorance. Be willing to have some good failures. Put ourselves in positions where we are not an expert and allow God to work through us.
- Step out of the safety of our professionalism and consider being an entrepreneur for God. An entrepreneur, according to Webster, is someone who "organizes, manages, and assumes the risks of an enterprise." We have Christian entrepreneurs in business—how about entrepreneurial Christians? Christians who take risks for God.
- Be simultaneously a generalist and a specialist. Become more skilled at our professions, and at the same time develop broader knowledge and skills in areas totally unrelated to our professions.
- Ask that our church organizations, in the spirit of Ephesians 4, become enablers. Leaders and equippers of us, the laity, rather than the doers of the works.
- And finally, and perhaps most fundamentally, become as enthusiastic with the quality of our relationship with God as we are with our professional careers. Cultivate our personal salvation with the same intensity we cultivate our careers.

Jim Smucker is a partner in a family business in Bird-in-Hand, Pa., where he lives with his wife, Anna, and children Rachel and Jordon. This article was adapted from a sermon he preached in April 1993 at Akron (Pa.) Mennonite Church, where he and his family attend.

***"Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For darkness shall cover the earth . . . but the Lord will arise upon you, and his glory will appear over you."*—Isaiah 60:1-2, NRSV**

Gospel Herald



Editor:
J. Lorne
Peachey



**Assistant
Editor:**
Cathleen
Hockman

Editorial consultants: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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Thank you for the good series on the beatitudes of Jesus. I've particularly watched "Readers Say" closely for responses to the second beatitude, *Mourning Is About Relinquishing a Quest for Control* (Oct. 5).

I believe that Norman Derstine's letter (Nov. 9) correctly interprets the mourning that Jesus spoke of. This is in agreement with Michele Hersberger's conclusion also (Nov. 23).

One dictionary definition of mourn includes "to shed tears of piety; feel deeply adversity, loss, or sins." Ezra 10:1-6 says the people wept bitterly because they had broken faith with God, and Ezra mourned over the faithlessness of the exiles. David records in Psalm 38, "My iniquities . . . weigh like a burden too heavy for me. . . . All day long I go around mourning." And Paul says in 1 Cor. 7, "Godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death."

Certainly Christ, the Messiah, does what Isaiah says: binds up the broken hearted. Blessed are we that mourn.

R. J. Hower
Goshen, Ind.

Sexual Abuse, Patriarchy, and the Gospel of Christ (Aug. 24) is the third *Gospel Herald* article in a year to endorse distinctly feminist sexual politics. These articles have attributed problems ranging from "unhealthy" sexuality to rape of women and abuse of children to the inequality between the sexes. The articles have attempted to vilify men by portraying abuse and rape as paradigmatic of sexual inequality that "patriarchy" has institutionalized.

One theme common to all these articles is the concern to make women equal with men. Only if women become as "powerful" as men will women overcome male oppression and abuse in all its forms. When "patriarchy" is overthrown, all manner of social and sexual dysfunction will cease. To these feminist ends, the writers revise the gospel itself.

Because gender differences are innate, sexual and political empowerment of women will not eliminate those differences. Gender differentiation is caused by hormones that shape the nervous system before birth and affect post-natal behavior as well. Testosterone virilizes the male brain by establishing

gender-specific patterns of neural organization. The practical effect of this is the tendency in males toward aggression and dominance.

The fact that biology predisposes men to dominate does not mean they are better suited to hold positions of power. Because of men's innate tendency to dominance and aggression, however, every society that has ever existed has associated familial and social authority with the male. Exposing mistaken reproductive theories, changing systems for determining descent, and advocating the empowerment of women will not eradicate the tendency of men to dominate.

"Patriarchy" will continue to be inevitable because men will always strive harder to reach the top of any hierarchies they may encounter. While it may be good to encourage women to seek positions of power, they will always be biologically disadvantaged in such pursuit.

Failure to understand these truths has led feminists to take some untenable positions with respect to the church, biblical interpretation, and Christian theology. For example, rather than viewing the predominance of men in church affairs as evidence of their innate predilection to seek power and of women's choice to do otherwise, the feminists see institutional oppression of women. In the name of equality they attempt to discredit "patriarchal" church authority by exposing abuse.

When sexual misconduct is uncovered in the secular counseling professions, the value of therapy is not called into question. Yet feminists expose misconduct by church leaders to discredit both men and the authority of the church they represent by implying that the church condones abuse. By painting the church in a hypocritical light, feminists effectively deny the truth that the church stands for sexual morality based on fidelity and monogamy within the traditional family.

Nowhere are the consequences of ignoring the practical truths of the natural world made clearer than in Philip Osbornes's revisionist theology in *Sexual Abuse*. . . . While orthodox Christianity holds men and women to be equal in sin, Osborne associates sin with maleness in a way previously unknown to the church. Although the virgin birth traditionally expresses the context of divine incarnation, Osborne makes it a

condition to Christ's mission to expiate the sin of maleness.

Osborne's theological revision implies women are less sinful than men, a proposition found nowhere else in the Christian tradition. His feminist Christology is a distortion of the meaning of Christ, salvation, and Christian unity.

The politics of Jesus are intended to infuse the natural social diversities and hierarchies with divine love and regard. In the arena of sexual relations, that is the key to the mutual subordination to which Eph. 5:21-33 calls men and women. Surely our thinkers would better spend their time interpreting the truth of such Scripture than devising interpretations and theologies to suit a new but false humanity.

James S. Lederach
Scottsdale, Pa.

LaVon J. Welty's letter (Dec. 7) came at a strategic time when congregations are forming their budgets for 1994 and trying to meet their giving commitments for 1993.

Thirty years ago our denomination and district conferences urged congregations to adopt a unified budget with annual askings for outreach. We did, but meanwhile church institutions and agencies have gone increasingly to direct solicitation. This tends to frustrate the processes of congregational budgeting. Members are confused about where to give. And they feel guilty when congregational giving for outreach fails to meet the askings.

I do not necessarily oppose direct solicitation. It works and has increased needed support. However, if unified giving is to survive, denominational and conference leaders with their institutions and agencies need to make commensurate adjustments in their askings at the congregational level.

There is also the systemic question. What happens when our institutions and agencies depend more and more on individuals for their support and less and less on the church as a gathering of congregations?

Harold D. Lehman
Harrisonburg, Va.

Gospel Herald welcomes your letters in response to our features and news or about the life of the Mennonite Church. Send them to "Readers Say," Gospel Herald, 616 Walnut Ave., Scottsdale, PA 15683.

Instead of despairing,

Praying the news can change our lives. It can also change the lives of others as we act with wisdom on our prayers.

by June Mears

We are at the beginning of a new year. We can face it with anticipation and hope, longing for a better world for all people in which to live.

And yet what we read in our newspapers and see on television every day is becoming sickly familiar. War, violence, accidents, rapes, murders, disasters, fear, misunderstandings, hate—the list of humanity's failures and sufferings goes on and on.

How do we respond as Christians? Will this year be like the last for us: disquieting, somewhat hopeless, perhaps at best discouraging. What can we do about all these distressing things that continue to happen around us?

We could begin by praying the news. It's an idea I picked up a year ago at a conference on contemplative prayer. I became captivated by the idea and tried it out during my local congregation's prayer time. I discovered it can make a difference not only in my world but also in how I approach that world.

At first thought, praying the news can imply a quick prayer after reading the newspaper or listening to the evening news. But it's more than that. It involves what we Anabaptists believe spirituality: that it involves both action and contemplation. We cannot effectively act without

prayer, nor can we effectively pray without acting.

To pray about the events occurring in our world, we must believe that God does listen and does respond to our prayers on behalf of others. There are three requirements to pray the news effectively: faith, stamina, involvement.

Faith. The writer of Hebrews tells us: "Now faith is the assurance of things hoped for, the conviction of things not seen." The mystery and confounding aspect of prayer is that we can't measure its effectiveness. We don't know when we have prayed for something or someone, and it happened as we had prayed, that it's a direct result of our prayers. Frankly, we know too much of how both the physical and psychological worlds operate, and we tend to explain away results rather than believe in answered prayer.

For example, I lived in Los Angeles during the two trials of the police officers who beat Rodney King. During the first trial I didn't pray at all for the legal process, for the jury, for the witnesses, for the truth to be told and not distorted. The result of that verdict: my city was gripped by fear and anger and hostility for more than three days.

During the second trial, I prayed diligently. I know churches throughout the city were also praying for justice and peace. The result of this verdict: peace and—depending on who you talk with—justice.

We can explain away the difference. The second judge was wise to have the verdicts read on Saturday at 7:00 a.m., the city officials were prepared, and on and on. Or we can believe that God—in response to our prayers—gave the judge wisdom and enabled the city officials to be prepared. At some point we *choose* to believe that God is listening and moving on behalf of the prayers of us who are God's children.

Stamina. We pray for the world because God has called us to pray. Paul encourages us in Thessalonians to "pray without ceasing"—to pray diligently. Paul understood how easy it is to give up praying because we don't often see measurable results. Or something good may happen and we think we can stop praying about it. We need to continue praying. We still need to pray for Los Angeles—relations between racial groups remain strained or chillingly polite.

To pray about the events of our world, we must believe that God does listen and does respond to our prayers. It requires faith, stamina, involvement.

try praying the news

Diligent, unceasing prayer is work. It takes concentration. It requires stamina made strong by faith. If all we can do is pray for five minutes, we must pray those five minutes. But we must also strive to increase the "prayer muscle" by working up to ten minutes a day.

Involvement. To truly pray effectively requires involvement. A basic level of involvement is the news media. If while watching the news we hear of a murder, we can pray for the victim's family, for the surrounding community, for the investigation, for the perpetrator. We can pray about the fear the victim's family will experience, the anguish in imagining final moments, the rage against the murderer.

But we must not stop there. We must go on to pray for a government. Pray God's goodness into that system. I sometimes pray God into a system by using the image of someone breathing into another while trying to resuscitate that person. Breathe God into government systems.

At some point we choose to believe that God is listening and moving on behalf of the prayers of God's children.

If there is a bill to be decided, pray for the committee, pray for the committee staff, pray for the lobbyists, pray for the family of the government officials. Pray for wisdom and for eyes that see and ears that hear for those government employees.

If necessary we must take our engagement to a next step: write or fax the official and invite others to do so too.

We can use some of our knowledge of the physical and psychological realism in our prayers. Pray for the rape survivors in the Serbia-Croatia-Bosnia war. We know enough about the consequences of rape to be able to pray for these women. While we don't know them by name, God does—their names are writ-

ten in the palm of God's hand. We also can pray for the healing of the souls of the children conceived from this violence. We can pray (breathe) God into these wounded souls.

I like to use Pavlov's psychological discovery in my prayers. Lately I have prayed this kind of prayer for the leaders of Haiti's de facto government: whenever the lust of power sweeps over them, I ask that God will put either a bad taste in their mouths or that an overwhelming nausea may seize them. My hope is that they will equate power with physical illness. Will it work? I am called to pray regardless of the results.

I also need to see and observe firsthand to pray effectively. This is the third level of involvement. This might be volunteering to work as a mediator, at a shelter, for a crisis hotline—the possibilities are limitless. Or it may mean visiting another country. This past spring I visited Haiti with Christian Peacemaker Teams. Hearing the stories and seeing the faces has lead me to both action and prayer on behalf of Haiti.

At a large church in Los Angeles, the women's prayer and Bible study group is divided into subgroups, with each assigned a "prayer quadrant" of the city. Once a quarter these women drive the route of their quadrant, taking notes on what they see. They also visit the council person for the area as well as any ministries or churches within that area. For some of these suburban women, it's the first time they have visited inter-city neighborhoods.

After each visit, continuing for the next several weeks, the women pray for the quadrant, using the information they gathered. Not only have their prayers become more effective, but their own lives have changed as well.

Praying the news can change our lives as we learn to act in tandem with our prayers. And praying the news can change the lives of others as we act with wisdom and insight as a result of our prayers.

June Mears is currently a student at Associated Mennonite Biblical Seminary, Elkhart, Ind. She is a member of the Mennonite Publication Board. Prior to becoming an AMBS student, June was a member of the leadership team at Pasadena (Calif.) Mennonite Church.

The day money no longer matters for Mennonites

It will be a revolution of tremendous proportions, unleashing the power of God and the joy of the Holy Spirit.

by Nancy Brubaker

I have a dream for the Mennonite Church. It incorporates some of the things that seem important in my life now and goes something like this:

The year 1997, when Mennonite World Conference convenes, has been declared the Year of Jubilee! Mennonites all over the world have decided to cancel all debts and to put their money together, dividing it up so that members everywhere will have what they need to live.

Mennonites in the U.S. have sold their church buildings and begun to meet in homes, parking lots, and under trees. Some of the money has been used to wipe out malaria and ensure that all children in the world receive childhood immunizations. Some they have invested in Pax World Fund.

Churches in each country have gotten together and developed plans for their country: to teach all people how to read and write, to ensure that everyone can make a living, and to pray for the Holy Spirit to guide them in sharing God's love with their neighbors.

Mennonites from the so-called third world have sent voluntary service workers to the U.S., Canada, and other wealthy nations. Here they are teaching their sisters and brothers how to travel without needing cars and airplanes, how to cook nutritious foods, and how to have fun without spending money. These missionaries are also teaching wealthy Mennonites how to support and encourage each other to a deeper faith in Jesus. As a result North American Mennonites have drastically reduced their incomes and have moved in together in sharing, contemplative, active community households.

The U.S. government has sent Internal Revenue Service investigators to find out why so many people no longer owe any military taxes. The Mennonites explain to the IRS about the fund they have created with the money they are saving by living more simply. This money, they say, is to be used, not to defend the United

States against other nations, but to defend Mother Earth against human beings. Already the money is being used to save endangered species of whales, to educate people on the dangers of plastic, and to teach Christians how to put on more sweaters when it is cold.

Children in Mennonite schools are learning bread-baking and are begging their parents to plant trees with them. Families everywhere are eating meals together. They are planting churches they can walk to. Menno Bus and Bicycle Lines is fast becoming the most popular way to travel long distances.

Western Mennonites have become so free of the weight of their former possessions that their souls are expanding at an enormous rate; their spirits are soaring! Compassion, peacemaking, and joy are epidemic among them. The Holy Spirit cannot be stifled but is breaking through even such institutions as racism, class distinction, and patriarchy.

People of every kind, color, ethnic background, and religion are experiencing similar happenings. Muslims and Christians are seen hugging on the streets. The homeless, homosexuals, and criminals have been embraced by the outpouring of compassion. Children everywhere are valued and treated with love and respect.

Women and people of color no longer need to struggle for dignity. At the same time, European-American Mennonite men, long the victims of their own oppression, are being set free. They are learning how to cry, how to pick wild flowers, and how to swing on swings. Mennonites everywhere are so radiant with the spirit of God that unchurched people are flocking to their house church fellowships, eager to share in the life of Christ.

Conference disciplines have been renamed "Ways to Contemplate the Beauty of God." In the list Mennonites are encouraged to be careful not to spend *all* their time in prayer and Bible study but to remember to cook supper and play ball with the children!

In short, the world has seen a revolution of tremendous proportions! The creative power of God, the compassion and joy of the Holy Spirit, and the unconditional love of Jesus are pouring out upon people everywhere.

Nancy Brubaker, Lancaster, Pa., works part-time in the Latin America and Caribbean Department of Mennonite Central Committee. She, her husband, Dean, and four children attend Covenant Mennonite Church.

Immigrant Aussiedler to settle on former Russian military base

Akron, Pa. (MCC)—Apartments that once housed Russian military personnel in former East Germany will now be home to immigrant Aussiedler, persons of German descent who have left the former Soviet Union.

In the next few years as many as 1,000 Aussiedler of Mennonite background will settle in a corner of what used to be a 50,880-acre Russian military zone—including an airport for military helicopters and fighter jets—located some 43 miles south of Berlin.

German government officials gave their final stamp of approval to the project on Dec. 15. The project was proposed by the Mennonitische Umsiedlerbetreuung, a Mennonite organization that assists Aussiedler.

Mennonite Central Committee (MCC) currently has six personnel working with the Mennonitische Umsiedlerbetreuung: a married couple in former West Germany and four adults in former East Germany.

MCC workers welcome arriving Aussiedler and help orient them to their new setting.

"Simply being present and answering basic questions about life in Germany is important. Many Aussiedler also need guidance in finding their way through all the paperwork required by the German government," relate MCC workers Karl and Kathy Koop. They are members of First Mennonite Church in Vineland, Ont.

"Some, especially those who have left family behind, need a great deal of emotional support and hours of encouragement. Others are dealing with alcohol or drug addictions and need help finding alternative ways of coping with life's new challenges."

The Koops say that after 70 years of living under communism, Mennonite Aussiedler have "virtually no knowledge of their own history or Christian tradition."

"Unlike the Aussiedler who left the

Soviet Union years ago, most now are not preoccupied with questions concerning women's head-coverings or the importance of standing while praying. Their questions are much more fundamental and basic: Does God exist? Who is Jesus? What does it mean to belong to a church?" the Koops relate.

The couple and other workers have been involved since October in planning weekly church services in Niedergoersdorf—the name of the new settlement. Some Aussiedler families have been living in temporary housing near the former military base.

The Koops ponder what the future holds for Aussiedler of Mennonite heritage in East Germany: "Will integration into German society be difficult? Will they find jobs in a region where unemployment is as high as 15 to 17 percent? Will they become established in Mennonite faith communities?"

Government water project displaces rural Lesotho villagers

Khohlontso, Lesotho (MCC)—A mammoth 30-year, \$3 billion plan to divert Lesotho's rivers to industrial areas of Johannesburg, South Africa, is beginning to have severe social and economic consequences for people in Lesotho's rural highlands where a series of dams and tunnels are currently under construction, according to Mennonite Central Committee (MCC) worker Scott Coverdale.

Coverdale and two Basotho staff work under the direction of the Church Highlands Action Committee, a group of pastors and community leaders, to monitor the project's effects and advocate for displaced people.

The water project has some benefits for Lesotho, such as new roads, better access to health facilities, several thousand new jobs, and eventually water royalty payments. However, Coverdale says the project is disrupting life for many people in Lesotho's poor mountain areas.

Recently Coverdale and a colleague visited a region where a proposed dam will flood seven villages. About 1,400 families will lose land that some have farmed for generations. The government has promised food, but not land, for those displaced. Mountainous Lesotho has little available arable land.

"How can they compensate us with cornmeal for our land? We were not just getting corn. We also raised vegetables and crops to sell to pay school fees and medical expenses," one woman said.



Children dance and neighbors chat in a Lesotho village. A multi-billion dollar water project is displacing people and disrupting life in Lesotho's highlands.

A village elder said, "In this place we live and have the graves of our parents, grandparents, and great-grandparents. We Basotho relate to our past. The government just pushes us around and says 'go to such and such a place.' They are not consulting us or asking for our suggestions."

"The government says they will feed us for 15 years. I am old, and maybe 15 years is enough for me. But what about my children?" he asked.

Coverdale, his wife, Alene, and young son live near the first 180-meter dam currently under construction. The pastor of their local church deplors the social ills brought by the influx of engineers, construction workers, and other foreign-

ers to this once-isolated region. Prostitution, alcohol abuse, and violence are completely changing the community, he says.

To build understanding between the outsiders and local people, the Coverdales have introduced some project engineers and administrators to their neighbors. They also arranged for the project's expatriate children to spend several days herding animals in the mountains with local children.

"It's a daunting task, both for rural communities and a fairly powerless MCC volunteer, to monitor and criticize a \$3 billion project with lots of momentum and vested interests. May God grant us wisdom and a sense of true justice," Coverdale says.

International ministries riding a changing tide, leaders observe

Techy, Ill. (Meetinghouse)—They met to deal with the “sea change” sweeping the church and its structures and to explore a new basis for Mennonite and Brethren in Christ international ministry into the 21st century.

The theologians, like tug boats, moved against the tides of either maintaining institutional status quo or wholeheartedly endorsing the increasing localism of the church.

The mission and service administrators, experienced and dedicated captains of longstandingly-seaworthy vessels, continued to make adjustments in their operations even as they stretched their vision to welcome congregational initiatives in global ministry.

The new sailors, moored mainly in con-

gregations but also in conferences and institutions, told of finding exciting new ports of call and partnerships for ministry.

All these participants, some 90 total, grappled with the changes facing the church and its global mission during the annual meeting of the Council of International Ministries (CIM) near Chicago, Ill., Dec. 12-16.

“The changes facing the church represent a tsunami, a 30-foot tidal wave,” said theologian John E. Toews, Fresno, Calif.

“I suspect that the shift [in the way the church lives and works] means that the era of Mennonite institutional and bureaucracy building is over.”

While Toews, professor of New Testament at Mennonite Brethren Biblical Seminary, is not optimistic about the

long-term future of many current Mennonite structures and organizations, “I am optimistic about the future of the church,” he said.

“The current sea change is an opportunity for transformational change,” Toews said.

In his address, Rodney J. Sawatsky, president of Conrad Grebel College in Waterloo, Ont., agreed.

“We are again in a time of structural transition not unlike a century ago,” he said. “The church as the confessing, baptizing, communing, discipling community of faith will remain. This is the essential church. That which serves this essential church and therefore comes and goes with the times is derivative and not essential. It can disappear and the church will survive intact.”

Toews’ and Sawatsky’s presentations were followed by four more papers, a panel, table group discussion, whole group discussion, committee meetings, and worship. By the end a few heads were swimming.

Findings. Four pages of findings at the meeting’s end included the following:

- “Mennonite/BIC ecclesiology requires serious reexamination based on fresh understandings from the Bible, historical developments, and the weakness of an existing ecclesiology so exclusively local and congregational in an age of the global church.”

- Congregations are calling “for direct involvement in mission and service activity locally and globally. Many members, especially young people, want hands on experiences without the mediation of representative servants of the church.”

- “Church agencies might want to rethink their self understanding by moving from being primarily program initiators to also being responders. First to the invitation and call of overseas churches to partner with them. Secondly to facilitate the connecting of congregations ... with congregations in other regions ... for fellowship, joint mission, and service.”

- Among “next steps” for church agencies was the suggestion that they “join together in creating a nerve center to develop educational and ‘how to’ materials and a databank to facilitate grassroots exchange opportunities.”

The Findings Committee also urged planners to invite a representation from the global church “to join our discussion to critique the changes proposed in this document.”

—John Bender

Bangladeshi craft workers pool money to buy trees

Saidpur, Bangladesh (MCC)—Two trees for each employee’s yard. Workers at Saidpur Enterprises, a Mennonite Central Committee (MCC) initiated-job creation project here, used money from their group welfare fund to achieve this goal.

Saidpur Enterprises consists of some 175 people, mostly women, who screen print cards, stitch jute tote bags, and craft other items for sale locally and internationally. Since 1991 the business has been independent from MCC, but workers continue saving a percentage of their profits,

a practice MCC encouraged. As a group they periodically decide how to use these savings to benefit all employees.

This year the group decided to purchase mango, guava, papaya and other trees. Trees serve as an investment—the fruit can be eaten; in an emergency trees can be cut and sold; during Bangladesh’s many floods trees help anchor the soil.

Last year Saidpur Enterprise workers used the group fund to purchase eye glasses for 68 members with poor vision and for vitamins for the entire group.



Mohammed Ghayassuddin, manager of Saidpur Enterprises, and two craftswomen plant a fruit tree purchased with group funds. Each employee received two trees.

Mexican Mennonites celebrate 10 years of work with refugees



Memories of assisting Central American refugees were shared at a celebration at the La Prensa Mennonite Church in Mexico City. Here, a young mother recalls her involvement with a 7-year-old child traumatized by war in her home country.

Mexico City (MCC)—“It wasn’t just a quick thing; we had to keep helping. I remember a 7-year-old child who couldn’t speak well because of the trauma she had experienced, but she got much better during her time here.”

This testimony was among memories shared at a Dec. 1 celebration marking 10 years of a Mennonite church’s assistance to Central American refugees here. Mennonite Central Committee (MCC) has supported the church’s work for many years.

The La Prensa Mennonite Church began helping refugees in July 1983; they housed and fed hundreds, and helped some complete paperwork for admission into Canada.

When the couple who directed the program and pastored the church left Mexico in 1990, church member Eduardo “Lalo” Rodríguez administered a smaller refugee assistance program.

By 1991, fewer refugees were arriving in Mexico City due to a tightened border with Guatemala. Rodríguez refocused his work on the some 50,000 Guatemalan refugees in southern Mexico.

In January 1993, Rodríguez was one of

a 70-member international contingent accompanying a 78-bus caravan of Guatemalan refugees returning to their homeland.

Although some refugees are planning additional repatriations, Guatemala remains politically unstable and some of those who earlier repatriated have since returned to Mexico.

“Church members referred to Psalm 146:9—‘The Lord watches over the alien’—in recalling the work, and several spoke of the blessings they had received through encounters with the refugees,” says Linda Shelly, MCC secretary for Latin America, who attended the celebration.

“I was encouraged to hear some participants say that their involvement with refugees helped them see the needs in their own community and instilled in them a desire to help meet those needs,” Shelly says.

Currently several of the Mexican Mennonite churches here are beginning local projects, including tutoring, teaching English and assisting people in getting eye glasses. Church volunteers are working with these projects and MCC workers Diana and Martin Shupack provide support.

Church growing amidst continuing violence in South Africa

Salunga, Pa. (EMM)—Amidst the violence in South Africa, Dorcas and Graham Cyster have watched the Mennonite church grow to some 300 members. The Cysters are founders of a ministry in Cape Town known as the Broken Wall Community, an interracial residence that is committed to working at peace and reconciliation in the country.

Graham Cyster, a South African, is also overseer of the Grace Community Church, a cluster of Mennonite churches in South Africa which has requested membership in Mennonite World Conference. Dorcas Cyster is a former member of the Seventh Street Mennonite Church in Reading, Pa.

In a meeting with Eastern Mennonite Missions’ executive committee here Dec. 1, the Cysters expressed some fear along with signs of hope for reconciliation.

“Many people are leaving the country,” Graham said, “and those who stay are riveted by fear. We must live each day going into a situation totally vulnerable and dependent on God’s grace.”

He noted the violence climaxed after the assassination of Chris Hani, one of South Africa’s prominent black political

leaders. At that time the Grace Community churches broke into cell groups and appointed leaders from each area to carry on the work of the church until the situation improved.

The Cysters detect a genuine desire by many in the country to figure out how to live together. “We see the next year as a time to refocus on developing more fully the ministry of reconciliation.”

In November 1989 the couple helped establish the Broken Wall Community as one way to cross the lines of segregation. They say the project has given credibility to the public ministry of reconciliation, as it models not only theory but teaching which comes out of daily life experiences.

The Grace Community Church is also in keeping with the Cysters’ commitment to reconciliation. “This strange sight, white and black people together outside a shack in the townships, leaves people gaping with open mouths,” Dorcas said.

“We are small in number, but we do believe we have something to offer,” she noted. “That is a truly nonracial church where young and old, rich and poor, black and white all can have a voice; a church developed by the grassroots people which

makes sense in their daily lives, coming out of the darkness and into the new South Africa.”

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G O S H E N

• **A puzzling place to be.** What's a six-letter word for a Mennonite campus in Indiana? G.O.S.H.E.N., according to the *New York Times*. The newspaper, as well known for its difficult crossword puzzle as its coverage of national and world events, included this spot in Indiana as 44 across in the Sept. 22 edition.—*Goshen College Bulletin*

• **Two more teams to Haiti.** Christian Peacemaker Teams plans to send two teams to Haiti in coming months; participants will help monitor the human rights situation there. French-speaking people are being recruited for the Feb. 1-15 team, coordinated by John Docherty of Montreal. English speakers are needed for the March 31-April 10 trip. Information is available from CPT at 312 455-1199.



Missionaries honored. *Salunga, Pa. (EMM)*—Six long-term Eastern Mennonite Missions overseas workers were recognized at a banquet in their honor Nov. 26. Glen and Elizabeth Good (left couple) served 39 years in France. Amzie and Fanny Ellen Yoder (center) served 32 years in Honduras and Guatemala. Mary Harnish Hess (right) served 33 years and Mahlon Hess served 23 years in Tanzania.

• **Nursing dept. wins grant.** The Helene Fuld Health Trust recently awarded the Hesston (Kan.) College nursing department a \$10,000 (U.S.) grant. The department will purchase interactive video and corresponding educational software to supplement students' clinical experi-

ences. Interactive video systems offer students hands-on learning without the risk of real life and death situations. Students learn by doing and see the consequences of their correct and incorrect responses.

• **New appointments:**

Melvin Goering, chief executive officer, Prairie View, Newton, Kan. He has served as Prairie View's director of development since June 1992.

• **Coming events:**

Masterclass and recital by the American Boychoir from Princeton, N.J., Eastern Mennonite College & Seminary, Harrisonburg, Va., Jan. 25. To register, call Sharon Miller at 703 432-4220. Information also available from Julia J. White at 703 433-1563.

CPS reunion, Bay Shore Mennonite Church, Sarasota, Fla., Feb. 7. A potluck meal will be served.

"Ministering to Brokenness," a conference on restorative justice, Camp Amigo, Sturgis, Mich., March 11-13. Howard Zehr will be the plenary speaker. Information available from the camp at 616 651-2811.

Conference on congregational hospitality to persons with disabling conditions, Forest Hills Mennonite Church, Leola, Pa., April 23. Enos D. Martin will be the keynote speaker. Workshop topics include: planning inclusive worship experiences, congregational responses to catastrophic accidents, and "The ABCs of Chronic Mental Illness." Information available from Alonna Gautsche Sprunger or Lynn Roth at Mennonite Central Committee (phone 717 859-3889).

"Lament, Healing, and Hope," a conference on sexual abuse, Breslau (Ont.) Mennonite Church, April 29-30. Carolyn Holderread Heggen will be the keynote speaker. Events include worship, music, drama, and some 15 workshops. Information available from Esther Epp-Tiessen, MCC Ontario, 50 Kent Ave., Kitchener, ON N2G 3R1; phone 519 745-8458.

• **New resources:**

MCC Feeds Hungry People, a 38-minute video, shows how Mennonite Central Committee works to alleviate the causes of hunger worldwide. Available for free loan from 204 261-6381 (Canada) or 717 859-1151 (U.S.).

"Partners in India," a 15-minute video from Mennonite Central Committee, relates stories of three MCC partner groups in India who have a vision for improving their communities. Available for free loan from 204 261-6381 (Canada) or 717 859-1151 (U.S.).

• **New books:**

But Why Don't We Go to War? by Susan Mark Landis is designed to help upper elementary children and their parents understand Jesus' path to peace and take the next steps on it. Includes biblical dramas and stories about peacemakers. Available from Herald Press, 800 245-7894.

Live It Up! by Tom Sine suggests ways "How to Create a Life You Can Love." Sine analyzes the dead-ends in which North American culture has trapped its members and offers ways they can break out. Through such people, God can change the world. Available from Herald Press, 800 245-7894.

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Correction

Because of an electronic data transmission error, the names of three Argentine ethnic groups were misspelled in the news story, "Pilagá New Testament translation completed," in the Dec. 7 issue. The correct spellings are: Pilagá, Mocoví, and Wichí. Our apologies to these groups and the writers of the story, Willis and Byrdalene Horst.—Editor

A Pattern for Living by A. Don Augsburg offers reflections on the Sermon on the Mount. Available from Bahia Vista Mennonite Church, 4041 Bahia Vista St., Sarasota, FL 34232.

When Your Child Is 6 to 12 by John M. Drescher addresses the particular joys and challenges of this stage in a child's life. Available from Good Books, 717 768-7171.

• Job openings:

Children/youth program coordinator, Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Part-time, year-round position begins May 1. Options available for full-time employment. Main responsibilities include: plan, direct, and promote youth camp and family camp activities, supervise and train summer staff, assist the Laurelville program director. Educational and/or work experience required. Application deadline: Feb. 20. Contact Terry Burkhalter, LMCC, Rt. 5 Box 145, Mt. Pleasant, PA 15666; phone 800 839-1021.

English teacher, Bluffton (Ohio) College. Individual will teach writing and literature (world literature desirable). Position begins fall 1994. Ph.D. preferred, masters considered. Screening begins Feb. 15. Contact William J. Hawk, Vice President and Dean of Academic Affairs, Bluffton College, 280 West College Ave., Bluffton, OH 45817; phone 419 358-3317.

Graphic designer, Mennonite Publishing House, Scottdale, Pa. Applicant must be a competent user of Quark XPress and have a working knowledge of a drawing package such as CorelDRAW or Adobe Illustrator. Contact Nelson Waybill, MPH, 616 Walnut Ave., Scottdale, PA 15683; phone 412 887-8500.

• Change of address:

Cornerstone Mennonite Fellowship from Broadway, Va., to 901 Parkwood Dr., Harrisonburg, VA 22801.

Southwest Conference and the Council of Anabaptists in Los Angeles from Pasadena, Calif., to 11821 Old River School Rd., Downey, CA 90241; phone 310 927-7088.

NEW MEMBERS

Clinton Frame, Goshen, Ind.: Rachel Mast.

First, Iowa City, Iowa: Aaron Bontrager, Larissa Enns, Matthew Miller, Stephanie Miller, and Leah Reschly.

Kidron, Ohio: Virgil Snyder.

Lowville, N.Y.: Paul and Lisa Schamback.

Mountain View, Hickory, N.C.: Janelle Miller and Stephanie Miller.

Ridgeway, Harrisonburg, Va.: Tim Knupp.

Souderton, Pa.: Ann Watson.

Towamencin, Kulpsville, Pa.: Jamie Fly, Jared Fly, Jeremy Fly, Tamara Greaser, Kimberly Landes, Michael Metzler, Kristin Young, Elizabeth Seiler, Ver-nell Seiler, and William Seiler.

BIRTHS

Arbaugh, Joseph and Sharon Keeler, Stuarts Draft, Va., Jonathan Richard (third child), Nov. 19.

Bontreger, Mike and Nancy Grenert, Elkhart, Ind., Kody Levi (second child), Nov. 26.

Coil, David and Lynette Troyer, New Paris, Ind., Bria Noelle (first child), Dec. 1.

Hankins, Scott and Dawn Gerber, Charlevoix, Mich., Allison Renee (first child), Nov. 29.

Hofstetter, Ray and Jerelyn Shellenberger, Dalton, Ohio, Savannah Joy (second child), Dec. 7.

Leatherman, Galen and Nancy Herstine, Ottsville, Pa., Kelli Herstine (first child), Nov. 5.

Leatherman, Steve and Wendy Repsher, Perkaspie, Pa., Nathan Scott (first child), Nov. 12.

Leis, Paul Dale and Marilyn Jane Martin, Elmwood, Ont., Kristin Emily (second child), Dec. 10.

Mayer, C. J. and Jill Stauffer, Sarasota, Fla., Logan Michael (fourth child), Dec. 1.

Nafziger, James and Susan Lichty, Milverton, Ont., Joel James (first child), Dec. 13.

Nofziger, Greg and Jodi, Wauseon, Ohio, Kaitlin Raye (second child), Dec. 8.

Nussbaum, Keith and Cindy Gable, Orrville, Ohio, Rachel Ann (fourth child), Nov. 17.

Rittenhouse, Eric and Cathy Ernst, Spring Grove, Pa., (twins) Gabrielle Marie and Jessica Anne (first and second children), Dec. 9.

Santos, Edwin and Gwen Metzler, Bedford, Pa., Michael Luis (first child), Dec. 5.

Sauder, Vern and Michele Amstutz, Gaithersburg, Md., Kyle David (first child), Nov. 22.

Schooley, Chris and Joan Ruby, Kitchener, Ont., Stephen Andrew (second child), Nov. 27.

Schrock, Jay and Amy Gingerich, Goshen, Ind., Jessica Elizabeth (first child), Nov. 28.

Short, Randy and Deb Grieser, West Unity, Ohio, Jonathon David (fifth child), Dec. 5.

Sweeney, Paul and Christina Hedrick, Line Lexington, Pa., Jemma Elizabeth Hedrick (first child), Dec. 7.

Troyer, Jon and Kelly Miller, Middlebury, Ind., Jacob Ray (third child), Nov. 22.

Wismer, Glenn and Glenda Rice, Perkaspie, Pa., Jacob Glen (second child), Nov. 2.

Yoder, Terrence and Kendra Mathias, Belleville, Pa., Caleb Kenneth (first child), Dec. 2.

Yoder, Randy and Susan, Winesburg, Ohio, Eva Marie (second child), Nov. 14.

Yoder, Kyle and Nancy Burkhardt, Elkhart, Ind., Jeffrey Kyle (first child), Nov. 29.

MARRIAGES

Eveler-Graber: Mark Eveler, Middlebury, Ind., and Tonya Graber, Goshen, Ind. (First), Dec. 4, by Ron Adams.

Mellinger-Newcomer: Randy Mellinger, LaGrange, Ind. (Lutheran), and Janine Newcomer, LaGrange, Ind. (Shore), Dec. 4, by Barry Loop.

Miller-Swartzendruber: Brent Miller, Chicago, Ill., and Marcella Swartzendruber, Chicago, Ill. (Forest Hills), Oct. 23, by J. Lester Graybill.

Short-Goodwin: Kent E. Short, Johannesburg, South Africa (Lockport), and Joy Goodwin (Presbyterian), Pietersburg, South Africa, Oct. 9, by Carl Morris-Ashton.

Tadeo-Zook: Kenneth Tadeo, Philadelphia, Pa. (Chestnut Ridge), and Dawn Zook, Middlebury, Ind. (New Life Christian Center), Nov. 27, by Robert Bryant.



Quartet reunites. *Hickory, N.C.*—B. Charles Hostetter introduces members of the Crusaders Quartet—(left to right) Aaron King, Eugene Souder, Paul Swarr, and Roy Kreider—in a recent reunion tour of five North Carolina churches. The five men first traveled together on evangelistic campaigns and in ministry to churches in the late 1940s. All five have devoted their lives to missions, serving in countries including Nigeria, Cuba, Mexico, Israel, Trinidad, Jamaica, and the United States. The quartet's latest tour took them to Asheville, Hickory, and Durham in a 24-hour period.

—Joyce Moyer Hostetter

DEATHS

Brenneman, Amelia Schrock, 93, Accident, Md. Born: Nov. 4, 1900, Accident, Md., to Jonas and Catherine Kemp Schrock. Died: Dec. 13, 1993, Accident, Md. Survivors—children: Rhoda Miller, Olive Puffinburg, Ruth Headings, Alvin, Allen, Miriam, Arlene Zook, Lois, Elmer, Ernest, Jr.; 51 grandchildren, 105 great-grandchildren, 18 great-great-grandchildren. Predeceased by: Ernest Ray Brenneman (husband), Leona Beitzel and Alice (daughters), and Bud, Sam, and Carl (sons). Funeral and burial: Dec. 16, Glade Mennonite Church, by Elvin Holsopple and Alan Kauffman.

Graybill, Rebecca Histand, 90, Sellersville, Pa. Born: June 30, 1903, Doylestown, Pa., to Samuel and Susie Landis Histand. Died: Dec. 9, 1993, Sellersville, Pa. Survivors—children: Leon, Betty Lou Myers, Carol Toll; brothers and sisters: David, Wil-

liam, James, Elizabeth Gross, Mary Alderfer, Ruth Mosemann; 10 grandchildren, 11 great-grandchildren. Predeceased by: J. Silas Graybill (husband). Funeral and burial: Dec. 13, Doylestown Mennonite Church, by Duane Bishop.

Heatwole, Dewitt, 66. Born: July 14, 1927, Bridgewater, Va., to Joseph D. and Fannie Shank Heatwole. Died: Dec. 12, 1993, Harrisonburg, Va., of cancer. Survivors—wife: Kathryn Suter Heatwole; children: Leo, Eldon, Lois Gray, Mary K.; brothers and sisters: Dwight, Chester, Charles, John, Roy, Harold, Ruth, Mary Ethel, Esther Shank, Carolyn Reed, Elizabeth Yoder; 4 grandchildren. Memorial service: Dec. 14, Weavers Mennonite Church, by Nate Yoder and Roman Miller. Burial: Dayton Mennonite Church Cemetery.

He was ordained March 27, 1955, at Weavers Mennonite Church where he served. He also served Peake and Zion Hill congregations.

Hershey, Jennifer "Jenna" P., 24, Parkesburg, Pa. Born: Jan. 3, 1969, Lancaster, Pa., to Noah L. III and Parmalle Crotts Hershey. Died: Nov. 26, 1993, Philadelphia, Pa., of cancer. Survivors—husband: Doug Miller; brother and sister: Evan Ross, Jessica. Funeral: Dec. 1, Parkesburg Mennonite Church, by Robert Shreiner (uncle), David L. Gehman, and Joyce Wyse. Burial: Paradise Mennonite Church Cemetery.

Leatherman, Ralph D., 56, Ottsville, Pa. Born: Jan. 2, 1937, to John G. and Mary Derstine Leatherman. Died: Oct. 27, 1993, Ottsville, Pa., of lung cancer. Survivors—wife: Mary H. Landes Leatherman; children: Janet D. Ruster, Julie L., Gerald L., R. Galen, Randy S., Ronald B.; brothers and sisters: Howard, Wilson, Richard, Earl, Margaret Myers, Reda Litzenberger, Marie Hange, Della Gross; 6 grandchildren. Funeral and burial: Oct. 30, Deep Run East Mennonite Church, by Timothy Weaver and Arnold C. Roth.

Martin, Orlan G., 67, Elmira, Ont. Born: Dec. 4, 1925, Peel Twp., Ont., to Ananais and Rebecca Gingrich Martin. Died: Dec. 2, 1993, Elmira, Ont., of cancer. Survivors—wife: Erma Dettweiler Martin; brothers and sisters: Elo, Edmund, Ismael, Leah Lichty, Magdalene Lichty, Almeda, Irene. Funeral and burial: Dec. 4, Floradale Mennonite Church, by Fred Redekop.

Miller, William C., 84, Middlebury, Ind. Born: Feb. 12, 1909, Haven, Kan., to Christ M. and Lydiann Miller. Died: Nov. 8, 1993, Middlebury, Ind. Survivors—wife: Mary Wenger Miller; children: Melba Riegsecker, Jerry; siblings: Polly Christner, Anna, Mary Yoder, Ida Stutzman, Crist C.; 6 grandchildren, 8 great-grandchildren. Funeral: Nov. 11, First Mennonite Church, by David Helmuth and Maurice Grindle. Burial: Grace Lawn Cemetery.

Penny, Orville Clyde, 81, Garden City, Mo. Born: April 26, 1912, Braymer, Mo., to Milo Demmitte and Beulah Elnora Petree Penny. Died: Dec. 6, 1993, Harrisonville, Mo., of cancer. Survivors—children: Edwin E., Judith P. Coon; sister: Leola Mason; 4 grandchildren. Predeceased by: Irene Olive Mason Penny (wife). Funeral: Dec. 9, Sycamore Grove Mennonite Church, by Dennis Ernest and Scott Schmidtke. Burial: New Hope Cemetery.

Richard, Anna H. Graber, 95, Des Moines, Iowa. Born: Aug. 24, 1898, Wayland, Iowa, to John C. and Josephine Roth Graber. Died: Dec. 4, 1993, Des Moines, Iowa. Survivors—children: Mae Alliman, Ruby Telford, John, Clysta, Beverly Robinson; sisters: Katie Eichelberger, Leah Bachman, Evelyn Graber, Lavina Freyenger, Stella Boshart; 4 grandchildren, 5 great-grandchildren. Predeceased by: Noah Richard (husband). Funeral and burial: Dec. 6, Sugar Creek Mennonite Church, by Kirk Alliman and June Alliman Yoder. Memorial service: Dec. 12, Des Moines Mennonite Church, by Randall Roth and Paul H. Martin.

Wagler, Christian R., 83, New Hamburg, Ont. Born: Jan. 26, 1910, Wellesley Twp., Ont., to Noah L. and Veronica Roth Wagler. Died: Dec. 10, 1993, Kitchener, Ont., of heart failure. Survivors—children: Mahlon, Iris Anger; siblings: Allan, Matilda Erb, Lydia Zehr; 6 grandchildren. Predeceased by: Catherine (Katie) Jantzi Wagler. Funeral and burial: Dec. 13, Mapleview Mennonite Church, by Victor Dorsch.

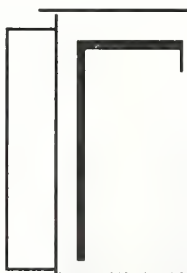
Wenger, Lena Catherine, 100, Harrisonburg, Va. Born: May 20, 1893, Rockingham County, Va., to Daniel P. and Annie Heatwole Wenger. Died: Dec. 8, 1993, Harrisonburg, Va. Survivors—siblings: Oma Bowman, Edna, Margaret Suter, Oliver. Funeral and burial: Dec. 10, Weavers Mennonite Church, by Joseph Shenk, Glendon Blosser, Daniel Longenecker, and Edith Shenk.

CALENDAR

Associated Mennonite Biblical Seminary interterm, Elkhart, Ind., Jan. 10-21
Consultation on men working with women to end violence against women, Mt. Pleasant, Pa., Jan. 11-14
Eastern Mennonite College & Seminary School for Leadership Training, Harrisonburg, Va., Jan. 17-20
Associated Mennonite Biblical Seminary pastors' week, Elkhart, Ind., Jan. 24-27
Goshen College board of overseers meeting, Goshen, Ind., Jan. 27-29
Church school day, Feb. 6
Mennonite Publication Board meeting, Pittsburgh, Pa., Feb. 10-12

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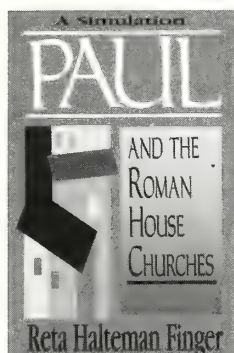
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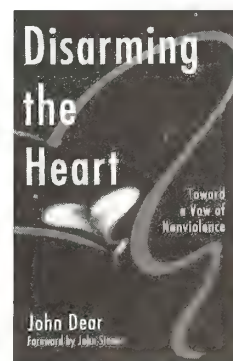
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by **John Dear**

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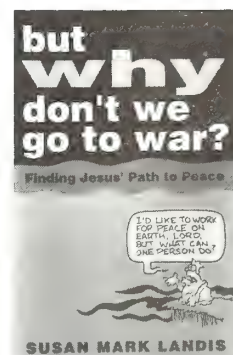
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by **Susan Mark Landis**

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THE LAST WORD

Now that 1994 is here:

Lord, teach us to pray

Maybe it's the mood I'm in right now. But I think I detect many of us tiptoeing into a new year rather than confronting the future with eagerness and enthusiasm.

Perhaps with good reason. As June Mears outlines on page 6, a great deal in our world should give us pause and concern. The list seems endless. In addition, our communities, our churches, and even many of our homes face a sometimes disquieting and uncertain future.

What, if anything, should Christians do about all this? Mears gives us one idea: pray the news. As we watch television and read the newspaper, breathe a prayer for the people we read about. Ask for help for the oppressed, intervention in the activities of the oppressors, justice in the systems that support both.

We can go with Mears' idea one step farther. As we listen to sharing times during worship services in our congregations, as we confront the conflicts of our homes, as we face our own fears and frustrations—during these times we should talk with God about the focus of our thoughts.

But what do we say?

That was the question the disciples put to Jesus when they saw him praying after a visit with Mary and Martha (Luke 10:38—11:4). As the biblical account shows, the disciples too faced an uncertain world. They too had tried prayer and knew it was hard work. They also wanted to follow their Master in prayer and didn't know how. How much like us they were!

Jesus gave them an answer—in simple, understandable words. We have come to call it "The Lord's Prayer." Matthew's version (6:9-13) is the one we use most often.

In it we pray for God's will to be done on earth. We ask for our basic needs to be supplied. We pray for forgiveness (in the same measure that we forgive). We plead to be delivered from evil. And we end with words of worship and glory to God.

Recently, I've found this prayer of Jesus' putting into words what I often want to say to God but don't know how. So I pray the Lord's Prayer at least four times, back to back.

The first time I concentrate on myself. Yes, I know that's not the way it's supposed to be done. You know: Jehovah first, others second, yourself last—JOY. But I'll confess that unless I pray about my needs first, I can't concentrate on my prayers for others.

The second time, I pray the Lord's Prayer with my church and my community in mind. This sometimes takes a while, as I recall all those prayer requests I'm aware of.

Next I think about the Mennonite church, both in North America and internationally. I pray that we will understand God's will for us. I pray that we will be faithful in carrying out our calling.

Finally, I go through the Lord's Prayer again, this time in the context of the world and its needs. How many there are! But I can only pray for them as I think of them.

Of course, this is not the only way to pray. Sometimes God needs to hear from us in our own words. But I come back to the Lord's Prayer again and again. I find it so effective in giving words to my thoughts.

That's a function of the Holy Spirit, Paul tells us in Romans 8:26-27: "Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God."

What a comfort to pray to a God like that, whatever words we use. And what a gift that God through Jesus has even given us good words to say.

The break between the years is an artificial one. That we have it, however, gives us a good time to take stock of our lives. This year that has turned me to prayer.

"Lord, teach us to pray," the disciples petitioned Jesus. May this also be our cry for a new year. There is nothing we can do for ourselves, our churches, or our world that will be more effective.—jlp



January 11, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Real dialogue with other religions cannot be facilitated by attempting to renounce absolutes. It is possible only among those committed to some absolute.

How shall we speak with people of other faiths?

“Jesus is Lord” is a Christian confession of absolute allegiance. Are there ways we can share this confession without oppressing others with our culture?

For many Christians, “religious pluralism”—the fact that peoples of the world profess different faiths—is becoming a daily experience. Newscasts frequently inform us that dedicated Muslim or Hindu groups are wielding great influence in various countries. On this continent, some people we know are attracted toward non-Christian religions. And we increasingly meet doctors, schoolmates, and neighbors, many recently immigrated, who adhere to other faiths.

Direct contact with people of other religions usually dispels notions about “heathens” in any stereotyped, obviously negative sense. We find them concerned with the same hopes and fears regarding family, career, and security which occupy us. We recognize among them the various personality traits, strengths, and weaknesses that we find among ourselves.

In developing genuine relationships with such people, we sense that we should share what is

by
Thomas
Finger

ALSO IN THIS ISSUE

- Should Mennonite money help build both a church and a pagoda? 6
- Indian women aid prostitutes and victims of dowry abuse 9
- MCC debates wording for meat canning labels 10

To really respect the uniqueness of each religion, we must understand that each one's view of human nature and ultimate reality are indeed very different.

deepest for us: our commitment to Jesus Christ. Yet we often feel nervous about this. We know that "Christianity" has been associated with the oppression of other cultures. And our Mennonite beliefs inspire us to serve all people humbly and lovingly.

Can we meaningfully *share* what we believe without *imposing* it on others?

Many Christians find this difficult to do because our faith seems to make "absolute" claims—claims that are always true for all people everywhere. For instance, the claim "Jesus Christ is Lord" apparently means that he is the ultimate ruler and judge of the universe, to whom everyone should profess allegiance (Phil. 2:9-11).

Often, however, claims about Jesus have been combined with others. "Christians" have insisted that those who accept Christ also accept the absolute authority of some earthly king or of civil and moral codes. Consequently, many who are concerned about religious pluralism today argue that insisting on Christ's absoluteness leads to imposing one's cultural views on others.

How might we avoid this? Many would say we need to give up the notion of religious "absolutes." *Let us think, instead, of all people as searching for some kind of ultimate, but indefinable, religious Force or Source. Let us think—such people continue—of different religions as imperfect, culturally-conditioned ways of pointing to this Source. This will enable us to admit that our own religion expresses a partial, fragmentary awareness of God.*

It will, such people conclude, open us to dialogue with other faiths where all can be enriched and none rejected.

This approach may seem especially appealing to Mennonites, for it seems to stress humility and servanthood. But for two main reasons I do not think that it will work.

First, if we really wish to respect the uniqueness of each religion, careful study will show that each one's understandings of human nature and ultimate reality are very different. In Christian faith, for example, the human self is deeply affected by evil. Yet salvation does not destroy the self but purifies it as it forms relationships with other selves and with a personal God.

For Buddhism, however, the very notion that a self has a distinct existence, and is really different from others, is seen as an illusion and a source of evil. Salvation, then, must involve destroying the very notion of individual selves and a distinct, personal God.

This is not to say that major religions have nothing at all in common. It is to say, however, that they cannot all be pointing to the same way of salvation and the same God. To insist that they are, in fact, is to make the sort of absolute claim which fails to respect the unique features of each one.

The second reason why one cannot treat major religions as if they made no absolute claims is that Christian faith—like the others—surely

Confessing Jesus' lordship can never be coerced. It must be a genuine personal conviction grounded in obedience.

makes some. A religion can do so and still admit that its knowledge is partial and fragmentary in other respects.

Many biblical scholars identify "Jesus Christ is Lord" as the earliest Christian confession. It has been reaffirmed by almost all churches. Anabaptists and Mennonites, far from weakening this affirmation, have underlined it and insisted that it provide the final norm for all actions.

But if we stop here, we will not have provided much guidance for dealing with religious pluralism. We will have said little more than that conflict among religious absolutes exists at some level. Yet if Christians simply insist on their own absolute, won't we run the risk of imposing our faith, and perhaps other cultural values, on others?

We can move further if we consider this question: what *kind* of absolute do Christians affirm? First, we affirm the ultimacy, not simply of a belief, but of a Person. Genuine confession of this Person's lordship can never be a mere mental assertion nor can it be coerced. For it must express a genuine conviction—a personal commitment, grounded in obedience and love.

Moreover, as that passage which so emphatically proclaims Jesus' universal lordship shows (Phil. 2:5-11), this Person has poured himself out, has become a lowly servant, has suffered and died for creation. This Person is one who, though perfectly righteous, took upon himself the anguish and hostility of his creatures (Rom. 5:6-10). This is a Lord whose ultimate power is that of self-sacrifice and self-giving.

How different, then, is this absolute from all

human rulers, ideologies, and values which seek lordship over our lives! Rather than encouraging other claims to absoluteness, it critiques them. To confess that Jesus Christ is Lord is to affirm that no other power or system can exist. It is to free them from their exaggerated claims (1 Cor. 8:5-6).

Current approaches to religious pluralism often imply that, since claims to absoluteness are usually perverse and oppressive, we should avoid allegiance to any ultimate belief or value. But is this really possible? Can we live without some overall values which really guide—whether consciously or unconsciously—how we spend our energy and time? Is not every life directed toward acquiring and retaining goods which we regard as ultimately valuable (perhaps freedom from want, or social belongingness, or self-respect)? Would we not consider life without worth without them?

If so, what humans need is not to try to live without commitment to an Ultimate, but to find—or be found by—an Ultimate which liberates us all from all partial, distorted, and oppressive claims upon our deepest allegiance. Such an Ultimate can best help us discern what relative worth other values and commitments might have.

How might we apply this to relationships with people of other faiths? First, though we should emphasize that Jesus is both Lord and Servant, Scripture calls us to imitate only his servant side. This was a key Anabaptist emphasis. Although Jesus is indeed cosmic Lord and Judge, how he will rule and whom he will finally judge are his business. We are called to follow only his way of self-giving. Witness to such a faith cannot involve coercion.

Second, even though Jesus definitively expresses God's character, he is no isolated deity. In his earthly life, as well as in his risen reality, he is intimately interrelated with his Father and Spirit. God, as Trinity, is also the Father who has a cosmic plan for all creatures and the Spirit who moves among them all.

If God's Spirit is moving among all people, we can expect this to be happening among other religions. Thus, even though the major teachings of, say, Buddhism and Christianity as overall reli-

gions are incompatible, a particular person moving along a Buddhist path might well be drawn, in part, by the true God. How shall we know when this is so? Only, I think, through actual relationship with this person.

Amidst the bewilderment of our religiously plural world, we often want to designate lines between those who are and are not being drawn by God. But if the Spirit moves unpredictably among all people, those lines will be different in diverse times and places. To know whether and how God is working, at a given moment, among people of another religion, we will need to have contact with them.

Such relationships, then, will involve much *dialogue*—both in getting to know them and in sharing religious convictions. If we are truly interested in knowing such persons, we will be eager to learn about their cultural and religious practices. If we approach them with the patient, serving intention of Jesus, we will do much *listening*. If we expect the Spirit to be working within them, we can allow them to move at their own pace.

If our commitment to Christ is genuine, we need not anxiously guard and insist on it at every moment. We will seek not so much to *make* Christ real as to discern where, and how, this might already be happening.

Yet if such listening and learning suppress my desire to share the God I know, I will no longer be genuinely sharing. Real dialogue cannot be facilitated by attempting to renounce absolutes. It is possible only among those committed to some absolute.

Our confidence in the Spirit working in the other's life, in full freedom of conscience and the particularity of their culture, will enable us, and prompt us, to share our convictions about Christ's ultimate lordship at the right times.

Thomas N. Finger teaches theology at Eastern Mennonite Seminary, Harrisonburg, Va. He is presently representing the Mennonite and General Conference Mennonite churches on a study group on religious pluralism for the Faith and Order Commission of the National Council of Churches, USA.

Though Jesus is both our Lord and our Servant, the Scriptures tell us that we should imitate only his servant side. Witness to such a faith can never involve coercion.





Is this really a
“flesh-colored”
bandage?

That depends on who you are. It's easy for white North Americans to exclude others by making assumptions about race.

Consider:

•
A white child and a black child enter first grade. Will they have equal opportunities for academic success?

•
A white person and a Hispanic person are near a crime scene. Will the police suspect one more than the other?

•
A white person and a Native American person enter an unemployment office. Will the counselor presume they are equally industrious?

•
A white person and an Asian person inquire about a rental property. Will they receive the same consideration?

To examine racial assumptions, order *Challenging Racism*, junior high Bible studies (Faith & Life Press) and *Enter the River*, a book that invites adults to seek racial reconciliation (Herald Press). Call Provident Bookstore at 1-800-759-4447.



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134 Plaza Drive, Winnipeg, MB R3T 5K9
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"The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit."—Mark 1:7-8, NRSV

READERS SAY

Gospel Herald



Editor:
J. Lorne
Peachey



Assistant
Editor:
Cathleen
Hockman

Editorial consultants: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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Let Us Pray (Nov. 23). I am bewildered and confused. I grew up in a church setting where we went to church with horses and buggies. The men wore beards. The worship services were conducted in German, and the prayers were read out of prayer books.

As time went on, some of us began to see that much of the liturgies of our worship services were formal and without life. So, there was a shift away from what we thought was formalism to the freshness of Spirit worship. We even dropped our beloved German in favor of English.

Now, if the more formal way of worship is better, maybe we should conduct our services in Latin.

Is it possible there may be a kind of cycle in church life: from formalism, to awakening spiritually, then to a cooling off in fervor and obedience, and finally a return to formalism? God help us!

Eli Kauffman
Montezuma, Ga.

Thank you for your recent articles on abortion (Sept. 14), AIDS (Oct. 5), health care (Nov. 16). If we are going to claim that Jesus Christ is our Lord, we have to let him shape our approach to social problems instead of being shaped by secular political theories, be they "liberal" or "conservative."

I don't understand the logic behind some of the letters which indicate that an abortion might be acceptable if a child would be born in economically difficult circumstances. Isn't advocating abortion in this case really blaming the victim? Poverty is not the fault of the unborn child, so why should we deprive him or her of life?

The Peace and Social Concerns Report passed by Mennonite General Assembly at Philadelphia 93 includes as one of its social concerns to "counter vi-

olence against women and children, born and unborn." I hope they will make it clear that health care reform should not become a back door to taxpayer-financed abortions, as many "liberals" would prefer.

I recognize that the solutions to many social problems are far from clear. We may frequently differ on issues, but we should always try to follow Jesus' example and reflect his special concern for the weakest members of our society. In the meantime, I will maintain my membership in Evangelicals for Social Action and pray for the Holy Spirit's guidance in these and other matters.

Ed Hall
Cockeysville, Md.

Why is the Mennonite church spending so much time and energy on peace? Peace is the fruit of salvation. The most peace-loving person can still be lost to the kingdom of God if he is not saved. Thus if we as Christians will work for salvation, we will stamp out sin and our peace stance will grow stronger.

The Bible says there will be wars and rumors of war until the end of time. How can we push the fruit of peace on the world when they do not know about the true (book) of life? How can we tell those who believe in war what rules to play by? Our world needs to know the peace of eternal life before we can talk about peace on earth.

Daniel R. Witmer
Sterling, Ill.

Gospel Herald welcomes letters in response to our news and features. Please keep them brief, writing about one point or idea. We reserve the right to edit all letters for clarity and length. Send them to "Readers Say," Gospel Herald, 616 Walnut Ave., Scottsdale, PA 15683.

Pontius' Puddle



A tough question from a village in Vietnam:

Should Mennonite money help build

To support one but not the other would only foster interreligious competition and tension in a setting where now there seemed to be peace and harmony.

by Earl Martin

Mrs. He's face beamed with excitement. "Both the church and the pagoda in Tam Dao have been out of use for so long. They are falling apart. Everyone is so eager to restore these houses of worship. Can MCC help us?"

The enthusiastic woman and her delegation had come from Tam Dao district, two hours northwest of Hanoi, Vietnam. They were visiting our Mennonite Central Committee office in the capital city with their special proposal in hand.

"We villagers will do the work," Mrs. He continued. "But we need money to buy bricks, wood pillars, and other materials. We need about equal amounts for the pagoda and the church. The local government will contribute half if MCC can give the other half—about \$3,000."

The proposal took us by surprise. One does not expect a Communist government to contribute to building a church, though it has happened occasionally in recent years. Further, Mennonite Central Committee rarely contributes to church buildings, though when the context seems right exceptions have been made.

But here was a proposal for MCC to help restore, not only a church building, but also a Buddhist pagoda! How should we respond?

As we began to work with this issue, several larger questions emerged:

- How shall we Christians work in an interreligious environment?
- Should we consider the impact of history: the divisive reputation of Christian mission in former generations? The discouragement of any religious practice in this area for many decades?
- Shall we be happy or disturbed on seeing harmonious relations between Christians and Buddhists in the village?

Tam Dao villagers are materially poor. The vast majority spend most of their time coaxing enough rice from tiny plots to feed their families. The "well-off" have water buffalos, but most field work is done by hand.

Strong men can find day labor in the brickyards for a free lunch and a wage of 50 cents per day.

During the era of U.S. bombing, life was even harder. Tam Dao villagers tell of occasional B-52 carpet bombings in the district. But scarcities of food and medicine caused the most hardship.

MCC in Vietnam has chosen the district of Tam Dao as a priority area for work. Over the past two years, MCC staff persons have spent many hours of listening, brainstorming, planning, and training with people in the Tam Dao villages.

At first, few people spoke of the village religious life. Since the 1940s, government authorities in northern Vietnam tended to regard religious activity as irrelevant at best or subversive at worst.

In recent years, however, even the Communist officials have begun to recognize the constructive role of religious faith in Vietnam. An anthropologist from a government institution once told us, "We used to cite Marx's dictum that 'religion is the opiate of the people.' But now we observe it's not that simple. In fact, we see that villages which have a religious base to them—whether Buddhist or Christian—demonstrate more virtue, a higher ethical standard."

Meanwhile, in Tam Dao over the months of MCC involvement, villagers have come to understand that MCC regards faith and spiritual development as intrinsic to a people's life together. Perhaps that's why they thought they could approach us with this unusual project to restore the houses of worship.

Some days after Mrs. He's visit to the MCC office, we bounced for two hours over the rough roads to visit the village and its church and pagoda. Local folks greeted us with keen enthusiasm. First, they took us to the 400-year-old pagoda.

A kind-faced Buddhist nun, Phuc Te U, greeted us warmly. At age 72, this woman had seen a lot. Even now she lived a spartan life. "Sometimes I eat nothing except some water with drops of honey," she said simply, adding that she draws strength from her faith.

She and local residents pointed out the termite- and weather-eaten pillars of the pagoda and the leaky roof which needed repair. They also wanted to rebuild a tower which housed a huge ancient bell at the pagoda's entrance gate.

We sat on the pagoda's cool floor and sipped soft drinks on that sweltering day. The nun and Mrs. He related how the pagoda in the last few years had become, not only a place of religious worship, but also a center for women, including

both a church and a pagoda?

the respected elderly ones, to gather to discuss issues of family and village life. Twice monthly about 300 women assemble for these meetings. The pagoda has become a center for education and practical problem solving in the community, an asset to any village development program.

Is it possible that openness and support can communicate the true spirit of Christian love in an unexpected way?

But we wondered how the Buddhist folks felt about the nearby Christian church. "Oh, we all work together. We will volunteer labor to build the church and the Christians will volunteer to help build the pagoda," one woman declared emphatically.

"That's always been that spirit here," she said. "If someone dies in a Christian family, we all go to support them and vice versa." She insisted, to the nods of all around, that there was no sense of competition between the religious groups. "You might say there's a real spirit of unity among all the villagers."

Next we traveled down the dirt road between the rice paddies to visit the Christian church. People came out in droves to meet us. We were soon swamped by smiling adults and curious children who showed us their church building, constructed in 1941.

We asked Mr. Cau, a lay church leader, about a cavity knocked out of the masonry cross on the roof peak. Mr. Cau said that during the war with the French in the 1950s mortar shrapnel had hit the church.

The villagers swarmed into their church with us as the shades of evening wrapped around the hamlet of more than 400 people. Mr. Cau explained that up to 150 believers gathered daily for Scripture reading and prayers in the church. On Sundays double that number would assemble. On special days, like Christmas and Easter, more than 1,000 people—most curious non-Christians—would show up for the services.

Mr. Cau said that in addition to needing building material to refurbish the church, they hoped to purchase a public address system to accommodate such large attendance. Could MCC please help?

What to do? We left the village that night to

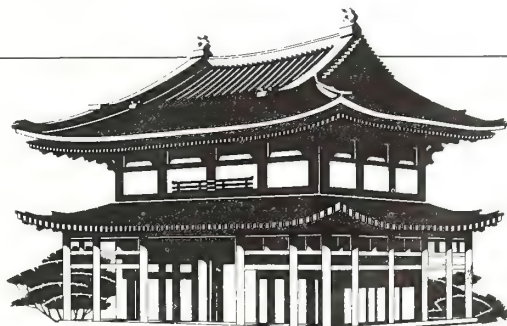
head back home to Hanoi. It had been a remarkable and heart-moving day. Villagers—both Christian and Buddhist—had received us with warmth and openness. In that context, there seemed little doubt to us that helping to refurbish both the church and the pagoda would be a sign of hope and encouragement to the people. We pondered the options:

1. We could turn down the proposal entirely. We could say that traditionally MCC has not helped to construct church buildings.

But here in Tam Dao, when we have said we want to work with villagers in all facets of their life, should we now reject their appeal for help in their religious life? And if we did help, should we discriminate between Christians and Buddhists?

2. We could help rebuild the church but not the pagoda. We could explain that as a Christian organization MCC would support only the church. The Buddhists should seek funds elsewhere.

But would that response foster interreligious competition and tension in a setting where there (continued on page 8)



What do you think?

Though the decision was to contribute money for both the church and the pagoda in Tam Dao, MCC continues to wonder:

- Was this a good decision in this context?
- What factors must be considered in working with people of other faiths?

"We are part of a peoplehood that wants to wrestle with tough issues in a real world," Earl Martin writes. "We cherish—indeed, depend on—the wisdom and hard questions from each other in the community."

How would you answer Earl's questions? Send your response to MCC Questions, Gospel Herald, 616 Walnut Ave., Scottdale, PA 15683. We'll print representative letters in "Readers Say" and forward all responses to MCC.—Editor.

Ghanian Christians offer aid to flood victims in U.S. Midwest

The Evangelical Lutheran Church of Ghana (ELCC) has donated \$1,000 (U.S.) to the flood victims of St. Louis, Mo.

ELCC president Paul Kofi Fynn, who sent the money on behalf of the church to the Missouri Synod of the Lutheran Church, said he hoped their "widow's mite" would help to alleviate the plight of the displaced people.

He noted Lutherans in Ghana have been on the receiving end for many years. "Now it is our turn also to give to our afflicted brothers and sisters to show that we care for them."—*G.B.K. Owusu*

Brethren women refuse to use 'sexist' denominational name

Some 25 women from the Church of the Brethren announced at an ecumenical conference last November that they will no longer use the denomination's name because it is sexist. Instead, the women are using the name, "Church of Reconciliation."

"Some of us can no longer say the word [Brethren]," said pastor Mary Cline Detrick of Harrisonburg, Va. "The name is embarrassing. We chose 'Reconciliation' because that's what needs to happen in our church for change to occur."

The announcement came at the "Reimaging: Churches in Solidarity with Women" conference. Some 2,200 participants erupted in applause and stood in solidarity with the women.

Church of the Brethren moderator Earl K. Ziegler said the women "are not representative of the denomination in any official capacity." However, according to *Christian Leader*, denominational leaders have appointed a committee to study whether a committee should be appointed to study a change in the denomination's name.—*Christianity Today*

Barbie Liberation Organization targets talking G.I. Joe dolls

Santa had brought 7-year-old Zachariah Zelin of San Diego just what he wanted: a talking G.I. Joe doll, complete with fatigues, machine gun, and hand grenades. But something was a bit odd. Instead of saying macho, G.I. Joe things, the doll brightly asked Zachariah, "Want to go shopping?"

The BLO—that's the Barbie Liberation Organization—claimed responsibility. The group, which claims to fight gender-based stereotyping in toys, said it had surreptitiously switched the voice boxes on 300 G.I. Joe and Barbie dolls across the United States.

So some Barbie dolls are now uttering things like, "Dead men tell no lies." And tampered G.I. Joes now say, "I love school. Don't you?" and "Let's sing with the band tonight."

Little Zachariah has refused to give up his Joe. "I love him," he said. "I like everything about him. He's teaching me not to fight."—*from a report in the Pittsburgh Post-Gazette*

World-renowned author, speaker Norman Vincent Peale dies at 95

After more than 50 years of preaching "the power of positive thinking," world-renowned Rev. Norman Vincent Peale died on Christmas Eve at the age of 95.

Called the "Minister to Millions," Peale was the author of *The Power of Positive Thinking*, the 1952 self-help classic that stayed on the New York Times Bestseller List for 90 weeks and has been imitated by countless other authors.

Peale helped found the American Foundation of Religion and Psychiatry, which has trained thousands of religious-based counselors. He was awarded the Medal of Freedom in 1984 by U.S. President Ronald Reagan. (RNS)

Organization attacks McDonald's for promotion of Wayne's World

Because of a corporate promotion of Wayne's World, "traditional families can no longer trust McDonald's," says Don Wildmon of the American Family Association.

The world's largest restaurant chain is promoting a film that endorses Hollywood's "left wing social agenda," including "promiscuity, irresponsibility, and profanity for teenagers," Wildmon says. A box-office smash, the movie features Mike Myers and Dana Carvey of "Saturday Night Live" fame.

AFA reports that customer complaints led hundreds of franchises, many of them in the South, to refuse to participate in the December sales pitch. (NIRR)

Should Mennonite money build a church and a pagoda?

(continued from page 7) now seems to be much harmony? In a world torn by bloody religious violence in northern India, Bosnia-Herzegovina, Ireland, Sudan, and Waco, Tex., would that be a redemptive response?

3. We could marvel at the mysterious ways of God's Spirit and support the proposal. As Mennonite church workers, we seek to be followers of Christ in life. In Vietnam and elsewhere, we have delighted in opportunities to listen and share with folks stories of "the hope that lies within us."

The history of the Christianity in Vietnam has often been marked by conquest, colonialism, and division. Is it possible that this small symbol of openness and support—to Christians and Buddhists alike—would communicate the true spirit

of Christian love in a surprising and unexpected way?

MCC decided here was a chance to show love to the people of Tam Dao. We went ahead and approved the \$3,000 for both a church and a pagoda. We did so knowing that we—and the church—will need to continue to wrestle with tough issues such as these as we work in our world.

Earl Martin, Ephrata, Pa., currently works in communications for MCC. A year ago he and his wife, Pat, were in Hanoi, Vietnam, coordinating the MCC program in Hanoi for seven months. They are members of the Community Mennonite Church of Lancaster.

Indian women band together to assist prostitutes and victims of dowry abuse

Calcutta, India (MCC)—As Tanuja recounts how her husband and in-laws brutally beat her and locked her in the house, she has an empathetic audience. The 30 women gathered here at Howrah Women's Association have all known abuse.

Violence against women in India takes many forms, but the dowry system is at the root of much of it. Although officially illegal, most brides are expected to present televisions, jewelry, and other expensive gifts to the groom and his family. This custom perpetuates the idea that females are a liability and is a major cause of domestic violence when, as in Tanuja's case, the bride cannot deliver the goods her in-laws demand.

Howrah Women's Association got its start in the 1970s when a 14-year-old maid confided to a friendly neighbor, Mrs. Grosh, that she wasn't feeling well and requested assistance to return to her home in the village. Mrs. Grosh found the girl had been driven from her in-laws' home because her parents could not provide enough dowry. She had secured a job with a wealthy family, had been raped and impregnated by her employer, and forced to have an abortion.

Mrs. Grosh and several friends discovered the girl's plight was all too common among other domestic workers in their neighborhood, many of them illiterate teenagers from faraway villages. The women befriended several domestic workers and held reading classes for them.

This project piqued the women's interest in helping other groups of oppressed women. In 1975 they chose the name Howrah Women's Association and established an office close to "the city of joy," a Calcutta slum.

"We believed that the diminishment of any woman diminishes all women," Mrs. Grosh explains.

The women's association, supported financially by Mennonite Central Committee (MCC) since 1987, is an emotional haven for Tanuja. Here she receives sup-



Tanuja (far left) shares a joke with other members of Howrah Women's Association. The association is featured in a new MCC video, "Partners in India" (see page 13).

port through weekly meetings and an opportunity to earn money by making dolls. No longer able to bear her husband's abuse, Tanuja has returned to her parents' house. The income she earns eases the strain this places on the family's finances.

In the 1980s Howrah Women's Association members became increasingly concerned about the unattended children who scammed in and out of the traffic outside their office. They found many were prostitutes' children who were unable to attend school because they could not complete the form that asked for their father's name.

Howrah Women's Association organized games and other educational activities for the children. Eventually they were able to register them in formal schools. Through these activities, association members met with the children's mothers to discuss health, child development, and other family issues. After gaining the women's trust, they also talked about alternatives to prostitution.

Today Howrah Women's Association offers classes in typing, food preparation, and sewing for prostitutes and other women who need an income. Over the past three years, five women have left prostitution. Some now stitch garments to sell at the local market, while others wind fabric strips around wire to fashion miniature dolls—which are sold by Selfhelp Crafts of the World.

Cynthia Peacock, MCC India women's development officer, provides leadership training for the group.

"I believe that man and woman were created in the image of God and both are special in God's sight," she says. "My involvement with women's groups such as Howrah is so rewarding because I've seen the changes that come about in women's lives."—*Pearl Sensenig*

Violence against women in India takes many forms, sometimes even before birth. Social pressure to produce a son and cheap, easily available ultrasound testing lead many families to abort female fetuses. This practice has skewed India's birth ratio; one state reports only 874 females for every 1,000 males.

Thanks Giving 93

MENNONITE BOARD OF MISSIONS

**\$68 from each household
needed to complete 1993
missions commitments**



**Received \$3.9 million
as of December 30**

Men with disabilities find caring community at Huntington House

Fresno, Calif. (MCC)—Huntington House undoubtedly provides valuable social services to the four men with developmental disabilities who live there. It enables them to live as independently as possible, which stretches their capacities to grow.

But the residence, started in 1987, is more than a service. It is a community.

"Our goal is to create a community in which no more than 50 percent of the residents are persons with developmental disabilities—and *all* feel an integral part of the community," says George Harper, volunteer executive director of Central California Mennonite Residential Services (CCMRS).

Huntington House is a program of CCMRS, which is affiliated with West Coast Mennonite Central Committee.

In addition to the four men, who are two sets of brothers, Huntington House residents include J. and Lisa Epp and their two preschoolers, and John "Bud" Klassen, who serves as peer-counselor



Bud Klassen, left, gently hands a rabbit to Lewis Regier from a hutch in Huntington House's backyard. As a peer-counselor, Klassen takes Regier and buddies to special events and involves them in activities such as rabbit-raising.

and friend to the men. The Epps function as the community's "parents" and house managers.

Thus, instead of a "home" in which staff come and go every eight hours, a true family environment prevails. When Marvin Reimer arrives home—he works in a pilot project at a Fresno post office—and sits down in an easy chair, 2-year-old Caleb runs up to him and playfully snatches his baseball cap from his head.

"Children are a big part of community," Harper says.

The men especially cherish their relationship with Bud Klassen, a young man whose presence is intended to "model single adult male behavior," says Harper.

On weekends, Bud takes the men to special events such as motorcycle races. Marvin often accompanies Bud to his basketball games and helps referee.

The house is a block away from a "loose" intentional community of some 40 Mennonites, who help provide a supportive neighborhood environment.

The four men work during the day, two at a sheltered workshop and two at local businesses. They prepare their own breakfasts, pack their lunches, do their own laundry, and get around town by bus or bicycle.

"We've seen the men make incredible progress, but it's been hard at times, too. For example, the men's parents were at first hesitant to allow them to go out on bus or bike alone," says Lisa Epp.

Eighty-five to 90 percent of Huntington House's budget comes from state funds and Social Security, and the remainder from private individuals.

"If any two words could describe our mission, they are 'community' and 'interdependence,'" Harper says.

At its inception some six years ago, Huntington House went through a serious struggle for acceptance by some of its non-Mennonite neighbors, says John Heyerly, developmental disabilities director for West Coast MCC.

"In contrast, some neighbors—even some who were vocal opponents initially—have recently stated and demonstrated their appreciation of Huntington House," Heyerly adds.—*Emily Will*

MCC debates wording for meat canning labels

Akron, Pa. (MCC U.S.)—"In the Name of Christ" or "A Christian Resource for Meeting Human Need"?

Which of these phrases should appear on the some 265,000 cans of meat that Mennonite Central Committee (MCC) yearly ships to various countries around the world?

While the two phrases appear similar, the difference between them can be loaded with significance—both to some people who can the meat and some who receive it. Sorting through the issue took the MCC U.S. executive committee some two hours of discussion when the committee met here Dec. 8-9.

Meat canning committees view their efforts as a direct faith witness; most want recipients to know the contribution was made "in the name of Christ," said Brenda Wagner of MCC's Constituency Ministries. "A Christian Resource for Human Need" appears watered down.

"In the Name of Christ," however, is disturbing to some of MCC's church partners because of historic tensions between Muslims and Christians, com-

mented Kevin King, also of MCC's Constituency Ministries.

King said that 44 percent of MCC canned meat was sent to Iraq and Egypt in 1993. In those countries, MCC partners—such as the Coptic Orthodox Church in Egypt—remove the labels before distributing the meat because the labels' wording could be perceived as having the potential to aggravate tensions between Christians and Muslims.

The debate pits a desire to witness forthrightly in word against sensitivity to MCC partners and recipients of MCC aid.

In the end, the board decided to stick with its decision made in September: to use labels saying "A Christian Resource for Meeting Human Needs" only on cans destined for countries in which labels stating "In the Name of Christ" would be offensive.

In other business, the MCC U.S. executive committee heard a report that MCC's portable meat canner is not patentable because MCC has been operating it for more than a year.

Special members received at Goshen congregation

Goshen, Ind.—It was during the worship hour on Valentine's Day 1993 when Clinton Frame Mennonite Church here received two individuals into its membership under unique circumstances.

There were no baptisms made. No confessions of faith. No strings attached of any kind. Only much love.

Tonya Bontrager had been part of the Clinton Frame church for the past 15 years. She and her parents, Verda and Lowell, had become special to many in the congregation.

Tonya never spoke, but she squealed with delight. She could not walk, but often had a big grin on her face as she was wheeled down the hallway by her mom or dad.

She had been born a microcephalic and her brain never developed beyond that of a six- to nine-month-old child.

Tonya's brother, Doug, born four years before her, is also microcephalic. After the arrival of a second child who needed an extra amount of care, their parents made the difficult decision to place Doug at the Northern Indiana State Hospital in South Bend. He has since been moved to the Fort Wayne Developmental Center.

Tonya's parents had lovingly and unselfishly cared for their daughter for 18 years. But now they were getting older. And it was time for Tonya to join her brother in Fort Wayne.

When they shared with their church

family the plans they were making for Tonya, pastor Bob Shreiner asked Lowell and Verda about church membership for their children. Membership had never occurred to them. But it sounded so good.

Membership into the church for Tonya and Doug raised questions regarding several issues. As Mennonites, we believe in baptism as a prerequisite for

membership. We also believe in adult baptism upon confession of faith.

Tonya and Doug are not capable of making choices. Should they be accepted for membership without confession of faith? Wouldn't baptizing them be like baptizing children?

Associate membership might seem more appropriate. Yet associate membership usually indicates a temporary status. Something more permanent was needed.

After extensive discussion, the board of elders decided that Tonya and Doug would be brought into church membership as Special Members—requiring neither baptism nor confession of faith.

During the Feb. 14 service, Verda and Lowell told the church, "We first thank God for Tonya. She has taught us so much; how to love unconditionally and to accept people just as they are. . . .

"The wealth of God's goodness is beyond measure. We ask for your prayers as we take the next step in our life's walk. Without God and our church family it would be a very lonely walk."

As the congregation accepted Tonya and Doug into its membership, it was affirmed that the church would care about them throughout their lives, even if they should live beyond the lifetime of their parents. This part of the service ended with the pastoral team and elders laying hands on Tonya and her parents while the church prayed.—Ann Mast



Pastor Bob Shreiner kneels beside Tonya Bontrager, surrounded by her parents, Verda and Lowell Bontrager, at a reception in which Tonya was received as a Special Member of Clinton Frame Mennonite Church.

Project shows how to help people struggling with mental illness

Winnipeg, Man. (MCC Canada)—A pilot project in Winnipeg is showing that the church can help people suffering from the effects of mental illness.

The pilot project, an interdenominational support group sponsored by the Mennonite Central Committee Canada Mental Health and Disabilities Program (MHDP), has been meeting monthly since last February.

According to MHDP director Travis Reimer, "people who are struggling with mental illness, or who have a family member struggling with mental illness, often feel alienated and alone. The group is a place where they can talk to others who understand what they are going through."

Group members come from a variety of churches, including Mennonite, Anglican, and Roman Catholic. They are not re-

quired to share their last names unless they feel comfortable doing so.

"Christians who struggle with something like chronic depression are often very afraid of letting anyone know about it," Reimer says. "They're afraid people will judge them—say there's something spiritually wrong with them."

For one Manitoba pastor, the group is a place where "I don't have to wear a mask." The pastor, who is very reluctant to let his congregation know about his struggle with depression, says that the group "provides support that I can't find in many other places."

He recalls how when he revealed his problem in a previous congregation he was told that "depression is a sin."

"This stigma is the hardest thing to overcome," he says.

Another group member remembers how she was told that her depression was the result of not praying or reading the Bible enough. "This just added to the burden and made me feel worse," she says, adding that these negative responses drove her to "keep my struggle a secret from everyone but my family."

Through the group and contact with other supportive Christians she has learned that "depression is not a punishment from God—it's an illness. God loves me the way I am."

Reimer hopes to promote the concept of support groups across the country. "It's important that people who are struggling with mental illness know that they are not alone," he says. "A support group can be a way that the church can reach out to help in a meaningful and practical way."

Happiness is . . . churches in Kenya

Kisumu, Kenya (Meetinghouse)—Two thousand Kenyans are making the Mennonite church happier. They are members and participants of 15 Happy Church congregations in Kenya.

In 1989 the original Happy Church in Nakuru and its daughter congregations in several cities joined the Kenya Mennonite Church, swelling the national Mennonite membership to about 7,000 today.

The name "Happy Church" may sound quaint, but its members figured it fit, so why not use it?

"We never had the intention of naming ourselves that, but other people said, 'You are happy people,' so we said, 'Maybe that is a good word,'" said Joseph Kamau, pastor of Nakuru Happy Church and bishop of the Kenya Mennonite Church Central Diocese. The diocese consists entirely of the 15 Happy Church congregations.

In an interview while Kamau was visiting with Mennonite Central Committee representatives in Kisumu, he said the Happy Church was, well, happy to be part of the Mennonite family.

"We feel a sense of identity to be part of a larger body, not only in Kenya but the Mennonite body throughout the entire world," he said.

Kamau made his first connection with Mennonites in 1980 when he came to the United States to study at Rosedale Bible Institute at Irwin, Ohio—a school spon-



Joseph Kamau (right), founder of the Happy Church and its daughter congregations, chats with two other Kenyan Mennonite leaders: Naaman Agola (center), pastor of Songhor Mennonite Church near Kisumu, and Musa Adongo (left), bishop of the Western Diocese.

sored by the Conservative Mennonite Conference.

At Rosedale, Kamau decided Mennonite beliefs were his own. "I thought, 'These people believe what I believe, but I never knew them,'" he said.

Kamau went on to Messiah College, Grantham, Pa., where he felt God calling

him to return to Kenya and plant churches.

"It was hard for me to accept," he said. "I liked to preach as a layman, but I never saw myself as being a clergyman. The more I resisted, the more the call came. I never had peace until I said, 'Yes, Lord.'"

So Kamau returned to Nakuru, borrowed a tent, and led evangelistic meetings every day for five months. At the meetings, up to 1,000 people accepted Christ in one week, and some were healed of diseases, Kamau said.

Nakuru Happy Church grew out of those meetings. It now has 1,000 members. With the help of North American Mennonites, the church in 1989 bought a movie theater to use as a meetinghouse.

Church-planting efforts led to the 15-congregation diocese that has adopted a Mennonite identity. Kamau said other Happy Church congregations would like to buy land to construct church buildings. Now they meet in rented buildings or even outdoors.

Kamau acknowledges one or two congregations aren't doing very well. But overall, church-growth efforts are succeeding.

"The Lord is drawing people to himself," he said. "We are happy for what the Lord has done."—Paul Schrag

MPH discontinues role of Anabaptist speaker

Scottsdale, Pa.—The Mennonite Publishing House has canceled the tours and lectures of Jan Gleysteen for financial reasons and in response to allegations of inappropriate behavior toward women.

In the role of "Anabaptist communicator" for the Mennonite Publishing House, Gleysteen has traveled extensively throughout the church, presenting illustrated lectures on Anabaptist history and thought. He has been an employee of MPH for 38 years, joining the staff in 1955 as an artist.

Various allegations of improper behavior against Gleysteen are being investigated by his congregation, Mennonite Church of Scottsdale. The church is working in consultation with leadership from Allegheny Mennonite Conference.

On Dec. 5, the church's pastoral care commission read a statement to the con-

gregation. Signed by Gleysteen, the statement said in part: "Jan has failed to respect the boundaries of appropriate behavior in his relationships with women." The statement indicated the congregation was asking Gleysteen to meet with an accountability group of professionals from the church.

In a statement to both his congregation and the employees of MPH, Gleysteen said: "I admit that I have failed to realize that in my expressions of friendship and affirmation, I had invaded some persons' 'private space.' To those I have offended . . . I extend my sincere apologies."

Prior to becoming aware of the allegations of inappropriate behavior involving Gleysteen, MPH had decided to discontinue the position of Anabaptist communicator for financial reasons. Gleysteen will be retiring in March 1994.

• **Teen novel recommended.** A Herald Press novel for teens has been recommended in *Learning Resource Materials Update 1993*, distributed to all the schools in the province of Saskatchewan. In *Sara's Summer* by Naomi R. Stucky, 15-year-old Sara Hofer from Toronto discovers her roots in a close-knit Hutterite Colony near Winnipeg, Man.

• **Church begun in Atlanta.** Some 20 persons signed a covenant to formally create the Atlanta (Ga.) Mennonite Fellowship Sept. 26. On Nov. 14 the congregation chose four elders to serve as a leadership team. They are: Becky Kurtz, Wayne Martin, Marilyn McGuiness, and Elaine Swartzentruber.

• **Most popular videos are—** Mennonite Central Committee (MCC) has a free-loan resource library that includes more than 200 different audiovisuals. In the past year the six most-used videos were: *After Sexual Abuse*; *Africa Adventure*; *Hurricane Andrew: Church Without Walls*; *"You Chiefs Are Peacemakers"*; *From Here to Zaire*; and *Stories on the Way*. To reserve these videos, contact the MCC Akron Resource Library at 717 859-1151 or MCC Canada, 204 261-6381.

• **Missionary transitions:** *Virginia Showalter* retired in October after 40 years of service in Puerto Rico. Her address is Box 5000, Schowalter Villa, Hesston, KS 67062.

• **Coming events:** *Workshops* on conflict resolution skills for churches, offered by the Lombard Mennonite Peace Center. Leader will be Bob Williamson. Places and dates are: First Mennonite Church of Iowa City, Iowa, Jan. 22; Bahia Vista Mennonite Church, Sarasota, Fla., Feb. 12; Antelope Park Church of the Brethren, Lincoln, Neb., March 12; Heatherdowns Church of the Brethren, Toledo, Ohio, April 9. Information available from 708 627-5310.

• **New resources:** A video on *Venture Clubs* has been produced to help Christian educators learn how to organize and lead effective club sessions. The 19-minute video and study guide is available from Mennonite Publishing House, 800 245-7894.

"Partners in India," a 15-minute video from Mennonite Central Committee, relates stories of three MCC partner groups in India who have a vision for improving their communities. Available for free loan from 204 261-6381 (Canada) or 717 859-1151 (U.S.).

• **Job openings:** *Head men's soccer coach*, Bethel College, North Newton, Kan. Master's degree required, competitive coaching experience at the collegiate level preferred. Full-time position is responsible for all phases of program including budgets, promotion, recruiting. Send letter of application, vitae, and three letters of recommendation to director of athletics Diane Flickner, 300 E. 27th St., N. Newton, KS 67117; phone 316 283-2500.

NEW MEMBERS

Glennon Heights, Lakewood, Colo.: Tony and Sharla Hurt, and Gene and June Richer.
Gray Ridge, Millersburg, Ohio: Brenda Miller and Angela Raber.
Hopedale, Ill.: Lori Birkey, Angie Birkey, Marc Litwiller, Brent Eichelberger, Elsie Litwiller, William Keep, and Jane Keep.
Raleigh, N.C.: Dave Cooper, Steve Derthick, Alan Reberg, Ruth Reberg, and Jon Warkentin.
Salem, Ore.: Eric Martin and Sue Martin.
West Clinton, Wauseon, Ohio: Randy Short and Debra Short.
Zurich, Ont.: Al Scott.

BIRTHS

Derthick, Steve and Barbara Warmath, Raleigh, N.C., Ian Warmath (first child), Oct. 27.
Eberly, Charles and Sonya Stahl, Harrisonburg, Va., (twins) Ian Rohrer and Joshua Daniel (third and fourth children), Oct. 14.
Fankhauser, Chris and Kim Logan, Round Lake Beach, Ill., William Edward (first child), Dec. 14.
Hershberger, Dennis and Carol Kauffman, Hutchinson, Kan., Ethan Daniel (fourth child), Dec. 12.
Holman, Leonard, Jr., and Kathy Cullar, Boardman, Ohio, David Walter Eugene (third child), Dec. 9.

Janzen, Bruce and Jeannine Spicher, Elbing, Kan., Eric James (second child), Nov. 23.
Jaso, Bobby and Brenda, Newton, Kan., Tyler Robert (first child), Dec. 6.
Kemling, Troy and Jonette Kauffman, Hillsboro, Kan., Ashley Marie (first child), Dec. 16.
Kratz, Charles and Patricia Hostetler, Williamsport, Pa., Rebekah Elizabeth (first child), Oct. 21.
Layman, Rodd and Lynn Troyer, Fairview, Mich., Katelyn Elizabeth (first child), Dec. 20.
Leu, Paul and Sacha Hollingshead, West Unity, Ohio, Stephen Paul (second child), Dec. 14.
Miller, Warren and Beth Swartzendruber, Fairview, Mich., Courtney Jane (second child), Dec. 16.
Pusey, Jimmie and Marcia Benner, Harrisonburg, Va., Janean Lois (first child), Dec. 20.
Raber, Todd and Joetta Sommers, Sarasota, Fla., Kelsey Noel (first child), Dec. 10.

Sherritt, Lon and Karen Modesto, Philadelphia, Pa., Hannah Michaela (first child), Oct. 27.
Wissemann, Darrel and Janette Aeschliman, Bend, Ore., John Sawyer (second child), July 31.
Wright, Paul and Rose Ann Yoder, Walnut Creek, Calif., Kiernan Josiah Yoder (second child), Sept. 27.

MARRIAGES

Jones-Osborne: Gregory Alan Jones, Davidsville, Pa. (Kauffman), and Jan Elise Osborne, Wichita, Kan., Dec. 18, by Donald R. Steelberg.
Makal-Mast: Andrew Makal, Newington, Conn., and Mary Mast, Sarasota, Fla. (Bay Shore), Nov. 27, by Howard S. Schmitt.
Miller-Yoder: Dallas Miller, Sarasota, Fla. (Bay Shore), and Sherrie Yoder, Sarasota, Fla. (Bahia Vista), Nov. 6, by Howard S. Schmitt.



Showalter retires. *Aibonito, P.R.*—Pedro Rentas, president of the Convention of Mennonite Churches of Puerto Rico, presents Virginia Showalter with a plaque during a farewell at the Aibonito Mennonite Church.

Showalter has served in Puerto Rico for 40 years as a nurse, teacher, and director of medical records at the Mennonite Hospital in La Plata. Her going marks the end of an era, as she is the last North American who had worked in the original wooden hospital in La Plata.

One of her friends wrote, "Virginia was a pillar in Puerto Rico. . . . She was a faithful witness to the love and peace of God, even in very difficult situations."—Ron Collins

Scheller-deMille: Kenneth Scheller, Staten Island, N.Y. (Redeeming Grace Fellowship), and Soozie deMille, Staten Island, N.Y. (Redeeming Grace Fellowship), June 19, by Lester L. Sutter.

Zaerr-Croninger: Ron Zaerr, Archbold, Ohio (Central), and Elaine Croninger, Alvordton, Ohio (Nazarene), Dec. 4, by Diane Zaerr.

Zook-Wilhelm: Randall Zook, Souderton, Pa. (Franconia), and Wendy Wilhelm, Milford Square, Pa., Dec. 4, by Russell M. Detweiler.

DEATHS

Bender, Reta Marie Brubacher, 68, Kitchener, Ont. Born: Jan. 23, 1925, Woolwich Twp., Ont., to Eugene and Ida Cressman Brubacher. Died: Dec. 18, 1993, Kitchener, Ont. Survivors—husband: Orie Bender; sons: Robert, Dale; brother and sisters: Ruth Victor, Audrey Draves, Wilma Meyer, Dorothy Bast, Alice Martens, James; 2 grandchildren. Predeceased by: James (son) and Carolyn (daughter). Funeral and burial: Dec. 22, First Mennonite Church, by Rudy Baergen and Brice Balmer.

Bresco, Julia, 78, Reading, Pa. Born: July 19, 1915, Cambria County, Pa., to John and Julia King Bresco. Died: Nov. 31, 1993, Reading, Pa., of kidney failure. Survivors—brother and sister: Andrew and Margaret. Funeral: Dec. 4, Bean Funeral Home, Reading, Pa., by Luke L. Horst and Leroy Gehman. Burial: Fairview Mennonite Church cemetery.

Brintzenhoff, Helen M. Weaver, 83, Ephrata, Pa. Born: March 27, 1910, York County, Pa., to Clayton F. and Sarah J. Sellers Weaver. Died: Dec. 7, 1993, East Cocalico Twp., Pa. Survivors—sister: Sara E. Weaver. Congregational membership: Ephrata Mennonite Church. Funeral: Dec. 11, Stradling Funeral Homes, by M. John Nissley and J. Elvin Martin. Burial: Lincoln View Cemetery.

Hartzler, H. Harold, 85, Goshen, Ind. Born: April 7, 1908, Fort Wayne, Ind. Died: Dec. 9, 1993, Goshen, Ind. Survivors—children: Theo Yoder, Harold, Jon; sisters: Eva, Ethel, Carrie Dodd; 13 grandchildren, 7 great-grandchildren. Predeceased by: Dorothy G. Baker Hartzler (wife). Funeral service: Dec. 12, College Mennonite Church, by J. Lawrence Burkholder and Nancy Kauffmann. Burial: Dec.

14, Fairview Cemetery.

He was professor of mathematics at Goshen College for 20 years.

Hershberger, William C. "Bill," 90, Hollsopple, Pa. Born: Sept. 4, 1903, Conemaugh Twp., Pa., to Harvey and Minnie Blough Hershberger. Died: Dec. 14, 1993, Hollsopple, Pa. Survivors—children: Esther Yoder, Elma Mae Yoder, Betty Hunt, Bernice Eash; brother and sisters: Harry, Florence Yoder, Anna Folk; 16 grandchildren, 30 great-grandchildren; one great-great-grandchild. Predeceased by: Annie Mishler Hershberger (second wife) and Katie Thomas Hershberger (first wife). Funeral and burial: Dec. 17, Blough Mennonite Church, by Richard Mininger and Elvin Holsopple.

Kauffman, Minnie M. Holbein, 95, Landisville, Pa. Born: July 3, 1898, Rawlinsville, Pa., to Conrad and Bertha Besch Holbein. Died: Dec. 16, 1993, Landisville, Pa., of pneumonia. Survivors—children: J. Harold, Jr., Richard, Robert, Erma Stoner, Anna Mae Kauffman; 19 grandchildren, 39 great-grandchildren. Predeceased by: J. Harold Kauffman (husband). Funeral: Dec. 20, Landisville Mennonite Church, by Sam Thomas and Chester Kurtz. Burial: Silver Spring Cemetery.

King, Raja Emmanuel, stillborn, Nov. 24, 1993, Lebanon, Ore., to Mark and Pushpa Paudyla King. Parents' congregation: Lebanon Mennonite Church. Graveside service: Nov. 29, Lebanon's IOOF Cemetery, by Brent Kauffman.

Kreider, Lucille C., 81, Wadsworth, Ohio. Born: Oct. 7, 1912, Wadsworth Twp., Ohio, to Henry and Clara Steiner Kreider. Died: Dec. 12, 1993, Wadsworth, Ohio, of heart failure. Survivors—Charles S., Mildred McClure Rowe, Ida Yoder. Funeral: Dec. 15, Summit Mennonite Church, by Jayne Byler. Burial: Maple Hill Cemetery.

Long, Lenza, 84, Tunnelton, W.Va. Born: May 17, 1909, Dryfork, W.Va., to Strite and Julie Hedrick Long. Died: Nov. 19, 1993, Kingwood, W.Va. Survivors—wife: Florina Doll Day Long; children: Chester Lee, Lowell Lewis, Troy, Luther Benjamin, Marvin Sanford, Virginia Wiley, Anna Lois Allman; brothers and sisters: Ella Mowery, Nora, Nana Harper, Lettie Helmick, Rosie Jones, Gerald, Russell Bud; 21 grandchildren, 15 great-grandchildren. Funeral: Nov. 22, Laneville Mennonite Church, by John Davis. Burial: Flanagan Memorial Cemetery.

Martin, Edith H. Hostetter, 80, Harrisonburg, Va. Born: July 28, 1913, Roseland, La., to Samuel

YES teams depart. *Salunga, Pa. (EMM)*—Eight Youth Evangelism Service (YES) teams sponsored by Eastern Mennonite Missions departed Jan. 3 for 5-9 month assignments in Australia, Bolivia, Brazil, Honduras, Kenya, Lithuania, Mexico, and Russia. The participants spent the past three months training in Baltimore and Philadelphia.

Pictured below (left to right): front row—team leader Audrey Zimmerman, Zipporah Onyimbo, team leader Tom Roes, Jeff Urich, Arturas Rulinskas, Becky Wenger, Joseph Mugo; middle row—Kristen Martin, Matt Stoltzfus, Rachel Jackson, Dana Stoner, team leader Lorri Rutt, Tamara McWatters, Mirjam Hauk, team leader Joyce Gingerich; back row—Krista Moyer, Margaret Weaver, Jonathan Groff, Deron Nisly, Rida Tolpezninkas, Jonathan Bowman, Meghan Ramage, Loren Martin.



Above photo, front row—Jina Hofstetter, Jeremy Glazier, team leader Sandy Waltner; second row—team leader Michelle Rutt, Heather Miller, Lee Herr, Gerald Townsend, Izelma Azevedo, JoEllen Reynolds; third row—Amy Kauffman, team leader Melodie Good, Debra Musser, Carrie Wright, Jennifer Martin, Alicia Parrot; back row—team leader Tim Leaman, Matthew Hurst, Troy Gerber, Steve Witmer, David Rouse, Craig Hess.

Young adults take on Service Adventure. *Elkhart, Ind. (MBM)*—Sixteen volunteers and five household leaders are participating in Service Adventure with Mennonite Board of Missions this year. The ten-and-one-half-month program provides service work, group living, and local congregational involvement.

Philippi, W.V., volunteers are (top photo, left to right, front to back): Kimberly Stauffer, Manheim, Pa.; Tina Miller, Middlefield, Ohio; Natalie Stutzman, Mantua, Ohio; Heather Graber, Goshen, Ind.; Cheryl and Mike Miller, household leaders; Mark Bechtel, Oley, Pa.; Lowell Eastman, Curran, Mich.



The Albany, Ore., unit (above) consists of: Lyle Beidler, Leola, Pa.; Larisa Miller, Hydro, Okla.; Claire Gisel, Archbold, Ohio; Stephanie Vasbinder, Goshen, Ind.; Randy Sauder, Reinholds, Pa.; and leader Melodie Graber, Nappanee, Ind.



Champaign, Ill., participants (at left) are: Joy Weidow, Mercersburg, Pa.; Munevver Ozbeytemur, Madison, Ohio; Peter Eberly, Kalona, Iowa; Shaan Brouwer, Kitchener, Ont.; Lisa Guengerich, Goshen, Ind. Don and Jane Rittenhouse serve as household leaders.



E. and Catherine Hostetter. Died: Dec. 20, 1993. Survivors—husband: Richard E. Martin; children: Marian Berry, Barbara, Richard E., Jr.; sisters: Nora Hostetter, Sarah Weber, Eva Stauffer; 4 grandchildren. Funeral: Dec. 22, Martin Chapel, Eastern Mennonite Seminary, by Wayne North, Samuel O. Weaver, Paul R. Yoder, Sr., and J. Mark Stauffer. Burial: Lindale Mennonite Cemetery.

Nofziger, Virgil E., 76, Albany, Ore. Born: Oct. 9, 1917, Lebanon, Ore., to Dan and Lydia Erb Nofziger. Died: Nov. 26, 1993, Lebanon, Ore. Survivors—wife: Lena Mullet Nofziger; children: Carolyn Proven, Carol Miller, Douglas; brothers and sisters: Morris, Alfred, Verl, Leo, Ina Roth, Ruth Zech; 5 grandchildren. Predeceased by: Jim (son). Funeral: Dec. 1, Lebanon Mennonite Church, by Brent Kauffman. Burial: Lebanon's IOOF Cemetery.

Osborne, Conrad Charles, 55, Wichita, Kan. Born: Jan. 16, 1938, Manistique, Mich., to Chester and Eva Troyer Osborne. Died: Sept. 16, 1993, Wichita, Kan. Survivors—wife: Lila Saltzman Osborne; children: Craig, Jan, Jill; brothers

and sisters: Zonda Befort, Philip, Rachel Koppenhaver, David, Stanley, Grace. Memorial service and burial: Sept. 19, Lorraine Avenue Mennonite Church, by Janeen Bertsche Johnson and Donald R. Steelberg.

Rhodes, Amos Gabriel, 91, Born: Jan. 21, 1902, Rockingham County, Va., to Samuel H. and Priscilla Holsinger Rhodes. Died: Dec. 17, 1993, Harrisonburg, Va. Survivors—children: Fred D., Sr., Mary Nell; sisters: Delphia E., Ina Rhodes Coffman; 7 grandchildren, 9 great-grandchildren. Predeceased by: Blanche Virginia Suter Rhodes (wife). Funeral: Dec. 20, Mount Clinton Mennonite Church, by Paul Kratz and Wilmer Lehman. Burial: Weaver's Mennonite Church Cemetery.

Ryan, Richard C., 61, Pinckney, Mich. Born: Jan. 5, 1932, Cleveland, Ohio, to Ralph and Ethelyn Walker Ryan. Died: Dec. 9, 1993, of cancer. Survivors—wife: Virginia Brennenman Ryan; son: Carl; sisters: Patricia Paulsell, Jane Gomez, Ruth Gordon. Memorial service: Dec. 11, Dexter United Methodist Church, by Bill Donahue and Daniel Slabaugh.

Sauder, Evelyn Lee, 61, Archbold, Ohio. Born: Oct. 7, 1932, Wauseon, Ohio, to Ervin and Mable King Lee. Died: Dec. 16, 1993, Archbold, Ohio, of a heart attack. Survivor—husband: Delmar Sauder. Funeral: Dec. 19, Tedrow Mennonite Church, by Randall Nafziger and Jack Bennett. Burial: Pettisville Cemetery.

Schrock, Alma, 97, Walnut Creek, Ohio. Born: March 21, 1896, Walnut Creek Twp., Ohio, to Alexander and Melinda Miller Schrock. Died: Dec. 16, 1993, Walnut Creek, Ohio. Survivor—sister: Emma Miller. Funeral and burial: Dec. 20, Walnut Creek Mennonite Church, by Ross Miller.

Weaver, J. Albert, 94, Elkhart, Ind. Born: March 20, 1899, Elkhart County, Ind. Died: Dec. 7, 1993, Elkhart, Ind. Survivors—wife: Elnora Miller Breniser Weaver; children: Gladys Yoder, Helen Bontrager; stepchildren: James, Ron, and Jack Breniser, Shirley Lantz, Gloria Martin, Kay Reynolds; brother and sister: Paul, Nora Lehman; 6 grandchildren, 13 great-grandchildren, 20 step-grandchildren, 30 stepgreat-grandchildren. Predeceased by: Alma Etta Loucks Weaver (first

wife). Funeral and burial: Dec. 10, Olive Mennonite Church, by Peter Buller and Harold Knight.

Woolner, Mildred Lorretta Kufske, 78, Kitchener, Ont. Born: Sept. 13, 1915, Kitchener, Ont., to Charles and Mary Kufske. Died: Dec. 15, 1993, Freeport, Ont. Survivors—husband: Royden Woolner; son: Paul; brother and sisters: Kenneth, Reta Bean, Pearl Dubrick, Doris Ramseyer; 2 grandchildren. Funeral and burial: Dec. 18, First Mennonite Church, by Rudy Baergen and Brice Balmer.

Yeackley, George, 93, Milford, Neb. Born: April 13, 1900, Milford, Neb., to Joseph and Fannie Yordy Yeackley. Died: Dec. 10, 1993, Lincoln, Neb., of cancer. Survivors—children: Mary Jane Stutzman, Darrel, Karl; sisters: Emma Roth, Eva Reeb; 17 grandchildren, 38 great-grandchildren, 3 stepgrandchildren, 6 step great-grandchildren. Predeceased by: Verda Jantzi Yeackley (second wife), Alice Hershberger Yeackley (first wife), Archie and Willis (sons). Funeral: Dec. 12, Beth-El Mennonite Church, by John C. King and Lloyd Gingerich. Burial: Milford Mennonite Church Cemetery.

THE LAST WORD

Getting ready for the big year

What will the New Year be like?

Is there a newspaper columnist, magazine editor, or TV commentator who hasn't asked that? I find they have three answers: (a) 1994 will be like 1993; (b) 1994 will be worse than 1993; (c) 1994 will be better than 1993.

Apparently, as in so many aspects of life, what we get in our New Year will likely be what we expect.

At first glance, I don't expect 1994 to be a momentous year for the Mennonite Church (MC). Rather, it will likely be an interim year, during which we get ready for significant events and decisions in 1995.

- **Wichita 95.** The next major gathering of the church takes place in July 1995 in Wichita, Kan. It will be a conjoint meeting with the General Conference Mennonite Church (GC). On the agenda are important decisions:

- **Integration.** Should the MCs and the GCs merge? That question, in discussion for six years, is supposed to be answered in 1995.

- **Confession of faith.** A new, conjoint MC/GC confession of faith is now in draft stage. It's to be adopted at Wichita 95.

- **Vision and goals.** For the MCs, Vision 95 officially ends next year. A Vision and Goals Committee, also joint, also with a draft statement, hopes for approval in 1995.

But in 1995 we will not only look ahead. We have two anniversaries to celebrate:

- **MCC's 75th.** In 1995 Mennonite Central Committee will lead us in special activities across the church and at Wichita 95 to commemorate 75 years of relief and service work.

- **MMA's 50th.** The U.S. health insurance and mutual aid organization, Mennonite Mutual Aid, turns 50 next year. Even with an uncertain future in face of U.S. health care reform, MMA will be celebrating.

What a year 1995 should turn out to be!

But we won't be ready for it without a year of preparation. That's where we are now.

The Integration Exploration Committee, for example, has already distributed an information packet to congregations and a video to district conferences. Feedback from both is due at the end of this month. Then a tentative recommendation on integration will be processed by conferences later this year.

The proposed confession of faith is currently

being studied by congregations, conferences, and church leaders. The committee is asking for feedback by June 15, 1994.

A tentative new vision and goals statement is also available. Its drafters will be soliciting feedback from conferences throughout 1994.

What a year 1994 must be!

Here are 12 months that call for study and discussion. Here is a year that demands the best of our thinking as we prepare for 1995.

Recognizing this, the Vision and Goals Committee will be calling the church to prayer later this year. The focus of this call is asking God for help in discerning direction for the future for both MCs and GCs.

What kind of year will 1994 be? It could turn out to be one of the church's most important. If we do our homework well, if we study hard, if we engage in honest dialogue—all with intercessory prayer—the decisions of 1995 should be easier.
 —jlp

In an Anabaptist perspective

But 1994 will not be without its share of celebrations. Among the more significant is the 50th anniversary of "The Anabaptist Vision."

Its author, Harold S. Bender, first outlined his "vision" ideas in a speech to the American Society of Church History in December 1943. *Mennonite Quarterly Review* picked up the speech and published it in April 1944.

Few speeches or articles have affected the Mennonite world more than this one. As a result, words like *Anabaptist*, *discipleship*, *peace*, and *nonresistance* have become commonplace in our discussions.

The 50th anniversary of its publication becomes a good time to revisit the "vision." What was Bender attempting to do? How do his ideas apply to our day? *Gospel Herald* will carry several features on these questions in the coming months.

But perhaps most important, a restudy of "The Anabaptist Vision," which has helped to guide the church for 50 years, provides a significant context in which to study, discuss, and pray about integration, a new confession of faith, and a renewed vision for the church as we prepare for 1995.—jlp



January 18, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



It is the Ruths whom God can use in his kingdom work. Our security is not in the familiar but in knowing we are held in the palm of God's hand. See page 6.

American Mennonites in the political process:

Wise as serpents, innocent as doves

For 25 years, MCC's Washington office has represented Mennonites in U.S. politics. Has it made a difference? Does anyone listen to what we have to say?

In the last half-century, American Mennonites have moved dramatically from being *die Stillen im Lande* ("the quiet in the land") to becoming a politically engaged people. This shift has been riddled with anxieties for many. In the center of that discomfort has been the Mennonite Central Committee's Washington, D.C., advocacy office, which most clearly symbolizes Brethren in Christ and Mennonite political involvement. Last July MCC celebrated the 25th anniversary of this office.

by
*Keith
Graber
Miller*

At the end of December 1993, Delton Franz, who has served as director of MCC Washington since its inception on July 1, 1968, retired from that post. Franz will continue as an adviser in the office until this summer, when MCC hires his full-time replacement. In the interim, present staffer Ken Martens Friesen will direct the office's operations.

So this becomes a critical juncture at which to reflect on the Washington office's work and to examine the perceptions of Mennonites and Brethren in Christ from the vantage point of

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While many Mennonites see MCC Washington as radical and activist, congressional legislative aides find it to be quite tame—not offensive or unrealistic.

Capitol Hill. For more than a quarter-century now, MCC's Washington office has served as Mennonites' most "public" face, participating daily in the sphere of national politics, seeking to bring critical religious and ethical insight to bear in defining the United States' version of a good society.

Persons across the various Mennonite and Brethren in Christ churches differ widely in their views of and support for the Washington office which, in part, represents them. In *The Mennonite Mosaic*, J. Howard Kauffman and Leo Driedger reported that 72 percent of the persons they surveyed in 1989 favored the work of MCC's office in Washington, D.C., and a similar one in Ottawa, Ont. That figure is 17 percent higher than those who supported the MCC Washington work in 1972, just four years after the office opened.

Among the 28 percent of persons who did not indicate their support of MCC Washington are, no doubt, some who have theological problems with the existence of any such office. Others are likely troubled by the particular focus and slant of the Capitol Hill Mennonites' work. Still others, I believe, may misunderstand what the office does or how it monitors and "advocates" in the nation's capital. Some fear it has been fully sucked into the "whirl" of Washington, aligning itself with liberal Protestantism more than its constituent denominations.

For the past two years, I've been able to study and analyze the work of MCC Washington and other religious advocacy offices housed in the nation's capital. Based on dozens of interviews, my own participant-observation, and extensive reading from MCC Washington's floor-to-ceiling stacks of records, my impression is that Mennonite theological and ethical traditions of humility, pacifism, and service—and the concrete, ground-level experiences those traditions have provided—continue to inform both the content and the style of the office's political involvements. What follows are six observations which may shed light on some aspects of the office's past and present functioning as well as on its future.

1. Mennonites' work in Washington is perceived in diverse ways.

The primary difference is between the perceptions of the office's Mennonite and Brethren in Christ constituency, on the one hand, and the perceptions of legislative aides and religious advocates on the other. Part of this is the result of

contextual expectations. Many Mennonites, it seems to me, see the office as a somewhat radical, highly activist, loud organization. Their assumption may be that Delton Franz and others are out beating on congressional and State Department doors daily, spouting prophetic utterances until they nearly froth. Part of that perception comes from reading the office's *Washington Memo*, which sometimes has a sharp, caustic, prophetic tone.

In contrast, legislative aides see the office as quite tame—not offensive or unrealistic in its requests, and *not* self-righteously waving the banner of truth over their misguided and evil heads. Bill Tate, top legislative aide for Rep. James Leach (R-Iowa), spoke with me about the relativity of truth in Washington's political arena, noting how everything is open to debate.

"The most we can hope for out of this messy conflict is some approximation of the truth, and that's usually foreign territory to a religious per-

'A lot of religious lobbyists come off as well-intentioned lunatics. I haven't found in MCC people any wild-eyed disconnect with reality.'

son," he said. But then he added, reflecting the views of many others with whom I spoke: "Mennonite Central Committee crosses that boundary, I would say, better than any group that I know. I don't know what goes on in their inner life, but there is a gentleness and a respect for others that is exhibited in their outer life that makes them more effective than others we deal with—people who come in and say, 'It's our position or be damned.' Mennonites might think that, but they don't say that."

Tate said he felt the use of coercion—"whether it is through money, which is the bane of this world, or through the spiritual coercion" that some religious advocacy groups use—coercion is destructive to the political process. "I think it is that element of graciousness that is increasingly missing from our lives here in all of its aspects," he said. "I believe it is possible for principled people to disagree deeply about certain subjects. The Mennonites will grant you that. And it's not a small thing."

Some Mennonites will say that simply means

the office isn't being prophetic enough. Whatever else they may be, prophets aren't gracious. All I intend to say is that the perception a person may get from *Washington Memo* and news releases, and the perception one gets of MCC Washington's work while on site, are quite different. Office personnel seem to feel a greater call to be prophetic to their people than to the government—which one could argue on biblical or philosophical grounds is more faithful. But it may confuse the constituency about what happens in Washington.

2. It is striking that the office which most clearly represents Mennonites' move away from being die Stillen im Lande is most often described by its coalition partners as "quiet."

I asked Presbyterians and Church of the Brethren and UCCs and Quakers and other Washington allies to describe, in just a few words, the style or tone of MCC's office there. Almost without fail, they said, "quiet," "reserved," "soft-spoken." Some perceived this style as helpful; some perceived it as not so helpful. One denominational director said he hopes in the future the office has a bit more "fire in its belly."

The "quiet" style and tone, not surprisingly, is largely the result of Delton Franz's long tenure. In many ways, Franz has served as the symbol-bearer for what Mennonites are about in Washington. His personality has been the embodiment of the office's personality. One wonders whether in future years this "quiet" characterization will continue under new leadership. If not, what will have been lost? And what will have been gained?

3. Younger, shorter-term MCC Washington workers and older, longer-term staffers tend to work differently.

Generally, younger persons in the office are more ready to enter into alliances with religious and secular groups, work with specific legislative language, write sign-on letters for coalitions, and be fully engaged in the political process. They are concerned about being perceived as too sectarian or too quaint, and they seek to avoid those labels. Often they are characterized by other religious lobbyists as more aggressive and more active in coalitional work. Their peers in the Methodist Building, where MCC Washington is located, repeatedly express appreciation for their work.

Last summer one of the service workers used the provocative metaphor of Franz as a "bal-

loon." The other staffers have served as the air pressure which inflates the balloon and pushes at the boundaries, while Franz has kept them contained.

4. My fourth observation has to do with representation.

The MCC Washington office was founded both out of self-interest (protecting Mennonites from such evils as Selective Service) and for other-interest (speaking to the powers for and with those persons whom they encountered in their domestic and overseas service work). So both self- and other-interest were there in the beginning.

But since those early years, the self-interest (the representation of Mennonites) has dropped

'These MCC field people are refreshing. They have a real ability to tell us how the world is, which is more useful than how the world ought to be.'

almost completely out of the portfolio of MCC Washington. Now the office seeks almost exclusively to "represent" the "poor and oppressed" around the world, persons like those whom MCC workers encounter in the field. Other religious advocacy offices in the Methodist Building often make the same claim, although they may not be as directly, institutionally linked to this "constituent" body.

5. What MCC Washington does most effectively, I believe, is take its workers through the marble corridors of Capitol Hill.

Most of the time, most religious lobbyists in Washington say they're trying to be faithful rather than effective. When the Mennonite and Brethren in Christ office takes returned workers from Iraq, the Sudan, or the Philippines to various congressional offices, it can be both faithful and effective.

According to legislative aides, MCC gives on-the-ground reports more helpfully and more frequently than perhaps any other religious organization on Capitol Hill. They also said MCC gives reports from all over the world, not just the "hot spots." Congressional aides say the reporting is further legitimated by MCC's good

MCC's name is worth a great deal in Washington. In a town where influence and power are hard to come by, that credibility is indeed high praise.

work on the field, which they observe when they take their own trips. Repeatedly I heard about congressional fact-finding excursions to Haiti or El Salvador or Vietnam, where aides kept running into MCC workers who assisted them in unexpected ways.

Why is this firsthand experience more valuable and more appreciated than the communications of the offices themselves? Someone described it as the difference between hearing from a constituent versus hearing from a national organization.

One letter from a constituent carries more weight than a fistful from a Washington-based office. One legislative aide said: "I've come to the conclusion that people's minds alter—regardless of their political persuasion—when they are inside the Washington Beltway too long. People lose a sense of reality here. It's not good. . . . But I find these MCC field people to be very refreshing. They have a less cynical view of life than people inside the Beltway. And they tend not to come with grand policy visions. Everyone in Washington thinks he or she is a good strategist. But when these folks come in from the field, they have a real ability to tell us how the world is, which is more useful than telling us how the world ought to be."

It also should be said that this reporting would not be possible if MCC did not have a regular presence in Washington, with local workers establishing relationships, monitoring legislation, and making contacts. In addition, it has been significant that so many Washington staff persons have domestic or overseas MCC experience, lending their work legitimacy.

6. MCC and MCC Washington's credibility is worth noting.

I find Mennonite and Brethren in Christ credibility on Capitol Hill almost incredible. In an early MCC document, I found reference to the notion that MCC's name may be worth more than its money in Washington, although neither may be worth much. From my interviews in the capital, I'm convinced that MCC's name is worth a good deal—at least among those politicians and policy-makers who know of MCC. Although that may not be many, the ones who do know MCC (and these include some of the key congressional players on certain peace and justice issues) respect the organization's name. It carries a kind of integrity and credibility worth hanging onto.

In Washington, credibility is the name of the game. People told me repeatedly about organiza-

tions who didn't know anything about the issue they were lobbying about, or whose views were so skewed by ideology that they weren't objective. A lot of religious lobbyists come off as "well-intentioned lunatics," said one aide. One minority staff consultant on the House Committee on Foreign Affairs said with some understatement: "I haven't found in my conversations with MCC people any wild-eyed disconnect with reality."

Jim McGovern, press secretary for Rep. John Joseph (Joe) Moakley (D-Massachusetts), said: "It's not so much that we have to listen to MCC because there are 20 million Mennonites out there and we're going to lose our election if we don't listen. They don't have that kind of voting power. I think it's one of those rare cases where people look at the work and say, 'This is good stuff. These people are credible. They know

'I believe it is possible for principled people to disagree deeply about certain subjects. The Mennonites will grant you that. It's not a small thing.'

what they're talking about. And maybe they deserve our ear on some of these issues.' And that's where their influence and power comes from."

Mennonites always have been a bit skittish about power. But in a town where influence and power are hard to come by, having this kind of impact, and having this kind of credibility, is high praise.

Keith Graber Miller is assistant professor of Bible, Religion and Philosophy at Goshen College, Goshen, Ind. This article is based on research for his 1994 Emory University doctoral dissertation, "Wise as Serpents, Innocent as Doves: American Mennonites Engage Washington." Keith is a member of College Mennonite Church.

"I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well. My frame was not hidden from you, when I was being made in secret. . . ."
—Psalm 139:14-15a, NRSV

Gospel Herald



Editor:
J. Lorne
Peachey



Assistant
Editor:
Cathleen
Hockman

Editorial consultants: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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READERS SAY

When Does Justice Become Revenge? (Oct. 26). Jacob

Luitjens, the deported Mennonite, had volunteered for the German Landwacht—which hunted down Jews, members of the Dutch resistance, and Dutchmen who hid to avoid service in German labor battalions. He was convicted in absentia in Holland in 1948.

During Canadian proceedings in the 1980s, testimony placed Luitjens at a villa when a "blood squad" tried to force a confession from a Dutchman. Other testimony identified him as having shot a German who had deserted and who was trying to surrender.

Revenge? Or justice?

Jon Olson
Amherst, Mass.

Elizabeth of the Second String

(Dec. 14) was a great article. But it suggests a wrong understanding of submission. Submission can only ever be voluntary, not—in Stuckey's words—"put down and held submissive."

Submission is God's plan for joy and contentment for women and men. I fear we are missing it.

Martha Hess Clymer
Shirleysburg, Pa.

Thank you for your diligent attempts to report many different views and various aspects of the controversial issues facing the church today. It is holy work to continue to mirror back to us the many faces of ourselves in the church—with our blind spots and flashes of insight. You also show us the many faces of the God we attempt to serve.

I also want to thank the courageous Christians among us who risk criticism and gossip by sharing their God-given gifts of writing. I am grateful to them for telling us the scary truths of where we lack consistency in our biblical interpretation, behaviors, and traditions.

Here are several of these courageous people from your recent issues:

Randy Roth and Ryan Ahlgrim, who challenged our church routines by applying humor to some of our unwillingness to change (**The Top 10 Announcements You'll Never See in the Church Bulletin**, Nov. 9). Woe to the church member or group who takes themselves too seriously. I would never refer to this important work as "trivial" or "trash."

Ted Grimsrud, who challenges us to make the work of grief a holy spiritual discipline (**Mourning Is About Relinquishing a Quest for Control**, Oct. 5). It is certainly a difficult task, one largely forgotten in many of our congregations.

Carolyn Holderread Heggen, who helps us to face the truth of the abuse among us (**Working Toward a Theology of Sexuality**, Sept. 22, 1992). She inspires us to move forward in truth-telling, grieving, and healing.

Kristine Platt Griswold, who recently wrote a well-crafted letter describing the rest of the abortion story (Dec. 7). Her questions challenge us to think further than the surface questions on any issue.

May we all forge forward to ask the hard questions and examine the changing issues of peacemaking and discipleship. If Jesus' life was revolutionary and often controversial, can we expect our lives to be comfortable?

Jane A. Leatherman
Goshen, Ind.

Articles and letters to *Gospel Herald* have suggested adoption as a positive alternative to abortion. Although I am strongly opposed to abortion, I have a concern about the sometimes glib and superficial remarks about adoption. They give the false illusion that adoption is a painless, easy option with a fairy tale ending.

For a great number of adopted children, adoption has *not* been easy. Many are dealing with genetic and psycho-social issues of such enormity that life—even as a "good Christian adoptive home"—is a struggle, for them as well as for their adoptive parents and siblings. It is not a coincidence that adopted children make up a high percentage of those in detention facilities, psychiatric wards, and special needs programs.

There will always be circumstances when adoption is needed. But to declare adoption an easy answer to abortion is misleading and unfair to the victims of the original tragedy: the children.

Enid Schloneger
Millersburg, Ohio

Gospel Herald welcomes your letters about what you read in our pages. Send them to "Readers Say," Gospel Herald, 616 Walnut Ave., Scottsdale, PA 15683.

A lesson from Ruth and Orpah:

When God's call takes us beyond

History remembers Ruth as someone living her life and making decisions on something other than what people said or what was culturally acceptable.

by Martha Kolb-Wyckoff

We live in a culture that functions on the basis of the bottom line. The question is always before us: is what we are doing a success or a failure?

But should we always judge by the outcome? Perhaps it is in the doing itself that we learn the most. Take the example of Ruth and Orpah from the Old Testament.

What similar women these two were. Both were Moabites married to Israelite men—brothers, in fact. When we first encounter these two women, both have suffered a similar loss: their husband's death.

But history immortalized just one of these two. Ruth, a foreigner, is among only four women listed in the genealogy of Jesus. Orpah we know simply as the one who went back home.

Why? After all, Orpah did the right thing. She did what her mother-in-law Naomi told her to

do. In fact, Orpah did what any rational person would do. The sensible plan was to stay in Moab and hope that one of her own people would take a liking to her. To go back to her parents' house meant security, familiarity, friends, and people she knew—all those good, important things.

Ruth, on the other hand, did the unthinkable. Her choice was undoubtedly a delight to the gossips of her day. "Did you hear that Ruth went back to the land of Judah with her mother-in-law?" "What would make her do something like that?" "No Israelite man is going to marry a Moabite widow."

Scripture is vague about what made Ruth so determined to accompany Naomi. But she will always be remembered for her classic expression of loyalty to Naomi: "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if anything but death separates you and me" (Ruth 1:16-17).

Ruth was living her life, was making her decisions, on the basis of something other than "what people might say" or what was culturally acceptable. Ruth was living out of what Elizabeth O'Connor calls her "moving center." In a book, *Letters to Scattered Pilgrims*, O'Connor describes our moving center as that which takes us beyond ourselves, beyond the known and the familiar, into the new and unknown—something like Abraham's call into a new land.

O'Connor asks, "Do we feel that there is a whole new world seeking to come into being, or do we experience life as essentially moving toward death? Is it a matter of holding on . . . or do we through the risen Christ and his presence in us sense that God might use the womb of our lives to bring something completely unexpected into the world?"

In Isa. 43:18-19 this idea is expressed in a different image: "Here and now I will do a new thing; this moment it will break from the bud.

Within every human being God has planted seeds which can produce buds that will blossom into fruitfulness.



the familiar into the unknown

Can you perceive it?" Most buds in and of themselves are nondescript. But hidden inside is amazing beauty, potential.

My understanding of the nature of God and of humankind leads me to believe that within every human being God has planted seeds which, when watered, nurtured, and cared for, will produce buds that will blossom into fruitfulness and

To free the 'Ruth' within us we must know who we are—and like that person. And we must also know whose we are.

faithfulness. God wants to do something different through each one of us. Each person has a unique role in God's kingdom.

It seems many of us—perhaps particularly women—are much more like Orpah than Ruth as we gravitate toward the familiar and the secure. We hesitate to try something if there is any chance that we won't succeed. We wait for someone or something else to define us—whether it's our spouse, our children, or our work. It's easier to follow than to initiate.

Our challenge is to free the "Ruth" that is within us all. This means risk-taking. It implies moving out of the safe and familiar into the new and unknown. We will try things and some will fit, while some won't.

We are wrong to judge things always by their outcome. So much can be learned by simply trying, by engaging in the process. The whole world of science is based on what you might call "failed experiments"—you rule out what doesn't work in order to find out what does.

And the good news is that God is not limited by our successes or failures. Sometimes God can use us most in our weakness, even what we might call our failure. And when we are most successful from our perspective, we may be most useless to God.

I prefer to believe that God knows no categories of success and failure. God's only category of assessment for us is faithfulness. And when God looks at us through the lenses of faithfulness, our human concepts of success and failure get utterly scrambled; what looks to us like a failure may indeed meet every criterion of faithfulness.

So how do we take the first step? How do we free Ruth? Where do we find the resources and

courage to enlarge our frontiers and expand our vision?

We must know who we are. We must be comfortable with who we are. Many of us lack healthy self-confidence. We let others define us. To free Ruth we must know who we are—and like that person.

Some of us struggle with identity. We can find a friend or a counselor to talk to. I believe we make important discoveries in conversation and relationship. Just as Ruth needed Naomi, so we need each other.

We must know whose we are. The one who calls us is faithful; God does not lead us into something and then abandon us. God does not call us to something risky and let us flounder.

But we don't discover this overnight. We discover God's faithfulness as we spend time with God, as we listen, as we rest in God's loving embrace. It is in listening and resting that we find strength for the journey. Some of us might go on a silent retreat. Others might start journaling. And there are other ways to create space so we can hear God's voice apart from the din of our fast-paced lives.

What is the bud that is waiting to burst forth if you were to let the Ruth in you be free? Maybe you have wanted to write poetry or compose music. Maybe you have wanted to go back to college, but you are not sure you could handle the demands. Perhaps you'd like to lead a Bible study or some other small group.

Or it could be that you simply want to become a person with your own identity; you want to be the individual God created rather than whoever others expect you to be. Let the Ruth in you go. Let her do her thing.

We can choose to be an Orpah and return to the comfort and security of what we have always known and done and been.

Or we can be a Ruth—and confidently stride into an unknown future, a future pregnant with possibility. It is the Ruths whom God can use in kingdom work. Our security is not in the familiar but in knowing we are held in the palm of God's hand.

Martha Kolb-Wyckoff is pastor of the Taftsville (Vt.) Chapel Mennonite Fellowship and an editorial consultant for Gospel Herald. This article was adapted from her address at the Women's Missionary and Service Commission (WMSC) luncheon during the 1993 General Assembly in Philadelphia.

Dismantling a vision in Nicaragua

Community spirit doesn't put food on the table or a roof overhead. But work continues to help restore, in a small way, the Nicaraguan's eroding dignity.

by
Bob
Mols-
berry

Nicaraguan Mennonite church members Alberto and Rosa Zamora and their three children live in a one-room tin-and-card-board shack in a settlement that squatters began two years ago on a vacant field overlooking Managua, Nicaragua.

Dubbed *Tierra Prometida* ("The Promised Land"), the 800 families who settled there worked together to stake out their plots, construct shacks, plant flowers and, eventually, hook up water and electricity.

The Zamoras and their neighbors resisted repeated eviction efforts by Managua's mayor, Arnoldo Alemán, drifting back onto "their" land each time riot police forced them off. They built a community health center and felt united by a sense of common purpose and optimism.

Unfortunately, common purpose and community spirit are not rewarded in today's Nicaragua. For legal title to their claims—the ultimate dream of most squatters—residents must appeal to Mayor Alemán, who has a very different vision of how society should be ordered.

Tierra Prometida represents the ideological civil war being waged in Nicaragua, less visible but no less important than the kidnappings and confrontations making newspaper headlines lately.

Vestiges of the Sandinista vision of a society that is cooperative, communal, and responsive to human need are still alive in places like Tierra Prometida.

This vision is, however, being systematically replaced by a new model based on competition and individualism. People with capital, land, or political power gain in this new model, while most Nicaraguans find themselves isolated from one another and defenseless before impersonal market forces and callous politicians.

During the early 1980s, a unique self-identity united the Nicaraguan people, who had managed to overthrow a brutal dictator and his professional army. The new Sandinista government plunged into unparalleled social projects.

Hundreds of thousands of young people, including Alberto, participated in health and liter-

acy campaigns or joined volunteer coffee-harvesting brigades. Enthusiastic and idealistic, they left relatively comfortable urban lives to teach and work with peasant families.

These massive projects broke down social barriers and gave young people outlets for their energy for change. Many people were optimistic for the future.

Others saw the status quo threatened. The U.S. government did not trust the Sandinistas. A lethal combination of military and economic pressure eventually cost Nicaragua some 35,000 lives and an estimated \$17 billion (U.S.) in damage to the economy. As the fighting dragged on, more Sandinista energy turned toward the war, and social programs suffered.

Today, with continuing U.S. pressure, elements within the Nicaraguan government are pushing a social agenda to further dismantle the community orientation of the 1980s. Economic policies designed to cut public spending and entice foreign investment are widening the gap between rich and poor. Unemployment is at 60 percent. Three-quarters of the people are unable to meet their basic needs.

People are scrambling as never before to survive; in doing so, they find themselves increas-

(continued on page 15)

Though Rosa Zamora works in a used clothing store, her earnings are not nearly sufficient to buy title to her tiny plot in Tierra Prometida.



North American, Mexican Mennonites to strengthen ties with Cuban church

Akron, Pa. (MCC/FMC/MBM)—Mennonite groups in Mexico and North America will lend a helping hand to the Mennonite church in Cuba, which is spiritually in bloom but financially wilted.

A seven-member delegation recommended that their organizations assist Cuban believers following a Nov. 24-Dec. 1, 1993, visit to the island nation.

The delegation included representatives from the Mennonite Church in Mexico, Franconia Mennonite Conference, Mennonite Central Committee (MCC), and Mennonite Board of Missions.

The four groups will help support Cuban pastoral couple Inéz and Roberto Rodríguez by providing transportation so that they can visit the nine Mennonite groups scattered throughout Las Villas province. The couple has provided informal leadership to the Mennonite house churches in Cuba since the late 1970s.

Assistance is particularly needed at this moment in history due to the dynamic growth of Mennonite house churches combined with the island's desolate economic climate, says Linda Shelly, who represented MCC in the delegation.

"Because of the deteriorating economic situation, the Cuban people are receiving extremely small salaries," Shelly says. An average monthly salary equals \$2.50 U.S.; a liter of gasoline costs 93 cents.

"But while outside groups help with transportation, Cuban Mennonites will assist the Rodríguez family with food and household expenses. The churches anticipate being self-supporting in the future," Shelly adds.

Cuban Mennonite house churches are surging in growth, as are many evangelical



Mexican Mennonite Ofelia García de Pedroza gives the sermon at a worship service of the Viana Mennonite house fellowship in Cuba's Las Villas province. The other members of the recent delegation to Cuba were Victor M. Pedroza Cruz and Jorge Rodríguez de Gante, of Mexico; Rebeca Jiménez de Yoder and Adamino Ortiz, of Franconia Conference; Allan Yoder of Mennonite Board of Missions; and Linda Shelly of Mennonite Central Committee.

groups in Cuba. In the last two years, the number of Mennonite house churches has jumped from three to nine.

"Everywhere we went we experienced the great eagerness Cubans are showing towards the gospel message," the delegation reported. "Raúl Suárez of the Baptist church reported 1,000 new Christian house churches since 1990. José López of the Cuban Bible Society said they have no restrictions on distributing Bibles; they brought in 200,000 Bibles in 1993."

Shelly notes that Anabaptist theology,

with its emphases on community, service, peace, and justice, appeals to Cubans. MCC will provide books and teaching materials, prepared in Spanish by the Central American Anabaptist seminary, SEMILLA, to the Cuban Mennonites.

The Mexican and North American Mennonite organizations will also assist with exchanges among Cuban and other Latin American Mennonites so that they can learn from one another.

"Cuban Mennonites prefer this kind of experiential exchange to the placement of long-term workers in Cuba," Shelly says.

While noting some cautions—lack of knowledge of the Cuban legal system and a need for Cuban Mennonites to develop a more solid Anabaptist foundation, for example—delegation members are enthusiastic about emerging relationships with Cuban brothers and sisters.

"This is an opportune time," said Jorge Rodríguez, Mennonite pastor from Mexico. "If we do not take advantage of this moment, we may not have another."

The Mennonite ministry in Cuba began in 1954 when Franconia Mennonite Conference sent two families—Henry and Mildred Yoder and Aaron and Betty King—to establish churches in the Las Villas province. They, along with other North American missionaries, left in 1961 due to the U.S.-led economic blockade of Cuba.—Emily Will

Government officially recognizes United Mennonite Church of Mexico

Mexico City, Mexico (MWC)—In a special ceremony held at the government offices Nov. 8, 1993, Mexican authorities officially recognized the United Anabaptist Mennonite Church of Mexico (IAMUH) as a religious entity.

This occurred as a result of a constitutional reform that led to the establishment of a new relationship with the churches.

Among the most important points under this new relationship are that the state recognizes the legal existence of the churches, allows them to own property for carrying out their programs—including the administration of schools—and allows foreigners to be ministers.

The five existing Mennonite conferences in the country decided to join as one entity and requested recognition as a national church.

The organizational structure of the IAMUH is very simple. The conferences continue being autonomous, but meet under IAMUH to deal with administrative, legal, fiscal, and other matters. Each conference has an official delegate to the assembly with voice and vote. The assembly delegates the authority to a General Council that in turn delegates it to a general administrator.

—Milka Rindzinski for Mennonite World Conference

2,200 MDS workers aid flood victims; more volunteers needed for clean-up

Akron, Pa. (MCC U.S.)—More than 2,200 Mennonite Disaster Service (MDS) volunteers have contributed some 6,000 workdays to clean up flooded communities in Iowa, Missouri, and Illinois.

"That doesn't even count the initial clean-up effort or the significant work done in surrounding states; hundreds of people have been helped and some were back in their homes for Christmas," comments Lowell Detweiler, MDS executive coordinator.

"But," Detweiler hastens to add, "thousands still live in trailers or other temporary quarters; many people are still debating whether to fix up their homes or rebuild in higher, safer locations. And hundreds of farms are still waiting for help in cleanup, while their owners wonder whether there will be a crop in 1994."

While giving deep thanks to the hundreds of volunteers who have assisted MDS efforts in the Midwest, Detweiler reminds the church that needs continue. MDS will work at three or four locations during the winter, and return to others in the spring.

Marlin Gingerich of Riverside, Iowa, is heading up MDS efforts in Alexandria, Mo. None of the 131 families who lived in the town prior to the flooding has yet been able to return.

"This town is by far the worse I have seen; it looks like a war zone," Gingerich says. "Everything is covered with several



Cornstalks litter what was a farmhouse kitchen near Hull, Ill. Hundreds of Midwest farms still await clean-up.

inches of mud, and homes—many of them are mobile homes—have shifted off foundations, some resting against trees."

Gingerich says most of Alexandria's inhabitants are elderly and poor. Many want to reestablish themselves in Alexandria while some want to relocate. MDS hopes to help in both efforts.

Gingerich says both skilled and unskilled workers are welcome. "Many of the houses that are salvageable are stripped down and ready for carpenters and skilled

labor, but there is also still a lot of mud to haul out and yards to clean," he notes.

For the latest word on Midwest volunteer needs, call the MDS central coordinating office in Hannibal, Mo., at 314 248-1717. A limited number of volunteers are also still needed in Homestead, Fla., through March 31 as MDS concludes its Hurricane Andrew program; call 305 247-3758 for available times.

Peacemaker congress participants hold vigil at Chicago toy store

Chicago (CPT/NCP)—Some 300 people gathered here for a Christian Peacemaker Congress Dec. 30-Jan. 2—the first such event jointly sponsored by New Call to Peacemaking and Christian Peacemaker Teams.

Speaker Michael Banks, pastor of Burnside Mennonite Fellowship, Bronx, N.Y., called for churches to realize their full charisma, or gift, of peacemaking.

"People are eager for the message of nonviolent peacemaking," he said.

The weekend's highlight was a vigil held at a nearby Toys R Us store on New Year's Day.

Three "magi" dressed in red robes and carrying incense (and stick-on labels for toys which read, "Warning! Playing with war toys increases anger and violence in children") led participants to the store. After Cliff Kindy, one of the magi and CPT Steering Committee chairperson, offered a prayer for peace, the vigilers entered the store, singing.

The magi, standing beside shelves of G.I. Joe figures, offered a half-hour teaching about the effect of violent toys on children. The vigilers then left, singing, "I will not raise my child to kill your child."

4,000 people sought to join fast for Haiti

Chicago (CPT)—Some 51 participants at the Christian Peacemaker Congress Dec. 30-Jan. 2 committed themselves to fast in solidarity with the 4,000 Haitians who have been killed by the Haitian military in the last two years. Participants will fast a day a week, a day a month, or initiate a continuous fast for individually determined amounts of time.

Supporters of Christian Peacemaker Teams are invited to join this fast and inform the CPT office of their intentions. According to CPT leaders, the goal is to invite 4,000 North Americans to participate, one for every Haitian who has died from military violence.

The vigil had been preceded by two months of planning which included meetings and correspondence between organizers, store personnel, and corporate officials.

"We need to match the military's two-year murder spree with compassion that spreads from the Pacific to the Atlantic," said CPT worker Joel Klassen, who recently returned from three months in Haiti.

The fast was initiated by John Engle and David Diggs of Beyond Borders, a United States-based evangelical organization which supports grassroots development in Haiti. They have called the fast "an expression of faith in Christ who invited people to love neighbors. Haiti is a neighbor country," they said.

For more information contact Christian Peacemaker Teams at 312 455-1199.

Nigerian Muslims wonder: Is relief agency helping local Christians build secret weapons caches?

Maiduguri, Nigeria (MCC)—The odd-looking tanks were designed to catch rainwater from the church roof. Several local church development workers had asked Mennonite Central Committee volunteer Dave Klassen to help design and build them.

The water was essential for the trees—needed for firewood, fruit, shade, and to conserve the soil—that church members planned to plant. Christians volunteered to help construct the huge tanks that resembled mushrooms with the bottom lip touching the ground.

In this community, made up of Muslims, Christians, and animists, people have generally lived and worked together in peace and harmony—unlike in some other areas of Nigeria.

But as people watched the Christians construct the water tanks, Muslims from outside the community began to spread rumors that the Christians were constructing vaults designed to hold weapons in preparation for an offensive against Muslims.

The story was taken so seriously that at the end of the Ramadan fast during the Salah feast, Muslims came to their prayer ground armed and prepared for an attack. There was no assault, but animosity, fear, and mistrust flared.

During this time, some university stu-

A church women's group cultivates a field to raise funds for song books and instruments. Most people in northern Nigeria are Muslim; Christianity is dominant in the south. Conflict between the two religious groups, sometimes fueled by land ownership questions, has erupted into violence that has killed several hundred Nigerians in recent years.



Serbs send thanks to meat canners

Mennonite Central Committee received the following letter from Bread of Life, MCC's partner in Serbia, on Jan. 3. MCC sent 14,400 cans of beef to Belgrade, which arrived on Dec. 1. Two-thirds of the shipment was canned by churches in Pryor, Okla.; Fairview, Okla.; and Hydro, Okla. Five Kansas communities were also involved: Meade, Newton, Hutchinson, Hillsboro, and Pretty Prairie.

Greetings in the name of Christ from Belgrade! We want to thank you for the shipment of beef and blankets that we have received. It is very timely, as winter has started unusually early and harsh here this year and our stores of canned meat were almost exhausted.

A kilo of meat costs a month's wages or three months' pensions, so even people living here cannot afford meat. For refugees who come with only the clothes on their backs it is simply out of reach.

More than thanks, we wish to tell you what a spiritual blessing has accom-

panied this shipment. We have been telling the refugees the story of how the beef is canned and the response has been such gratitude.

The newest groups of refugees have until now been very closed and depressed. When I told them the story of what love and concern went along with the meat, for the first time they showed some response and started to open up more with us. It seems that a spiritual blessing has been put in with the meat and preserved until opened here!

In others of the groups that know us better, the story has sometimes produced tears as people hear about your wish to share meat "In the name of Christ." We are so pleased to see this phrase on the label. It helps us to meet both the material and spiritual needs of the people who come to us for help.

We wish you a Merry Christmas and a Happy New Year!

—Jasmina Tosic, director of Bread of Life

dents came home for a visit. When they discovered the tension among their people, they began to investigate. They uncovered the truth about the water tanks and brought Christian and Muslim leaders together to talk. This led to understanding and dispelled what could have sparked religious riots and bloodshed.

Peace and unity now exists in the village. "(We have) realized that neither of the two religions is preaching fanaticism,"

said Usman Dauda, one of the Muslim university students. "What they are preaching is peace. Peace all over the world. No religion can function when there is no peace. Whether you are a Muslim or Christian you need peace to practice your religion."

Thanks Giving 93

MENNONITE BOARD OF MISSIONS

**\$68 from each household
needed to complete 1993
missions commitments**



**Received \$4.2 million
as of January 7**

Fashion model promotes abstinence at youth rally

Bethlehem, Pa. (Franconia Conference News)—Steel City Mennonite Church went out on a limb recently when it decided to invest \$1,000 to sponsor a community youth event. Pastor David Kochsmeier invited high-fashion model Rachel Fisk to speak to teenagers on "Making the Right Sexual Choices."

A standing-room-only crowd of 600 (mostly teens and youth sponsors) packed the large Calvary Baptist Church here where the event was held.

Fisk, who holds Revlon and Noxema modeling contracts and does international fashion modeling, is a Christian who believes "the choice of sexual abstinence" needs to be presented to young people.

Using mimicry and humor, the model poked fun at both herself and others. She urged teens not to sell themselves short.

"Learn how to date," Fisk advised. "Learn how to have fun and stay away from situations that will get out of control. Sexual involvement has devastated many people; I am surrounded by these people in my industry. They are hurting."

Regarding MTV (Music Television) Fisk, who has made MTV films with performers M. C. Hammer and Michael Jackson, was also forthright.

"The TV executives think you are mo-



After her frank presentation on sexual choices, fashion model Rachel Fisk and pastors were available to talk to teenagers. Some waited in line half an hour for Fisk's autograph.

rons," she said. "If I'm not willing to do some of that stuff in my own life, then I'm not going to do it on film for others to watch either. People who watch trash are losers."

Fisk lost a \$65,000 contract for refusing to honor a contract to dance on a Bobby Brown MTV video after they revised the script in a way that compromised her integrity.—Mary Lou Cummings

English teachers receive honors for work in China

Shenyang, China (MBM/CEE)—Two Mennonite Board of Missions workers serving in China with China Educational Exchange have received prestigious awards as English teachers.

Everett Metzler, serving in China with his wife, Margaret, recently was given a "model teacher award" by Luoyang Institute of Technology. Nancy Lee was one of 20 foreigners to be named this fall as distinguished foreign experts by the city of Shenyang, an event that made television news.

In addition, at the National Day celebration Oct. 1 at Northeastern University, Lee and a Japanese professor were named distinguished foreign professors. "I understand that this was the first time for the university to give anyone this award," Lee reports.

At the latter occasion, Lee responded with a well-rehearsed speech in Chinese.

"I said that although I had seen many wonderful changes in China since 1981, three things had not changed: the warm reception given me by the administration and staff of the university, the warm welcome given me by my Chinese colleagues, and students who are hard working."

Lee completed her latest teaching assignment at the university on Jan. 16. She and her husband, Bob, are MBM workers in China and Japan. She is adjunct assistant professor of English at Goshen College.—Phil Richard

Conference issues warning following suspension

Kidron, Ohio—Ohio Mennonite Conference has suspended the ministerial credentials of Alvin Beachy of Cincinnati. The suspension comes for alleged "financial irresponsibility and irregularities in either personal or professional relationships," according to a statement issued to *Gospel Herald* by conference leadership.

Signed by Ohio Conference moderator Larry Rohrer and the chair of the conference's Leadership Commission, Gerry Vandeworp, the statement notes: "Any requests by Beachy for funds are made without the approval of Ohio Conference, its boards, or its commissions."

According to George Bixler, Ohio's coordinator, the conference's investigation and action came after it received expressions of concern about solicitation activities by Beachy. These came from individuals and congregations across the church.

The conference also acted in response to requests from Beachy's family—including several brothers, sisters, and children—for help in stopping the solicitation.

"It is with deep regret that we must ask you not to give any more financial assistance to Alvin Beachy," the family says in a letter written to the church and sent to *Gospel Herald*. "We find no credible evidence that the money goes for honest use."

A family member elaborated to *Gospel Herald*: "All we know is that our brother is giving this money to an individual who has gained his trust. We believe he could be the victim of a well-organized scam."

Beachy's initial suspension is for three months. Ohio officials note that reactivation of his ministerial credentials will depend on a process that takes into account whether he continues solicitation activities. Conference leaders used disciplinary guidelines for leadership developed by Mennonite Board of Congregational Ministries in processing the allegations and taking their action.

When contacted by *Gospel Herald*, Beachy said, "I have not gained one dollar for myself. And all the money will be repaid."

Churches urged to dedicate a Sunday to repentance on violence in homes

The Mennonite Central Committee (MCC) Women's Concerns committees of Canada and the United States are encouraging Anabaptist congregations to set aside one Sunday in February to reflect on the tragedy of sexual and domestic violence in Christian homes and churches.

Kathy Shantz of MCC Canada, says the idea originated with the Christian Reformed Church, which declared one Sunday in 1993 as a day of mourning and repentance. The MCC groups chose February this year to coincide with Lent, which begins Feb. 16.

A special packet titled "Lord Hear Our Prayers" contains litanies, hymns, prayers, sermon themes, and other worship resources for the Sunday. It is available from all MCC offices, including regional offices.

• Goshen dean Eby resigns.

John W. Eby has announced his resignation as academic dean of Goshen (Ind.) College. He will work through commencement, April 17. In a Jan. 6 statement to the faculty, Eby said he hopes to return to teaching, but will explore other options as well. Eby began work at Goshen College in July 1989 following six years as professor of business and sociology at Eastern Mennonite College, Harrisonburg, Va.

• **European leaders meet.** Presidents of five European Mennonite conferences from as many countries met together for the first time Nov. 27, 1993, in Frankfurt, Germany. Given the new situation in Europe, where borders are disappearing, a closer cooperation among the conference makes sense—so the presidents decided to make their get-together an annual event.

• Lecture proposals sought.

Proposals are being sought for the 1994 C. Henry Smith Peace Lecture. An opportunity for faculty members of Mennonite-related colleges to strengthen their resources for teaching peace, lectures may be in the form of drama, stories, and art as well as the spoken word. Submissions should not exceed 500 words. Deadline: Feb. 28. Entries may be sent to the academic dean of either Bluffton (Ohio) or Goshen (Ind.) colleges.

• New appointments:

Dwight J. McFadden, Jr., member, Board of Directors, Mennonite Health Services. McFadden is the director of human resources

for Mennonite Central Committee and pastor of the Newlinville Mennonite Church, Coatesville, Pa.

• Missionary transitions:

Katie and Eli Beachy returned from Kenya Dec. 18 after serving three years as hosts of the Mennonite Guest House in Nairobi, Kenya. Their address is 9910 Lafayette PC Rd., Plain City, OH 43064.

Ardythe and Bryan Butler, with Yuri and Alyssa, returned from Tanzania Dec. 27 where Bryan served three years as a teacher at the Mennonite college and seminary in Musoma. Their address is Box 159, Lavoy AB T0B 2S0.

Miriam and Harold Houseman of Lancaster, Pa., plan to leave Jan. 31 for service in Nigeria. After six weeks in Sierra Leone, they will reside in Kano, where Harold will serve two years as an eye surgeon. Their address after March 20 will be ECWA Eye Hospital, PO Box 14, Kano, Nigeria, West Africa.

Joan and Ed McManness of York, Pa., with Joshua and Laura Beth, returned to southeast Asia early this month after a five-month home leave.

• Coming events:

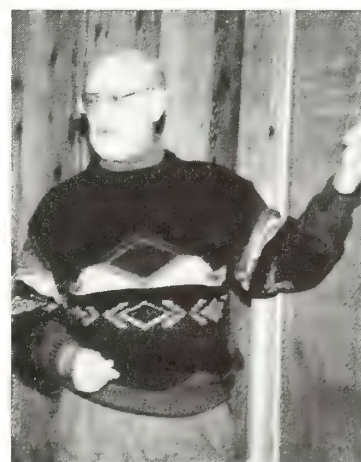
Shalom Conference, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., March 4-6. John Paul Lederach will speak on the theme, "Energized by diversity: A new agenda for peace-making." Other speakers include Scott Holland and Sandra Edwards. Information available from 800 839-1021.

Mennonite Camping Association North American biennial meeting, Camp Amigo, Mich., March 21-24. Workshops, general sessions led by Gayle Gerber Koontz and Perry Yoder, and roundtable discussions will center on the theme, "Seeking God's Face." Participants will begin in earnest the process of setting the theological direction of Mennonite camping in the future. Information from MCA, PO Box 1245, Elkhart, IN 46515; phone 219 294-7523.

• New resources:

Ancestral fan chart for recording ancestors back to the tenth generation and other items available from the Lancaster Mennonite Historical Society. Ordering information from 717 393-9745.

Speaker Bureau catalog lists Eastern Mennonite College & Seminary faculty and staff persons who are available for presentations to churches, schools, clubs, and civic organizations. Subjects range from biblical inspiration and church-related themes to family life issues and professional topics to arts and entertainment. Available from 703 432-4203.



Oregonians attend Bible interpretation class. Salem, Ore.—More than 70 individuals registered for a class on "Interpreting the Bible from an Anabaptist Perspective," given over a seven-week period this fall at Salem (Ore.) Mennonite Church. Marion G. Bontrager, pictured in right photo above, led the class, which was attended by people of a variety of ages and occupations, including nurses, teachers, pastors, businesspeople, and retirees.

"Response and attendance were far beyond our dreams," says Dave Stutzman, chair of the Theological Education Committee of the Pacific Coast Conference—which sponsored the course, along with the Pacific District Conference of the General Conference Mennonite Church. "We have been thinking of something like this for some time, and with Marion Bontrager in our area, it was a good opportunity." Bontrager is serving as temporary pastor of Pacific Covenant Mennonite Church in Canby, Ore.

One hour of seminary credit was available from the conference-based Theological Education Program of Associated Mennonite Biblical Seminary, Elkhart, Ind.—John L. Fretz

• Job openings:

Chaplain, Dallas (Ore.) Mennonite Retirement Community. Full-time position available immediately. Individual will serve constituency of 200 people. Submit résumé to chief executive officer Jerry Barkman, DMRC, 348 West Ellendale Ave., Dallas, OR 97338; for information, phone 503 623-5581.

Faculty, Bethel College, North Newton, Kan. Social science candidates should have a Ph.D. in either sociology or political science and demonstrated interest in one or more related fields: international development, public policy, or conflict resolution. Ph.D. required for *mathematics* candidates. Both are tenure-track positions beginning August 1994. One-year appointment in *English* also available; Ph.D. preferred but master's considered. Applications should include résumé, three letters of reference, and recent graduate school transcript if applicable. Contact academic dean Wynn M. Goering, 300 E. 27th St., N. Newton, KS 67117.

Host/hostess, Menno-Hof Mennonite-Amish Visitors' Center, Shipshewana, Ind. Volunteer position available April 1. Married couple preferred. Must enjoy meeting new people and sharing faith with visitors. Awareness of Anabaptist history helpful. Responsibilities include some light housekeeping. Contact Tim Lichti at PO Box 701, Shipshewana, IN 46565; phone 219 768-4117.

Nurse, Glencroft Care Center, Glendale, Ariz. Self-motivated R.N. will assume overall responsibility for nursing department. Must possess a bachelors degree in nursing or related field and have three years work experience. Submit résumé to Glencroft's business office, 8641 N. 67th Ave., Glendale, AZ 85302.

Regional sales managers, Selfhelp Crafts of the World. Qualifications include experience in retail management, knowledge of Selfhelp products and its mission, and communication skills. Degree in business, marketing, or related field preferred. Travel required to region of responsibility (Midwest, Southeast). Positions available April 4; application deadline is Feb. 1. Contact Goldie Kuhns, Mennonite Central Committee, PO Box 500, Akron, PA 17501-0500; phone 717 859-1151.

NEW MEMBERS

Allentown, Pa.: Frank Medwatz, Janice Medwatz, and Frank Medwatz, Jr.

Red Top, Bloomfield, Mont.: Doug and Connie Unruh.

Rocky Ford, Colo.: Elsie Castillo and Lorene Roth.

Salem, Quakertown, Pa.: Jeffrey Alan Kline.

South Colon, Burr Oak, Mich.: Ruth Ferrier.

Washington Community Fellowship, Washington, D.C.: Meg and Steve Garber, Eden Garber, Elliott Garber, David Garber, Tobin and Linda Kern, Marcel Newsome, David Ryden, and Jill Scarpellini.

BIRTHS

Abraham, Daryl and Valerie Staufer, Glendale, Ariz., Janine Faye (second child), Dec. 23.

Hochstetler, Tim and Becky Steider, Bruning, Neb., Marissa LuAnn (third child), Dec. 15.

Jones, Matthew and Lena Bender, Coralville, Iowa, Lukas Tyler (third child), Dec. 15.

Leis, Paul and Marilyn Martin, Elmwood, Ont., Kristin Emily (second child), Dec. 10.

McMullen, Matthew and Karla, Belleville, Pa., Anna Grace (third child), Dec. 7.

Nierle, Jud and Pam Sneddon, Newport News, Va., Hannah Elizabeth (third child), Dec. 17.

Stewart, Paul and Ruth Lawton, College Park, Md., Sidney Paul (fourth child), Oct. 17.

Correction: Simon Tholohelo Zehr (Dec. 28, 1993, *Gospel Herald*) is the third child, first child is deceased.

MARRIAGES

Brost-Kanagy: Jeffrey Brost, Richey, Mont. (Bethlehem), and Tonya Kanagy, Bloomfield, Mont. (Red Top), Dec. 18, by Fred Kanagy (father of the bride).

Danker-Richard: John Danker, Fort Madison, Iowa (Methodist), and Michelle Richard, Wayland, Iowa (Sugar Creek), Dec. 18.

Dutcher-Smith: Teresa Dutcher, San Antonio, Tex. (San Antonio Mennonite Fellowship), and Kent Smith, San Antonio, Tex. (Assembly), Nov. 27, by Stephen Intagliata.

Font-Schoenborn: Leonard Font, Staten Island, N.Y. (Redeeming Grace Fellowship), and Sister Donna Schoenborn, Staten Island, N.Y. (Lutheran), Dec. 19, by Paul Egensteiner and Lester L. Sutter.

Whitmer-Gonzalez: Todd Whitmer, Knoxville, Tenn., and Rosa Gonzalez, Knoxville, Tenn. (Midway), Dec. 18, by Larry D. Rohrer and Steven M. Whitmer.

DEATHS

Brininger, Alexis Lauren, 6 days, Telford, Pa. Born: Dec. 18, 1993, Abington, Pa., to David A. and Nicole J. Nice Brininger. Died: Dec. 25, 1993, Abington, Pa., of non-immune hydrops (10 weeks premature). Survivors—parents; grandparents: Floyd D. and Joanne Nice, Alton and Brenda Brininger. Graveside service: Dec. 28, Souderton Mennonite Church Cemetery, by Gerald A. Clemmer.

Crilow, Bernice Mae Miller, 82, Berlin, Ohio. Born: Oct. 30, 1911, Holmes County, Ohio, to William L. and Jemima Troyer Miller. Died: Dec. 24, 1993, Baltic Co., Ohio. Survivors—husband: Homer Crilow; children: Irene Hill, Wayne; brothers and sisters: William Ray, Paul J., Pauline Bassler, Ruth Yoder; halfbrother and sister: Clayton Miller, Elsie Kandel; stepbrother and sisters: Ralph Weaver, Avora Miller, Orvilla Yoder; 2 grandchildren. Funeral and burial: Dec. 28, Martins Creek Mennonite Church, by Carl Wiebe.

Darling, Fredric Lippman, 64, Yorktown, Va. Born: May 6, 1929, Mount Vernon, Ohio. Died: Oct. 30, 1993. Survivors—wife: Jeanne Darling; children: Rebecca, Susan Bull, Thomas, Timothy; 5 grandchildren. Memorial service: Nov. 2, Huntington Mennonite Church, by Gerald Showalter, Ed Bontrager, Jim Thornton, and Lloyd Weaver, Jr.

Griffin, Woodrow, 78, Newport News, Va. Born: June 11, 1915, Craven County, N.C. Died: Sept. 20, 1993. Survivors—wife: Addie Griffin; children: Deborah Smith, Dianna Scheidel, Deanna Fitzgerald, Danny, Derick; 6 grandchildren. Memorial service: Sept. 24, Huntington Mennonite Church, by Gerald Showalter and Lloyd Weaver, Jr.

Miller, Ira E., 99, Chesapeake, Va. Born: June 21, 1894, Springs, Pa. Died: Dec. 13, 1993. Survivors—sons: Francis E., Ivan E., Vernon A.; 15 grandchildren, 31 great-grandchildren, 8 great-great-grandchildren. Predeceased by: Maggie Buckwalter Miller (wife). Funeral and burial: Dec. 16, Mount Pleasant Mennonite Church, by Merlin L. Miller, Harold Buckwalter, and Harold Bergey.

Miller, Orrin D., 91, Canton, Ohio. Born: Sept. 25, 1902, Canton, Ohio, to Daniel and Mary Conrad Miller. Died: Dec. 23, 1993, Louisville, Ohio. Survivors—children: Ellen, Robert D.; 7 grandchildren, 2 great-grandchildren. Predeceased by: Catherine (wife) and Warren D. (son). Funeral: Dec. 27, Beech Mennonite Church, by Dan and Rose Graber. Burial: Warstler Cemetery.

Moyer, Dolores S. Nice, 68, Souderton, Pa. Born: Dec. 7, 1925, Hilltown Twp., Pa., to William and Mary Strohm Nice. Died: Dec. 19, 1993, Sellersville, Pa., of cancer. Survivors—children: Douglas Clyde, Dolores Fay Ruth, Brenda Gale, Dawn Kaye Weaver; brothers and sisters: Russell S., Richard, William S., Raymond S., Grace S. Frankenfield, Emma S. Alebach; 3 grandchildren. Predeceased by: Clyde L. Moyer (husband). Funeral and burial: Dec. 21, Souderton Mennonite Church, by Gerald A. Clemmer and Steven C. Nyce.

Neuschwander, Arthur F., 87. Born: July 10, 1906, Kalispell, Mont. Died: Dec. 20, 1993, Hubbard, Ore. Survivors—wife: Ruth Fisher Neuschwander; children: Joel, Charles, Gerald, Karen Kropf, Sandra Rider, Elizabeth Carter; brothers and sisters: Ed, Les, Mabel Schlegel, Bernice Walkup; 14 grandchildren, 14 great-grandchildren. Funeral and burial: Dec. 22, Zion Mennonite Church, by Richard Stoltzfus.

Steffen, Amos, 82, Dalton, Ohio. Born: June 18, 1911, Apple Creek, Ohio, to Dan and Anna Amstutz Steffen. Died: Dec. 24, 1993, Dalton, Ohio. Survivors—wife: Esther Nussbaum Steffen; children: Harlan, Kenis, Virgene, Eunice Paul, Corrine Helmuth, Sandi Gerber, Darlene Groves; 20 grandchildren, 10 great-grandchildren. Funeral and burial: Dec. 27, Sonnenberg Mennonite Church, by Harlan Steffen (son) and Dennis R. Kuhns.

Venezuela proposes creation of conscientious objector law

Human rights activists in Venezuela are asking that Congress create a conscientious objector status that would allow young men to work in schools, hospitals, and prisons or on farms instead of serving in the military.

The proposal would apply to people who object to military service because of religious, ethical, or philosophical beliefs. It is also aimed at ending Venezuela's illegal practice of forced recruitment.

If implemented, Venezuela's conscientious objector and alternative social service program would be the first in Latin America.

Authorities reportedly pick up 75,000 young men each year, although only about 20 percent actually enter the security forces. The rest are rejected because of

poor health, often caused by malnutrition.—*Mennonite World Conference*

Toll-free phone number provides personal counseling for pastors

The Evangelical Free Church of America (EFCA) has established a confidential "Clergy Care" hotline to help ministers and those close to them "sort out options and answers to [their] expressed needs," says Thomas McDill, codirector of the Pastoral Care Ministry.

Seasoned pastors or pastors' spouses field the calls and "provide a neutral and objective listening ear," he says. The ministry's objectives include: identifying mature pastors and spouses to counsel on a more individual basis; providing pastors in crisis with a supportive community; and making referrals to professional counselors when needed.—*NIRR*

'Be fair when calling lead pastors,' GC committee urges congregations

In a letter to all Central District Conference congregations, (General Conference Mennonite Church), the conference's ministerial committee has urged churches to be "fair and just in the consideration of candidates for lead pastoral positions," regardless of gender.

The Nov. 30 letter expressed concern that while women are now accepted for a variety of ministerial roles, congregations are still reluctant to accept a woman as a senior pastor.

"Women and men who apply for pastoral positions should be judged on their call and gifts, and if a woman and man seem to be more or less evenly matched, no gender preference should be given to either of them," the letter said.

—*Mennonite Weekly Review*

Dismantling a vision in Nicaragua

(continued from page 8)

ingly in competition with their neighbors. Cooperative organizations and unions are under siege. Politicians are either co-opting or marginalizing them.

While youth a decade ago were involved in selfless social campaigns, today's young people—without jobs or a motivating vision—are turning to drugs and delinquency. Neighbors who used to live and work in harmony are becoming afraid of one another. People live behind locked doors and barred windows. "Society is falling apart," says Managua's Cardinal Miguel Obando y Bravo.

Tierra Prometida remains a small tribute to the power of common goals and community activism. As such, it represents a threat to the policies promoted by politicians like Managua's mayor. After Mayor Alemán's frontal attacks of forced evictions proved ineffective against a neighborhood united, he launched a more subtle carrot-and-stick approach. He decided to deed Tierra Prometida residents the land they coveted. But on his terms.

First, to improve his tarnished image, he began weekly garbage collection. Then he offered to deal directly with each family, bypassing the elected neighborhood organization. His office would sell titles to individual plots for up to \$2,000, prohibitive for people in a country with a \$340 average annual per capita income.

Alberto and Rosa are inclined to take up the mayor's offer, even though they have no idea where they'll come up with the money. And they're not happy about caving into Alemán's hardball politics. But land titles are precious, and the mayor's option is now the only one available.

Tierra Prometida is already in disarray. The dream has been shattered. The mayor's divide-and-conquer strategy pits neighbor against neighbor. Those who plan to deal with him are viewed with jealousy and suspicion by their poorer neighbors.

Many others are losing their sense of commitment to the struggle and confidence in their leaders. They're talking of moving out, looking for their promised land elsewhere. Some, in fact, have already left, their claims gobbled up overnight by settlers who don't share the neighborhood's history or common values.

Community spirit, residents are learning, doesn't put food on the table or a roof overhead in post-revolutionary Nicaragua. Mennonite Central Committee's (MCC's) work in Nicaragua—in community development, health, and work with Mennonite churches—is designed to help restore, in a small way, Nicaraguans' eroding dignity.

Bob Molsberry is a United Church of Christ pastor serving with MCC in Managua.

THE LAST WORD

Taking inventory of our faith

Along about this time of year, part of the publishing establishment that puts out this magazine goes through what it calls "inventory." Those of us whose main trade is words sometimes smile as we watch our colleagues climb ladders and poke into dusty corners—counting books, paper clips, computer disks, ink cans, boxes, light bulbs, Sunday school curriculum. When they're finished, we're supposed to have a better idea of the current state of our agency, Mennonite Publishing House.

Yet, once I get past my amusement, I realize inventory isn't such a bad idea. For every area of life. Including faith.

What is it that moves me? In what do I put ultimate trust?

Education? More and more Mennonites are attending college and graduate school. According to *The Mennonite Mosaic* (Herald Press, 1991), 32 percent of all Mennonites had gone to college or beyond in 1971. By 1989 that figure had jumped to 50 percent. Today some 63 percent of *Gospel Herald* readers have a college or graduate school education, according to our 1993 reader survey.

None of us would admit putting ultimate faith in education. Yet when it comes to solving problems or making decisions, it's hard not to believe that, somehow, all this education won't pull us through.

On the other hand, others of us are proud that we don't have much schooling. "I'm just a simple Christian," we like to say. "Show me what it says in the Bible, in plain English, and that's what I believe."

Either way, our temptation is to put too much stock in education. We like to think that God may have an easier time getting through: with an education—or without.

Heritage? We who have grown up Mennonite know there's no salvation in our background. We believe it, too. But when things get tight, it often becomes difficult not to appeal to tradition for how we want to believe or act.

But not all of us have grown up Mennonite. We chose this church instead. We are glad we don't have all the cultural baggage to deal with, the ethnicity to blind us. We sometimes even dare to think we may be truer Mennonites be-

cause of where we've come from or how we got here.

Either way, growing up Mennonite or not, the temptation is to rely on our past. We like to think God has an easier time getting through: because of the tradition we have—or don't have.

I could go on: science and technology, medicine, psychology, therapy, religion, government, family. All of these, neither good nor bad in themselves, can vie to become a substitute for true faith. Yet none of them can fulfill our inner need for purpose and connectedness with the divine. Regardless of how we approach them.

The writer of the book of Hebrews does go on about faith, especially in chapters 11 and 12. He points us to example after example of persons who, through the ages, came to realize that a lasting faith can only be in one source: God. On that faith these believers of old acted, and by that faith they are remembered.

"The fundamental fact of existence is that this trust in God, this faith, is the firm foundation under everything that makes life worth living." That's the way Eugene H. Peterson translates/paraphrases the first two verses of Heb. 11 in his new book, *The Message* (NavPress, 1993).

Is that the conviction around which we shape our lives? We Christians must continue to ask ourselves that question at least once a year at inventory time.

We might also ask:

- Has my belief in God increased this year?
- Do I rely more on God now for my inspiration, my direction, and my actions than I did 12 months ago?

Regardless of how much education we have (or don't have), whether we grew up in the Mennonite church (or didn't), or how much our lives have been blessed (or not blessed) by a host of other beliefs, ideologies, or systems, our ultimate trust must not be in any of these.

Instead, as the writer of Hebrews points out in 11:6, our faith must be in God:

- That God exists;
- That God cares enough about us to respond when we go seeking after the divine.

When we take our spiritual inventory, we must throw out every faith but that.—jlp

January 25, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



One of the ways the church can demonstrate its commitment to its youth is to extend appropriate blessing to those who minister to them. See page 8.

Living a radical alternative:

We who have been embraced by Jesus' love must extend it to others

The holy community of Jesus insists that love of God and neighbor takes precedence over all prejudice, provincialism, tribalism, tradition, and law.

If every living person knew what every departing soul discovered, everyone would be saved today." Thus read the grim text hanging behind the pulpit in the Mennonite church I attended the first 20 years of my life. As a child, I often contemplated this rather threatening motto while listening to the sermons preached from beneath it, mostly by ministers who worshiped a strict God whose laws are unchangingly absolute and in whose hell "the worm dieth not and the fire is not quenched."

The worship of this exclusively angry God led the Mennonites of my childhood into schism after schism and into ever more rigidly separatist tribal communities. The same angry God also led other Mennonites into public crusades which argued for moral uniformity over cultural diversity.

Whether by withdrawing from the world or by imposing themselves on the world, some Mennonites and many conservative Christians have struggled to maintain a cultural and spiritual pu-

by
**Gerald J.
Biesecker-
Mast**

ALSO IN THIS ISSUE

**Giving is as simple as
being part of God's family 7**

**Despise not thy youth
—nor their pastors 8**

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refugee host ends 9**

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to plight of Bosnian students . . 10**

If we are to become God's people, we must avoid a legalism that seeks purity through withdrawal and a liberalism that makes peace with worldliness.

rity that saves their souls from the judgment of a vindictive God.

On the other hand, some Mennonites have begun to worship an equally insidious idol: a liberal, open-minded god who tolerates even that which is wrong. This new god demands that we accept the world as it is and that we make peace with practices Jesus and our Anabaptist ancestors opposed: war, violence, prejudice, exploitation, and abuse.

But instead of seeking separatist purity, casting legalistic judgment, or practicing liberal tolerance, radical Christians are called to emulate Jesus. This approach demands that we who have been embraced by Jesus' love extend it to others. In so doing, we turn our worship away from the false gods that demand cultural purity to the boundless passion of the true God who demands holy inclusivity.

Jesus' Jewish religious tradition contained a stringent set of laws called the holiness code which regulated all bodily functions such as eating and sex. This code forbade interaction with people perceived as dirty or defiled.

The holiness code discouraged Jewish assimilation into the surrounding pagan cultures. However, during Jesus' life, many Jews had become rightly concerned that their communities were compromising with oppression by adopting Roman cultural practices and by giving more allegiance to Caesar than to God. In their flight from cooperation with evil, two important Jewish renewal movements emerged: the Essenes and the Pharisees.

The Essenes sought to maintain Jewish purity through a strict interpretation of the holiness codes. They demanded celibacy of the religious elite within the group, and they denied membership to people who in the original holiness codes had only been excluded from certain worship rituals: the blind, the lame, and the disfigured. They also shunned other Jews who did not follow the Essenes' interpretation of the codes.

Separatism enabled the Essenes to resist Roman assimilation and colonization. But it also denied them a voice for good in public life and forced them to exclude many who shared their general faith commitments.

On the other hand, there were the Pharisees, who, instead of withdrawing from mainstream Jewish culture, tried to dominate it by enforcing a conservative interpretation of the holiness codes on everyone. Anyone who didn't live up to their religious standards were not only ostracized but also denied their civil rights and ex-

cluded from the community councils.

The Pharisees, in short, resisted Roman assimilation with a fundamentalist movement that used the public sphere to enforce their will on the entire Jewish society. Thus, though the Pharisees (unlike the Essenes) retained a powerful voice in the public square, they (like the Essenes) forced many fellow Jews to the margin of community life.

Jesus challenged both the Essenes' separatism and the Pharisees' fundamentalism with a radical interpretation of the holiness code. This interpretation placed his followers in the public sphere and called them to love, not rule, their neighbors. When asked what the most important commandments were, Jesus said: "Love God with all your heart and your neighbor as yourself." This simple priority became for Jesus the radical standpoint from which he interpreted all of Jewish law and religion (Matt. 22:34-40).

But Jesus not only demanded love for the neighbor; he also extended the meaning of the word "neighbor" to include anyone in the human family who is in need or who is being oppressed—even one's enemy. This inclusive definition of "neighbor" effectively identified Jesus and his followers with the marginal groups of society, making them vulnerable to the impurity of strangers and setting them in opposition to exploitation and oppression.

This is why Jesus visited with lepers and Samaritans, broke bread with prostitutes and publicans, and drove profit seekers out of the temple. The emphasis in Jesus' teachings on public holiness over personal purity is probably best summarized in Jesus' remark to the Pharisees that "it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles" (Matt. 15:11).

Jesus' advocacy of an inclusive holiness was practiced by the early Christian church, leading to the eventual integration of Jews and Gentiles, and to the inclusion of those previously considered outsiders: women like Lydia, sexual minorities like the Ethiopian eunuch, and even members of the Roman military like Cornelius.

Jesus' teachings about inclusive holiness were also practiced by our Anabaptist-Mennonite forebears during the Reformation of the 16th century.

By the time of the Reformation, the Christian church had for centuries been the enforced religion in much of Europe. One response to state-

enforced mass Christianity was the rise of movements of religious elites who separated themselves to live in monasteries and cloisters and attain a higher plane of spirituality.

This monastic tradition was rejected by reformers like Luther and Zwingli. Rightly insisting that salvation was a gift of God no more available to a religious elite than to ordinary peasants, the reformers wrongly set about imposing new religious practices and institutions on all society: state sanctioned liturgies, communions, and baptisms.

In addition, as historian Steven Ozment has pointed out, the reformers replaced the monasteries with the nuclear family as the new center of spiritual life and education. In the new state-mandated Reformed church, vows of marriage replaced vows of celibacy as the most celebrated religious commitment.

Unfortunately, since Protestantism emerged within well-entrenched patriarchal values, emphasizing family meant privileging the role of the father, bringing two troublesome effects: (1) the increased invisibility of women (they were wives and mothers first, fellow church members second); and (2) an intensified familial tribalism, a value system that discouraged a sense of community beyond one's household.

Challenging both church-sponsored, elitist monasticism and state-enforced, family-centered religiosity, the Anabaptists neither sought to withdraw from the world nor to rule it. Ulrich Stadler, an early Hutterite brother, described the Anabaptist vision for holy community as "one communion of all the faithful in Christ and one community of the holy children called of God" which "must move about in this world, poor, miserable, small, and rejected of the world" and in which "everything must proceed equally, all things be one and communal, alike in the bodily gifts of their Father in heaven."

Anabaptists like Stadler were not withdrawn monastics, even though they opposed the unchristly social practices that surrounded them. They did not practice celibacy, but neither did they glorify marriage. What was more important than personal holiness or the biological family was the new, holy community of the "faithful in Christ."

Perhaps there is no more striking evidence of the priority of the holy community over the patriarchal household than the language used in the 1527 *Schleitheim Articles*, a document notably more inclusive of women than the 1963 *Mennonite Confession of Faith*.

The *Schleitheim* assembly's vision for a new community of all God's children who have separated themselves from all "dead works of darkness" is often viewed as a conservative effort to withdraw from society or even a liberal strategy to make peace with the state. However, I believe that the *Schleitheim Articles* were rather an agreement to pose the holy community of believers against such worldly practices as monastic spirituality, family-centered patriarchy, state-enforced religion, and church-sanctioned violence—thereby making state citizenship and family membership secondary to brotherhood and sisterhood in the holy community of believers. *Schleitheim*, in short, is neither a conservative or a liberal document but rather a radical call to holy living.

This is the very thin line Jesus drew for his disciples when he prayed for them to be in the world but not of it. Early Anabaptists were involved enough in the world to challenge abuse and oppression. But they were rooted enough in an alternative community of faith to avoid assimilation to the worldly practices of violence. On the rack, in the fire, and under the water, Anabaptist women and men paid with their lives for the struggle to build inclusive, holy communities which stubbornly refused the violence of worldly institutions and habits. Their example should inspire us to follow in the footsteps of Jesus' struggle today.

If we are to become people of God's peace we must, like Jesus and our Anabaptist forebears, avoid (1) a rigid legalism that seeks purity through withdrawal or imposition, and (2) a liberalism that makes peace with worldliness. Instead, we must actively engage the evil that is in our world, opposing hatred and advocating love. We must not be seduced into accepting violence and abuse because we don't want to take sides or appear intolerant. No, the holy community of Jesus *insists* that the love of God and neighbor takes priority over all prejudice, all provincialism, all tribalism, all tradition, and all laws.

This holy love, I believe, is also the only way our souls will be saved, departed or undeparted. That might truly be a text to hang behind our pulpits.

Gerald J. Biesecker-Mast is a doctoral student in the department of communication at the University of Pittsburgh and is a member of Pittsburgh (Pa.) Mennonite Church. This article is adapted from a sermon he preached there last year.

Jesus not only demanded love of one's neighbor. He also redefined neighbor to include anyone who is in need.

"For God alone my soul waits in silence, for my hope is in him. He alone is my rock and my salvation, my fortress; I shall not be shaken. On God rest my deliverance and my honor."
—Psalm 62:5-7a, NRSV

Gospel Herald



Editor:
J. Lorne
Peachey



Assistant
Editor:
Cathleen
Hockman

Editorial consultants: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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READERS SAY

Amen to Ronald Kanagy's letter about abortion (Nov. 16). I cannot say whether abortion is right or wrong. However, I would like to share a little of my own life and the many questions it holds.

I grew up in an outwardly strong Mennonite home. We appeared to most to be the perfect family. I was taught all the right things. But what I perceived growing up was much different. Our home was very unstable and lacking in many ways.

In my early years, my mother constantly reminded me that I was the "meanest child on earth," the "dumbest thing that ever lived." She told me she had wanted an abortion during her pregnancy with me, and the doctors should have never stopped it. I was the cause of her terrible pregnancy. I dealt with all that as most children would—kick it to the back of my mind and fight for Mother's acceptance no matter what.

So the topic of abortion has haunted me for years. Now in my thirties, with children of my own, I am haunted by

memories of my childhood. I know my own children hear from their grandmother that she wished I'd never been born.

After beating myself to death believing I was worthless, I now fight for survival in my own mind. I fight to believe that I exist for a purpose. I fight for these things because not feeling loved or wanted not only affects my life but also the lives of my children, my husband, and my descendants to come.

Is abortion right? I do not know. Do I wish I had been aborted? Yes. Not being loved or feeling unwanted is not *living*. Those feelings affect how you manage your job, how you communicate with others, your whole perspective on life.

I have a wonderful life now, but I wonder if much could have been spared. What's been lost? What can be regained fully? Was it worth it? And as much as I would love to say my experience will not affect my own children, I know—it will.

I praise the Lord each day for my

I did not respond earlier to the apology of the Mennonite Publishing House (Nov. 9) for a statement in the *Adult Bible Studies* (Sept.-Nov. 1993) because I did not want it to appear that students of the Bible act as a block in the Mennonite constituency. I am sure that Gary Daught is quite capable of entering into conversation with the church about his own writing. It is also comforting that MPH has on its editorial staff persons with the biblical expertise to make judgments on questions of authorship and interpretation.

But questions of such importance deserve further discussion (cf. the letter from Scott Holland, Dec. 14). Jewish tradition connects both Moses and Ezra with the origin of the Pentateuch. Twentieth-century scholarship generally confirms the influence of both of these Near Eastern eras on the first five books of the Bible and even of the era before and between. However, some critical scholars may be found who deny the influence of one on the other.

A careful reading of Daught's statement in the *Adult Bible Study Guide* makes clear that he is not making a carefully crafted statement on the origin of the Pentateuch. Instead he is setting the stage for understanding the material in the exilic period, some elements of

which it surely reflects. He might have been more clear. But he later makes statements which indicate that this late writing was done on the basis of a memory, a tradition, at least of the ancestral narratives.

I taught this study series at the College Mennonite Church and found Daught's comments very helpful, as well as the comments of Eugene Roop in the *Believers Church Bible Commentary* series. In my opinion, the volumes of the commentary which have appeared so far are quite superior to most, perhaps all, of the popular works presently on the market. I thank God that we have Bible interpreters in our brand of believers churches of the quality of Gary Daught and Eugene Roop. Our congregations could well spend a Sunday morning service in thanksgiving to God for the quality and dedication of our younger scholars.

This need not mean that they are perfect. But it might mean that if we find an occasional statement which we may want to qualify, if we just read on, we will find splendid expositions of the biblical text which will enlarge our horizons. I found Daught's writing to be of this character.

Millard C. Lind
Goshen, Ind.

own family, that I am living and learning to be truly strong. But can we promise this to every unwanted child? *No.* Is there any guarantee? *No.* Can we point fingers as we sit in comfort and don't have to live and deal with the underlying issues of abortion? *No.*

I refrain from signing my name, not to hide but to spare unjust thoughts upon my family. I have found a hopeful, somewhat forgiving heart in dealing with issues of a family torn apart. I care not to destroy that in any way.

Name withheld by request

I too am an Arlo Walker (*Member by Baptism, Victim by Ordination*, Aug. 31). Much of what the article describes is very familiar territory. And the years it has taken to be where I am today are more than a few. I do not speak as a self-made person but as one who knows something of the depth of God's grace. Here is where it has led me in situations such as Arlo Walker's:

1. *I believe there is a decision to be made.* Having been knocked flat, will we get back up again? Or will we spend the rest of our adult life bleeding?

One day we wake up to the unfairness of life. We discover that our friends are not stopping to listen as before. They have other urgent things to do. We have taken enough of their time. We discover that the sun continues to rise and set. The world continues to go around.

That brings us face-to-face with another decision: to trust again, to be open and vulnerable again. If we have been burned, we don't welcome the fire's warmth. But if we make the decision to trust once again, we may make an amazing discovery: we are being surrounded by an array of supportiveness that seems to emerge out of nowhere.

Suddenly we discover that being knocked down, we are not knocked out. We stand up again, sensing those unseen hands that support us. I am one who believes that the larger church has not lost its integrity just because a given congregation has. God is still alive in God's people. We can begin by reaching out to God.

2. *There is a question to be answered.* Simply stated, is pastoral ministry really where it's at for me? Is this the place to be at this point in my life? Pastoral rejection may be the opportunity to take stock of ourselves.

It is at this point that I confess a

Grandpa's Catholic funeral

I cannot forget the piercing dullness of the bells
From high above in the brick steeple of Saint Patrick,
As faceless men carried a lifeless box up concrete steps.

Pausing to stare at the edifice of God,
(I had kneeled within these walls many times; so had he.)
Hearing these bells which tolled today for him only.

I know I am not welcome here anymore.
My faith is not the same; my communion not the host.
My people sing a capella and wash feet.

He had not meant to exclude me,
But came to the God he knew
After years and the death of a Protestant wife.

Yet he is my blood, my namesake
Whose shell lies just inside the door
With a priestly anointment of the water of baptism.

A voice from the loft sings of resurrection
Which will not know Baptist, Lutheran, Catholic, or Jew.
That blaring trumpet of hope will call us all the same.

The priest has spoken and read.
The body received by a faithful few
And a man whom I loved left behind baseball caps and
suspenders
To receive a crown and a new name.

— *Stephen Kriss III*

streak of old-fashioned thinking. I dare to believe that ministry is a divine call from God. As such, it is not to be seen as a vocational choice or option. We do not move into it or out of it at will. This does not mean that once we're in, we're stuck there. It may be helpful to withdraw for a period of time from ministry to encourage and nurture the healing of our inner beings and to restore our sense of perspective and balance.

Herein lies a grand opportunity. This can be a time to ask honestly what did go wrong and what we can do to learn from these experiences.

If we are honest, we come to see that we can use some further enhancement of gifts and skills to better equip us for similar potential situations further down the road.

3. *There is a conviction to be affirmed.* What has happened to us is not God's

final disposition on our lives. This is not God's final grade for our lives, our ministry, or our gifts and skills.

Negative congregational pronouncements on our ministry do not spell the end. God is bigger than any one given congregation. Yet, God has not given up on the church. We do well not to consume time and energy fine-tuning our defense against the wrong done and marshalling judgment against those who have wronged us. God is still the final judge. Ultimately, such base attitudes and actions do not go unnoticed.

Following my ordination, one of the ministers present, long retired, approached me and said, "John, endure hardness." That admonition is just as appropriate today as it was when I heard it 36 years ago.

*John C. King
Milford, Neb.*



M M A

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An Open Letter to Mennonite Brethren, General Conference Mennonite and Mennonite Church Members in the U.S.:

Health care reform. It is becoming one of the most significant issues in the history of the United States. MMA welcomes the current national debate. After all, we've been calling for reform of the U.S. health care system since 1988. And with good reason.

Reforming health care is a Christian issue. We are all stewards of God's gifts to us, and health is one of those gifts. But the present system is broken, leaving too many people in our country without adequate health care. That's wrong.

This is one reason why church members share resources through MMA's fraternal benefits programs. These grants assist people who are uninsurable or whose insurance is inadequate. This fact has put the Mennonite churches and MMA at the forefront of health care reform.

We at MMA are pleased that most of the viable health care reform measures, including President Clinton's, would allow all U.S. citizens access to adequate health care. There is, however, one specific concern about the Clinton plan that troubles us, and that should concern you.

The plan proposes to create giant health care alliances and require every U.S. citizen to belong to one. These alliances would not allow you to seek health coverage from a Christian-based, mutual aid program, like MMA's. An exception would be allowed for health plans where an employer-employee relationship exists, but not where people are related to each other through faith in Christ.

MMA believes Mennonites and members of other historic Anabaptist churches should have the freedom, under any new health care reform measure, to continue to practice mutual aid by sharing health care and health insurance resources. Several key senators and representatives agree with us; we are in dialogue with others in Washington, D.C.

Lawmakers understandably respect the Mennonite churches' innovative record in health care and mutual aid. It is a record that is closely aligned with the spirit of reform: access to adequate health care for all God's children. As our nation's leaders develop a new health care system, they need to recognize the value of the Mennonite churches' mutual aid ministry. With it, health care reform is advanced. Without it, our freedom to practice our faith as a people of God is diminished.

Howard L. Brenneman
President

**Call or write us for a free copy of
MMA's study guide, *Health Care
Reform: Exploring the Options***

The dignity and wonder of tithing:

Giving is as simple as being part of God's family

To be able to give back to God, to know that I have something to offer the church—this is not guilt or obligation.

by Gerald W. Schlabach

In a Honduran church my family attended a few years ago, there was a man named Simón. Simón was a deacon, one of the most faithful attenders, always at the door to welcome people as they arrived. He was also a street vendor who supported his family of six by walking around the city all day selling toilet paper and toothpaste.

In terms of income, he was the poorest member of the congregation. And he tithed. Joyfully. Faithfully.

Now what you need to know is that somewhere along the line missionaries had introduced tithing envelopes in this church. But somehow the point—anonymity—never quite caught on. Every time you used your tithing envelope the treasurer wrote down the amount you'd given on the back of the envelope and returned it to the rack. Anyone could peek at others' envelopes.

Now *that* was financial accountability!

Well, one day we arrived early. No one was looking. And I peeked. I wanted to know what Simón's income actually was—and since he tithed so faithfully, I figured I could calculate his income pretty accurately. Just multiply by 10. Let's see: his tithe seemed to average out at about two lempiras a week, times four weeks, times 10. That made 80 lempiras a month—equivalent to about \$40 U.S. at that time.

Why do Joetta and I tithe? We have lots of excuses not to. I'm currently a graduate student, and although Joetta works full time, the family budget remains tight. Since we spent most of our twenties in Mennonite Central Committee voluntary service, and since the royalties from our books continue to go back to MCC, we *could* say that we have already tithed our careers, have already given the first-fruits of our lives.

But then we remember Simón. How can we say we're too poor?

Still, that reality check may help explain why we *keep* tithing when we might be tempted to let it slide. But it doesn't really explain why we started tithing in the first place. I don't think we tithe out of guilt. And I *know* that Simón doesn't. In fact, the more I think about it, Simón and our family have pretty much the same reasons for tithing.

You see, when Simón carries his tithe to the front of that little church in San Pedro Sula, he

knows—and is expressing the fact—that he is fully a part of that church. And that church is part of what God is doing in the world. He has a home, a place where he belongs, and he is valued as a full member of God's family. Even though he can barely read. Even though in the world's eyes he has little to offer that any other of a hundred street vendors in San Pedro Sula couldn't provide.

Where would he be, who would he be without this church home? At best, one more "nobody" struggling to eke out a living. At worst, drunk and beating his children in frustration.

How could he make it through his days trudging the streets if Jesus were not with him, closer than the prayers he prays at a moment's notice in humble trust? How could he raise his family if he did not know that Jesus heals and sustains them?

To be able to give back to God in thanksgiving, to be able to know that he too, even he has something to offer to the church—this is not guilt or obligation for Simón. It is dignity and empowerment.

Admit: I don't think about all of these things every time we drop our check in the plate. But when I think about why I *started* tithing, back when I was a teenager with a fresh new commitment to Christ, I remember that it was with just as much wonder that I too could be a full participant in God's family and in God's work.

When I think about why I hesitate to dip into the 10 percent we allot for our local congregation, give it to other causes, and call that part of our tithe, I find that those other causes—well, they just don't mean quite the same thing. Because I really don't want to act as one individual out there, a donor on someone's mailing list.

I want to be part of what God's family is doing and deciding together, as a covenant, not an impulse. I want to be a part *here*, where people know *me* and not just my mailing address—where I have a say—where our congregation has a say in the larger church.

Giving may seem more complicated for us than it is for Simón. But when I think about the wonder of being part of God's family, it really isn't at all.

Gerald W. Schlabach is a doctoral student in theology and ethics at the University of Notre Dame, South Bend, Ind. He is the author of And Who is My Neighbor? (Herald Press). His wife, Joetta Handrich Schlabach, is the author of Extending the Table (Herald Press).

Despise not thy youth . . . nor their pastors

Have we created structures which encourage some pastors to move on to other roles rather than stay with what may be their first love—ministering to youth? We must find ways to affirm that youth ministers are also 'real' pastors.

by Beryl Jantzi

In our church's youth room we have a banner featuring a partial quote from 1 Tim. 4:12: "Despise Not Thy Youth." There has always been a double meaning in that text for me as a youthful pastor to these youth.

For six years I served as a youth pastor in two different congregations. My ministry involved spending time one on one with teens who were dealing with all manner of issues relating to faith, sexuality, self-esteem, college, career, among others.

I would meet with our youth at school, in restaurants, and on the tennis court. Basketball games, field hockey matches, dramas, and concerts took up my afternoons and evenings. I taught catechism classes, led retreats, and shared in the joys of youth declaring their faith both privately and publicly.

I was fortunate to have served in congregations where youth ministry was valued and respected. I was a member of the pastoral team and given opportunity to be involved in leading congregational worship, preaching, and visitation. I felt valued as an equal to the lead pastors I served under.

Unfortunately, not all youth workers experience that same level of affirmation. It is disappointing to me that neither of the conferences which licensed me had any provision for ordaining a person who faithfully served as a pastor to youth—regardless of how long she or he served in that capacity. Today there are conference and congregational youth ministers who will never be seen in the eyes of the church as a "real" (ordained) pastor.

In practical terms—and pastors to youth tend to be very practical people—this is a minor if not irrelevant matter. But theologically and philosophically, it is significant.

We are sending a message to those who are

called to long-term youth ministry that their calling is somehow less than complete. We are creating a structure which encourages people to move on to other roles within the church rather than stay with what may be for them a first love.

I served in the ministry for 10 years before ordination became a reality—and that was because I took on the associate pastor label and acquired a seminary degree.

There are many dedicated persons in the Mennonite Church who are serving the younger members of our denomination but whose services are seen as less than pastoral. Ordination is certainly not the root issue but it does provide a handle for discussing the deeper concern which I have seen and experienced.

Ordination has symbolic importance. It represents blessing from the church to those who have been called to lead. In all honesty I will be more concerned about those who become leaders for my children as they grow and mature than I am about those who will lead them when they become adults.

Our modern translations help clarify Paul's intention when writing to Timothy. "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in faith and in purity" (1 Tim. 4:12). We have painfully experienced in recent years that our elder leaders are no less susceptible to failure and error than are younger leaders. Pastors to youth tend to be younger and less experienced. But that need not be a detriment.

Those of us who had the opportunity to be a part of Philadelphia 93 found it encouraging to see the 3,400-plus youth in attendance. These record-breaking numbers were largely due to the hard work and commitment of our conference youth ministers and congregational youth sponsors and pastors. The commitments made to Christ and connections being built with the Mennonite Church are the fruit of their labors.

One of the ways we can demonstrate our commitment to our youth and their special place in the church is to extend appropriate blessing to those who serve and minister to them.

We need to encourage our congregations and conferences to take a look at the way they minister to those who minister to our teenagers. Despise not thy youth . . . nor those who minister to them.

Beryl Jantzi currently serves as associate pastor of Akron (Pa.) Mennonite Church.

Thailand's role as regional refugee host draws to a close

Akron, Pa. (MCC)—Over the past 20 years hundreds of thousands of Asians sought refuge in Thailand. Some came in rickety boats from Vietnam, others on foot through the jungles of Laos and Cambodia. They fled violence, political upheaval, including the brutal Khmer Rouge reign in Cambodia, and grinding poverty.

At the height of the crisis, scores of refugee camps dotted Thailand's borders. But now Thailand's role as regional host to Indo-Chinese refugees is drawing to a close. Since 1992 some 370,000 Cambodians returned home and by 1995 Thailand hopes to phase out Lao and Vietnamese refugee camps as well.

Mennonite Central Committee (MCC), too, has ended its formal involvement in Thailand's refugee camps. During the 1970s and 1980s MCC workers held orientation programs for Canada-bound refugees, helped distribute food and mail in the camps, and befriended the often traumatized refugees. MCC worker Victor Neumann accompanied ships in the Gulf of Thailand that helped guide Vietnamese boat people to shore.

Only about 7,000 Vietnamese and some 25,000 Hmong, a minority group from

Laos, remained in Thailand at the end of 1993, according to Don Sensenig, longtime MCC refugee worker. Sensenig, a member of Hinkletown (Pa.) Mennonite Church, recently completed a two-year assignment in Southeast Asia. Sensenig credits the sharp reduction of refugees in Thailand to the collapse of Marxist socialism, the lifting of the U.S.-led economic embargo against Cambodia, and to international assistance and investment in the region.

But Sensenig says the several thousand asylum seekers remaining in Thailand deserve "help and compassion." He describes them as "caught in limbo," having left their home countries under previous conditions, now denied resettlement elsewhere, but also refusing repatriation because many cannot accept that real changes have occurred, both in their homelands and internationally.

Many Hmong, for example, refuse to return to Laos until the communist gov-



Cambodian refugees prepare to make the long journey home. Since 1992, some 370,000 Cambodians have left Thailand's refugee camps.

Number of world refugees climbs

Akron, Pa. (MCC)—Hundreds of thousands of refugees have been able to return home from camps in Thailand, but worldwide 10,000 more people become refugees each day.

In 1993 the United Nations High Commissioner for Refugees reported nearly 20 million refugees, an eightfold increase from the 2.5 million in 1970. An additional 24 million people are "displaced"; they have been forced from their homes but still live in their countries of origin.

Asia has the largest number of refugees, followed by Africa and Europe. Iran tops the list as host to more than 4 million refugees, mostly from Afghanistan and Iraq. Due to civil war some 5 million Sudanese are displaced within their own country.

According to the World Refugee Study, a report partially funded by Mennonite Central Committee (MCC), the "weaponization of the world" is one cause of this massive displacement. With the Cold War's end, regional conflicts have proliferated and readily available weapons of mass destruction have increased the level of misery. Hand-to-

hand combat, for example, has now been replaced by spraying entire villages with machine gunfire.

The dissolution of the former communist bloc has resulted in the formation of new, and sometimes unstable, states. Some governments lack the will to protect ethnic groups within their borders and "ethnic cleansing," which became a household term when the conflict in the former Yugoslavia began, is spreading and displacing large groups of people in Asia and Africa as well as Europe.

MCC's ministry to refugees began in the early 1920s with assistance to Russians, including some Mennonites, who fled to present-day Turkey. MCC remains committed to helping refugees. In 1993 MCC shared 7,500 metric tons of food, valued at \$4.6 million U.S., with refugees and displaced people in 10 countries.

And MCC continues to work to alleviate conditions that cause people to become refugees, mainly war. In Somalia, Sudan, the former Yugoslavia, Colombia, and in many other locations MCC supports peacemaking efforts.

ernment falls, a desperate hope fueled by U.S.-based Hmong leaders' claims that resistance forces, backed by the United States and Thailand, will invade Laos from Thailand. Sensenig says he sees no evidence to support these beliefs. On the contrary, Thai businesses are busy investing in Laos.

Despite the positive turn of events on Thailand's eastern and northern borders, Sensenig points out that people from Burma (also called Myanmar), particularly minority groups oppressed by Burma's ruling military junta, continue to flee to Thailand.

Although the Thai government does not officially recognize them as refugees, some 70,000 live along the border. MCCer Max Ediger works with Burmese to try to address the root causes of their country's 40-year-old civil war. Ediger is a member of Turpin (Okla.) Mennonite Church.

In addition to refugee assistance in Thailand, MCC U.S. began helping to resettle Vietnamese refugees in 1975. By the time the program closed in 1990, it had helped U.S. Mennonite and Brethren in Christ churches sponsor more than 5,000 refugees, many of them Southeast Asians.

MCC Canada continues to operate a global refugee resettlement program. The Canadian program has found new homes for more than 5,000 refugees since its beginning in 1979.—*Pearl Sensenig*

College community responds to plight of Bosnian students

Goshen, Ind. (GC/GC Record/FOR)—Having lived in peace with Serbs and Croats for years, two Bosnian students manage to hold on to the hope that the three groups will once again shake hands as friends and neighbors.

This was the message Dalila, 23, and Emir, 16, brought to Goshen College Dec. 3. Their daylong visit was sponsored by Fellowship of Reconciliation (FOR), an interfaith pacifist group based in New York City. The organization is placing Bosnian college students at schools in the United States and other countries.

The campus community promptly responded to the students' visit with efforts to actually invite two Bosnian students to attend Goshen College.

"I think it was the two students' stories that moved people," said Ruth Krall, director of peace studies. "It appears to me that we have a chance to make a real difference in two people's lives. The institution [Goshen College] has moved with maximum speed on an issue it's been given with minimum warning."

Before the partition of Yugoslavia, education was free for Bosnian students anywhere in Yugoslavia. Historically, the best-qualified Bosnian students attended the University of Zagreb. But in May of 1991 Croatia declared its independence. That fall semester Bosnian students, suddenly "foreigners," were assessed extravagant tuition and housing fees to continue their education.

In April of 1993 Croatia joined with Serbia in an attempt to divide the Republic of Bosnia between Serbia and Croatia and eliminate the only one of the former Yugoslavian states in which Muslims would be the predominant ethnic group.

Now the very lives of the Bosnian stu-



These students are among the Bosnians brought to the United States who are studying in the New York area. Pictured are (back row, left to right): Emir, 16; Erna, 17; Jasmina, 16; (front row) Iris, 17; Ismar, 13; Dalila, 23.

dents at the University of Zagreb are at stake, FOR says.

Over the summer Croatian police raided areas frequented by students—swimming pools, coffee shops, bus stops. Dozens of Muslim students were arrested, some were tortured, and many were traded back to Bosnia in exchange for Croatian prisoners of war.

Last year 581 Bosnian refugee students were still registered at the University of Zagreb. In collaboration with the Jerrahi Order of America, a Sufi Muslim cultural, educational, and relief organization, FOR has been trying to get as many of the remaining students as possible out of the war zone and into U.S. schools.

According to Bill Miller, head of the GC International Student Admission Committee, two Bosnian students living in Turkey have been sent a test to verify their English language skills. At press-

time, the test was being returned to Goshen College. Depending on the students' abilities in English, they may be admitted to Goshen in the spring or next fall.—from reports by Ann Garber, Cathleen Hockman, and Julia A. Wagler

Day of prayer, fasting for world peace chosen

Salunga, Pa. (EMM)—All Mennonite and Brethren in Christ constituencies in North America are invited to set aside the first Sunday of Lent, Feb. 20, for prayer and fasting for world peace, following a vote taken at the Council of International Ministries (CIM) meeting held in Chicago last December.

Eastern Mennonite Missions overseas director David Shenk notes areas of violence where EMM workers serve. These include: Somalia, South Africa, Kenya, Sudan, Ethiopia, Djibouti, Egypt, the Middle East, the former Yugoslavia, Germany, Guatemala, Peru, Haiti, Mexico, the Commonwealth of Independent States, Philippines, Indonesia, and cities in the United States.

Other areas in the world experiencing serious turbulence include Liberia, Angola, Burundi, Afghanistan, Armenia, Georgia, Azerbaijan, Zaire, Sri Lanka, Kashmir, Ireland, Tibet, Colombia, Burma, and India.

Shenk requested specific prayer for people who are working at reconciliation in these countries, often at great personal risk.

"Pray that Christ, who is the Prince of Peace, would be proclaimed and heard," Shenk said.—Julie E. Hershey

Young Bosnians cling to hope of peace

Goshen, Ind. (GC)—Dalila is a student at Sarah Lawrence College, Bronxville, N.Y. Her family works with refugees in Croatia. Emir is registered at Dominican College in New York. His parents are in Germany.

When they spoke at Goshen College Dec. 3, softly, without notes, neither student used their last name, for fear of reprisals from Serbs.

Dalila told of two boys in her high school class, one sitting behind the other. Since the war began, one has killed his classmate. "Maybe I'm having a hard time accepting the fact that my neighbors, friends, and my high school class—many of them are dead," Dalila said.

Despite the destruction of churches and mosques and the murder of priests, the civil war in Bosnia is not a religious war, Emir asserted. "No religion would be a religion that allowed gunfire. The causes of the war are economic and political."

Emir does not believe all Serbs want the elimination of all other faiths. "This gives me hope that the future of life together will one day be possible," he said.

Dalila agreed, remembering that a Serb saved her parents and a Croat welcomed them to Croatia when they fled. "Out of this madness and horror will come a second chance."

—Ann Garber

Mennonites advise U.S. officials regarding ongoing crisis in Zaire

Washington, D.C. (MCC/AIMM)—Several Mennonites were part of a 20-person delegation invited to meet with U.S. government officials on Jan. 5 to discuss the deteriorating situation in Zaire. The delegation was made up primarily of church-related agency representatives.

Jennifer Ward, senior director for African Affairs at the National Security Council, called the meeting to find out what private agencies are doing in Zaire, what constraints they face, and what resources might enhance their work.

Keith Gingrich of the Mennonite Central Committee (MCC) U.S. Washington Office, Richard Derksen of Africa Inter-Mennonite Mission (AIMM), and other delegates told officials that although humanitarian aid is an essential way of helping the Zairian people, it cannot take the place of a political solution.

And no political solution in Zaire is possible as long as President Mobutu remains in power, they stressed.

Since seizing power in 1965, President Mobutu's corrupt government, supported by the United States for many years, has mismanaged Zaire's natural resources and driven the country into bankruptcy. The price of food and other basics has

soared beyond the reach of much of the population.

Gingrich and Derksen reported obstacles MCC and AIMM face as they try to work in Zaire—harassment by security forces, general lawlessness, problems with communication and transportation, and the need to work in a survival mode—obstacles the Zairian people confront daily.

The delegates stressed that relief and development agencies in Zaire work in a highly charged political environment and that their work cannot be separated from larger political and public policy issues.

They suggested actions the international community could take, including freezing Mobutu's assets (estimated at hundreds of millions of dollars), diplomatic sanctions, and an arms embargo.

In addition to working with Zairian churches in long-term development, MCC and AIMM have recently been involved in humanitarian relief efforts following pillaging in major cities by Zaire's security forces and the influx of tens of thousands of displaced persons from Shaba, in the southeast, to the Kasai Provinces in south central Zaire.

Choice Books open to new ministry opportunities

Guelph, Ont. (MBM)—Choice Books is moving into a new era of broader ministry through higher sales in more chain stores. One example—news that Wal-Mart has opened all 1,990 of its stores to Choice Books—was announced to distributors at the annual leadership rally held Nov. 4-6, 1993, at the Bible Conference Center here.

The leadership rally was hosted by Rick Schmidt and staff of Choice Books of Eastern Canada. The theme focused around the Great Commission and ways to adapt for an expanding ministry. The 12 area distributors who attended represent most of the United States and Canada.

"With access now to Wal-Mart and two other major chains," said Choice Books director Paul Yoder, "our opportunity for an expanded ministry is limited only by our ability to respond, and by the support of the conferences."

Facilitator of the rally was Jack Dueck, who recalled a statement he adapted from the news media: "It is easier for a child in North America to find a gun than to find a good book, good friend, good school or good minister." Even in Christian homes.

Support for Dueck's statement comes from a survey earlier this year commissioned by the Christian Booksellers Association to find out why most active Christians do not buy Christian books and magazines.

In *Bookstore Journal*, columnist Tom Gruen notes, "The [survey's] findings showed a significant ignorance of Christian books . . . In fact, most avid Christian readers don't know a lot about Christian books even in categories that interest them." Christian readers are buying their books in the secular marketplace, along

with non-Christians.

Racks of Choice Books in secular marketplaces such as chain stores, airport bookstalls, Army-Air Force Exchange Stores, supermarkets, and drugstores make available a selection of Christian literature to Christians and non-Christians alike.—Jim Fairfield

Readers respond to Choice Books

Idaho—"I'm a chaplain's assistant in the U.S. Air Force. I came across your wonderful booklet, *Comfort for Troubled Christians*, and I would love to use it in our ongoing ministry at the chapel."

North Carolina—"I have really enjoyed reading *God's Psychiatry*. It has brought new strength to me. At a time when I felt defeated most in my life, I found your book at a grocery store. Had it not been sold there, I probably would not have ever read it."

Maryland—"I just started *Messie No More* and I can't begin to tell you how much this book has affected me. It has given me a greater understanding of myself, and my husband a greater understanding of our relationship."

Missouri—"Just a small note (from 'a grateful trucker'), but it holds a large thank-you for supplying your books at the Joplin truck stop. They are like an oasis in a dry land!"

Pennsylvania—"I purchased *If Only He Knew*, which is terrific. Reading can really improve not only yourself, but how you act around people and how to treat them. Isn't that part of what being a Christian is all about?"



A girl from a feeding center in Zaire. AIMM delegate Richard Derksen recounted advice his children gave him prior to meeting with U.S. officials. "Tell them to stop helping [President] Mobutu and start helping all the kids in Zaire," said the 8-year-old. "And the adults, too," added the 11-year-old.

Hollywood calls on Mennonite music prof

Waterloo, Ont. (Mennonite Reporter)—Music professor Helen Martens was eating supper on June 24, 1993, when the phone rang . . . her third interruption. This time, however, it wasn't the usual sales pitch.

A voice with a Brooklyn accent asked whether she would join a film crew making a Hollywood movie in Montana. Martens began to laugh.

"The woman won't stop laughing," said the voice to someone at the other end.

The movie was called "Holy Matrimony" and it was about Hutterites. And that's where Martens, retired professor of music at Conrad Grebel College, came in. Someone had found reference to her doctoral work on Hutterite music and decided that she was "the best in the world" for the help they needed.

"Who's the director?" Martens demanded.

"Leonard Nimoy," answered the voice.

"Who's Leonard Nimoy?" References to Spock on *Star Trek* didn't help because Martens had never seen it.

After 15 phone calls, Martens received a call from the director himself. And on July 5, she was on her way to help make a movie.

During her month on the set, Martens' task were many and she had to be on call for 12- and 14-hour days. As music con-



Retired music professor Helen Martens pauses to chat with director Leonard Nimoy on the movie set of "Holy Matrimony."

sultant, she had to find Hutterite songs for 18 places in the script, as well as train adults and children not only in Hutterite German pronunciation but in singing (97 people played Hutterites, ranging in age from infants to 88).

She was a consultant on Hutterite theology and customs also, making several trips to a nearby Hutterite colony for information.

"Do Hutterites hug?" she asked on one trip to the colony. "Very rarely," she was told.

The set itself—a Hutterite colony complete with living quarters, school, chapel, kitchen, and pantry perfectly stocked with canned goods—was located on the 9,300-

acre ranch of Jack Morris, pitcher for the Blue Jays.

Martens learned many things about moviemaking and gained considerable respect for "Leonard" the director, a man of few words who works fast.

"He treated me like a queen," she says.

Sam Hofer, a Hutterite minister, came to the set one day and explained Hutterite beliefs and practices to the actors, with Martens' help. He said that Hutterites don't go to movies, but they will see "Holy Matrimony" when the English school teacher gets it.

The movie is scheduled for release this coming summer.—Margaret Loewen Reimer

Thanks Giving 93

MENNONITE BOARD OF MISSIONS

**\$68 from each household
needed to complete 1993
missions commitments**



Received \$4.4 million
as of January 14

WMSC leaders continue restructuring process

Iowa City, Iowa (WMSC)—Acting on a mandate from their delegate meeting at Philadelphia in July, the executive committee of the Women's Missionary and Service Commission of the Mennonite Church (WMSC) recently worked out details for their new structure and contemplated the possibility of using "Mennonite Women's Ministries" as a name for their churchwide organization.

At the Philadelphia meeting, delegates expressed reservations about another proposed name: "Mennonite Women."

A name change requires the approval of conference delegates and will be dealt with at the 1995 meeting in Wichita, Kan. That setting will also allow for interaction with Women in Mission (General Conference Mennonite Church) regarding names—an issue that will be affected by the decision on integration.

Meeting Oct. 14-15, 1993, at First Mennonite Church of Iowa City and Kalona

(Iowa) Mennonite Church, the General WMSC executives identified the gifts and skills needed to implement the organization's three-part vision of spiritual development, mission and service, and women supporting women.

The restructured committee will replace the current president and vice-president with a president, president-elect, and past-president. Each will serve six years, two in each office.

A treasurer and two other members will be elected to four-year renewable terms. The secretaries-at-large will replace the secretaries of family life, literature, peace and social concerns, and the coordinator for business and professional women.

The committee approved a budget of \$123,000, named Esther Hinojosa as chair of the nominating committee, and changed the *Voice* editor's job description and title to communications director. *Voice* is WMSC's monthly publication.

• **Writer dies.** Helen Good Brennenman, long-time best-selling Herald Press author, died Jan. 13 at Greencroft, Goshen, Ind., after a brief illness. She was 68 years old. Her two most popular books, *Meditations for the New Mother* and *Meditations for the Expectant Mother* continue to appear almost monthly on Herald Press's top ten best-seller list. These have been in print continuously since they were first published respectively in 1953 and 1968. Brennenman was also author of several earlier Herald Press books, as well as the visitation pamphlet, "To the New Mother."

• **Themes chosen.** "Prepare the way of the Lord," based on Isa. 40, will be the theme of the adult conference at Wichita 95. The event, which will be held in Wichita, Kan., July 25-30, 1995, will be attended by delegates of the Mennonite Church (MC) and the General Conference Mennonite Church (GC). It will be the third time GCs and MCs have met together for a conference.

L.A. quake shakes up Mennonite church

No church members or voluntary service participants were injured in the 6.6 earthquake that shook Los Angeles Jan. 17. Neither has there been any report of major damage to any of the church buildings in that area.

A Hispanic congregation in North Hollywood, Iglesia Evangelical Bethel, is located closest to the quake's epicenter. Eliseo Franco is the pastor. In a Jan. 18 interview with Tim Cooper, pastor of First Mennonite Church, Upland, he reported the ground was still shaking around the Hollywood area.

"The people are quite frightened," he said.

"They can't get to their homes, and are feeling disoriented and in a lot of shock." The prayers of the extended church, he said, would be much appreciated.

The Council of Anabaptists in Los Angeles (CAL) is purchasing basic supplies (tortillas, rice, diapers, water, etc.) to distribute among Bethel's members. CAL will be coordinating relief efforts with Mennonite Disaster Service. Within days after the quake, MDS California directors Ann and Wes Heinrichs, of Coarsegold, Calif., had arrived in Los Angeles to see where MDS can help out.

The theme of the 1995 youth conference is "With Jesus on the Road." Up to 4,000 adults, 4,500 youth, and 800 children are expected to attend Wichita 95.

• Coming events:

Michiana MEDA meeting, College Mennonite Church, Goshen, Ind., Feb. 3. Students will be invited to dinner, discussion, and trial employment interviews. For reservations, call

Boyd Nelson of Mennonite Economic Development Associates at 219 533-6230.

MCC Central States meeting, Bethesda Mennonite Church, Henderson, Neb., Feb. 26. The theme will be "Celebrating 50 years of service." Information available from 316 283-2720.

Peacemaking gathering, "Peace in Our Time—Communities of Faith Respond to Violence," Lee Heights Community

Church, Cleveland, Ohio, March 5. The event, sponsored by Mennonite Conciliation Services, is intended to bring people together to plan how to confront violence in their communities. Speakers include Ione Biggs and Frank Huml. Information available from 216 371-0494.

Genealogy conference, Lancaster (Pa.) Mennonite High School, March 26. The sixteenth annual event features keynote speaker Klaus Wust, nearly 30 workshops, and an evening banquet. Information from Lancaster Mennonite Historical Society (phone 717 393-9745).

• New resources:

Media literacy workshop kit called "Global Questions: Exploring World Media Issues" is designed to help groups of all ages understand the impact and positive uses of new communication technologies on the global village. Includes leader's guide, a 22-minute video, and a supplement from the *Los Angeles Times*. Available from the Center for Media & Values at 310 559-2944.

"*Pastoral and Professional Misconduct: An Abuse of Power*" is the focus of the January/February issue of the Mennonite Central Committee Women's Concerns Report. The newsletter includes two victims' personal accounts, reflections of a person who served on an agency team to deal with a case of professional sexual abuse within the agency's own ranks, and articles on offenders' spouses and counseling survivors of this type of abuse. Copies are available from MCC U.S. Peace and Justice Ministries (717 859-1151) or from MCC Canada Peace and Social Concerns (519 745-8458).

Nazareth Hospital opens new wing.

Nazareth, Israel (MBM)—Robert Martin (left) greets Tawfik Zayad, mayor of Nazareth, one of the many dignitaries present at the opening of a new hospital wing Oct. 12, 1993. Martin and his wife, Nancy, are Mennonite Board of Missions workers at the hospital in Israel; Robert is the hospital's general director and Nancy directs the nursing program.

The wing houses a new auditorium, classrooms, and a medical-nursing library. The auditorium was used four days later (Oct. 16) for the graduation of 29 new registered nurses from the hospital's nursing school. According to Martins, "The new auditorium is available for use by the community in Nazareth. The medical-nursing library is a modern, computerized library available to all professionals in Galilee."

The wing is part of a \$4.5 million expansion and renovation project that began in 1989 and should be completed by mid-1995. The new physiotherapy department will open early this year, when it is equipped using funds given by a Jewish foundation in Holland. Martins report that an additional \$1 million is needed to complete the maternity and surgical departments.



• **Job openings:**

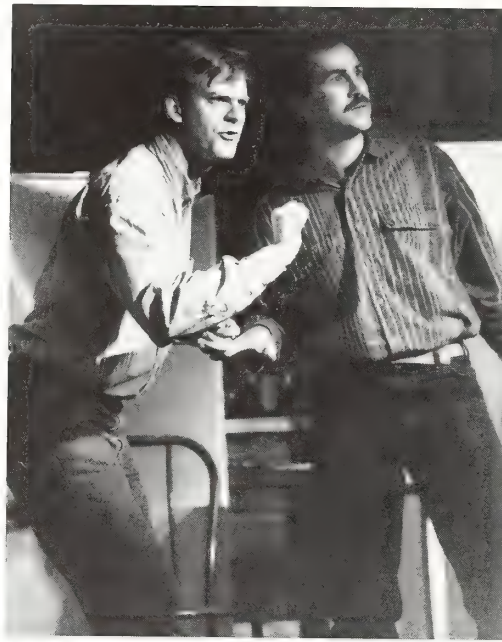
Child care director. Warwick River Christian Child Care Center, Newport News, Va. Degree and experience in early childhood/child care administration preferred. Position begins Feb. 14. To apply, contact Glenda Mosemann, Administrator, Warwick River Christian School, 252 Lucas Creek Rd., Newport News, VA 23602; phone 804 877-2941.

Computer/information science staff person. Goshen (Ind.) College. Full-time position available for 1994-95 and 1995-96 academic years. Teaching responsibilities include lower- and upper-division course such as SCI, SC2, discrete math, data structures, data communications, programming languages, and operating systems. Ph.D. in computer science or a related area preferred. Applicants should send a curriculum vitae and three professional references to academic dean John Eby, Goshen College, Goshen, IN 46526; phone 219 535-7503.

Manager. Cross Cultural Crafts, Glen Ellyn, Ill. Full-time manager needed for Selfhelp store in Chicago suburb. Position begins in mid-May. Information from Joanna De Schiffard at 530 Duane, Glen Ellyn, IL 60137; phone 708 790-1166.

Operations director. Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Responsibilities include: daily operations; manage supervisors of housekeeping, maintenance, and food service; hiring; personnel management; financial management. Educational and/or work experience required. Full-time, year-round position opens July 1. Applications accepted through March 1. Contact executive director Terry Burkhalter, LMCC, Rt. 5, Box 145, Mt. Pleasant, PA 15666; phone 800 839-1021.

Staff. Camp Hebron, Halifax, Pa. Summer positions include: counselor, kitchen assistants, lifeguards, craft instructor, horse riding instructor, music/worship director, nature instructor, nurse, public relations director. Full-time positions available are *head of housekeeping* and *head cook*. Full-time, year-round position of *horsemanship director* also open; must have horse management and riding experience. Contact Ralph Swartzentruber, Camp Hebron, 957 Camp Hebron Rd., Halifax, PA 17032-9520; phone 800 864-7747.



In one year and out the other. Harrisonburg, Va.—The weather was clear but significantly colder than last New Year's Eve for First Night/Harrisonburg, a non-alcoholic celebration of the arts held here Dec. 31.

Around 5,000 buttons were sold that admitted people to any of 75 performances in a cordoned-off area downtown. Entertainment ranged from bluegrass, folk, and classical music to dance, storytelling, and theater.

Among the Mennonites lending their talents were Ted Swartz and Lee Eshleman (right to left), who presented their offbeat comedy sketches to standing-room-only crowds. John Fast and Julia J. White of Eastern Mennonite College's music department performed P.D.Q. Bach and also accompanied a handbell choir directed by Maretta Hershberger, an Eastern Mennonite Seminary student.

More families with young children were in evidence at this second annual gala, perhaps drawn by puppet shows and other specially tailored program features.—*Jim Bishop*

Voice teacher. Goshen (Ind.) College. Three-quarter time, tenure-track position in applied voice (soprano or alto) includes responsibilities in opera/musical theater. A terminal degree is preferred; a master's degree and college-level teaching experience is required. Should the candidate have experience in choral conducting or music education the contract may be more than three-quarters time on a year-to-year basis. Send curriculum vitae and three references to academic dean John Eby, Goshen College, Goshen, IN 46526; phone 219 535-7503.

• **Change of address:**

Omar V. and Esther T. Showalter from Pipersville, Pa., to 1631 Park Rd., Harrisonburg, VA 22801-2465; phone 703 434-5181.

NEW MEMBERS

Community, Harrisonburg, Va.: Jennifer North Bauman, Daniel, Jean, Jennifer, Lara, Larry Fisher, Mark Fretz, Leah Gingerich, Bob and Jeanne Horst, Alden and Louise Hostetter, David and Judith McCarty, Steve Slaubaugh, and Sue and Ted Swartz.

First, Nampa, Idaho: Nick Earnest, Heather Earnest, Lyle and Gerry Egli, and Donald and Barbara King.

Hopewell, Kouts, Ind.: Brad Spaulding and Valerie Spaulding.

Hyattsville, Md.: John Beck and Connie Rempel, Herb and Vera Reed, and Eric Stoltzfus.

Thomas, Hollsopple, Pa.: Nathan David Lehman and Michael David Mock.

BIRTHS

Anderson, Tony and Rosie Sommers, Uniontown, Ohio, Heather Denae (third child), Dec. 28.

Clemmer, Ken and Carol Jones, Harleysville, Pa., Gabriel Seth (third child), Dec. 25.

Coblentz, Randy and Diane Yoder, Hartville, Ohio, Denver Allen (second child), Dec. 20.

Grimes, Daniel and Brenda Hollinger, Harrisburg, Pa., Evan Asa (fourth child), Sept. 5.

Gross, Douglas and Joyce Brenneman, Nampa, Idaho, Rachel Marie (first child), Sept. 14.

Kuepfer, Seranus and Darlene Albrecht, Listowell, Ont., Stacey Lynnette (second child), Dec. 14.

Nix, Eric and Patty Gamble, Kouts, Ind., Courtney Ann (first child), Nov. 22.

Plank, J. Mark and Kathy Blosser, Syracuse, Ind., Joshua Lee (second child), Dec. 24.

Rheinheimer, Michael and Karen Binkley, Manheim, Pa., Jessica Lee (second child), Dec. 30.

Rhodes, Steven "Dusty" and Donita Schwartzentruber, Harrisonburg, Va., Lauren Grey (first child), Jan. 6.

Robbins, Ed and Debbie, Watertown, N.Y., Kayla Jelice (third child), Nov. 10.

Schmidt, Douglas and Marie-Claire Owen, London, Ont., Courtney Marie (first child), Dec. 29.

Shenk, Melvin and Cheryl Brunk, Newport News, Va., Micah David (third child), Dec. 24.

Slagell, Michael and Faith Fisher, Talcum, Ky., Joshua Ryan (second child), Dec. 16.

Smoker, LeVon and Cynthia Reser, Ephrata, Pa., Jeffrey David (first child), Dec. 24.

Sommers, Wendell and Diane, Hartville, Ohio, Rane Martin (first child), Dec. 24.

Stauffer, Jeff and Patsy Yoder, Middlebury, Ind., Christopher Ryan (first child), Nov. 8.

Steckly, David and Diane Albrecht, Milverton, Ont., Delicia Deanne (first child), Dec. 7.

Steckly, Edward and Rosemary Wagler, Listowel, Ont., Jessica Dawn (second child), Nov. 8.

Teickroeb, Timothy and Nicki Kennel, Corvallis, Mont., Tymone James (first child), Dec. 18.

Wagner, Richard and Sandra Yoder, Hampton, Va., Graham Brawley (second child), Dec. 23.

Yoder, Damon and Janet Lehman, Chicago, Ill., Conrad Joseph (first child), Dec. 16.

MARRIAGES

Gingerich-Hershey: Michael Gingerich, Manheim, Pa. (Waterford), and Gail Hershey, Kinzers, Pa. (Hershey), Jan. 1, by Eric Henderson.

Grieser-Dunham: Timothy Grieser and Carrie Dunham, Kouts, Ind. (Hopewell), Oct. 16, by Jerry Kandel.

Heatwole-Gingerich: Eric Heatwole, Annondale, Va. (Northern Virginia), and Michelle Gingerich, Kouts, Ind. (Hopewell), Dec. 19, by John C. Murray.

Kready-Dumeir: Jay Kready, Manheim, Pa. (Erisman), and Jennifer Dumeir, Mount Joy, Pa. (Luthern), Dec. 18, by David Klepper.

Pope-Weaver: Gary Pope, Hutchinson, Kan., and Carol Weaver, Hutchinson, Kan. (South Hutchinson), Nov. 20.

Roth-Nofziger: Jeff Roth, Hubbard, Ore. (Zion), and Stephanie Nofziger, Wembley, Alta. (Church of Christ), Dec. 18, by Del Hersherberger.

Sauder-Avina: Daniel Sauder, Archbold, Ohio (Tedrow), and Esmeralda Avina, Pettisville, Ohio (Catholic), Jan. 1, by Joe Przybysz and Randall Nafziger.

Smucker-Brubaker: David Smucker, Harleysville, Pa. (Community), and Sheri Hartzler Brubaker, Souderton, Pa. (Community), Jan. 1, by Jane Hooper Peifer and Phil Kniss.

Wagler-Roth: Philip Wagler, Wellesley, Ont. (Mapleview), and Jennifer Roth, New Hamburg, Ont. (East Zorra), Dec. 24, by Victor Dorsch.

Yoder-Holland: Eugene Yoder, Chesapeake, Va., and Vicki Holland, Chesapeake, Va. (Deep Creek), Dec. 11, by James Bergey and Addona Nissley.

Rick Troyer and Elmer Wyse. Burial: Stewart-Harmony Cemetery.

Bingeman, Jonas Owen, 67, Kitchener, Ont. Born: Dec. 13, 1926, Bloomingdale, Ont., to Marshall and Erma Shantz Bingeman. Died: Dec. 16, 1993, Kitchener, Ont., of heart failure. Survivors—wife: Dora Duff Bingeman; children: John, James, Peter, Frances Peddle, Patricia Pietrek, Lisa Jantzi, Mary Musselman, Marshall; brother and sister: Lawrence, Esther Gascho. Funeral: Dec. 20, Stirling Avenue Mennonite Church, by David T. Martin. Burial: Bloomingdale Mennonite Cemetery.

Birkey, Raymond J., 76, Fisher, Ill. Born: May 21, 1917, Morton, Ill., to Joseph and Ida Zehr Birkey. Died: Dec. 22, 1993, Urbana, Ill. Survivors—children: Larry, Sharon; brothers and sisters: Earl, Harlan, Leslie, Eleanor, Lois Baughman. Predeceased by: Ruth Mae Oyer Birkey (wife). Funeral: Dec. 27, East Bend Mennonite Church, by Millard Osborne. Burial: East Bend Memorial Gardens.

Bontrager, Erie E., 97, Vestaburg, Mich. Born: April 19, 1896, Shipshewana, Ind., to Eli and Katie Johns Bontrager. Died: Dec. 27, 1993, West Branch, Mich., of a stroke. Survivors—wife: Nina Yoder Wyman Bontrager; children: Virginia Sharp, Eunice Carlson, David, Mary Oesch, Fern Miller; 17 grandchildren, 30 great-grandchildren, 3 great-great-grandchildren, 7 stepgrandchildren, 5 step-great-grandchildren. Predeceased by: Dorothea Liechty Bontrager (first wife) and Eleonore (daughter). Congregational membership: Bethel Mennonite Church. Funeral: Dec. 30, Ferris Center Church of Christ, by Virgil Hersherberger. Burial: Ferris Twp. Cemetery.

He was ordained in November 1928 at Zion Mennonite Church, Vestaburg, Mich., where he served for 37 years.

Carpenter, Vera B. Franks, 76. Born: Dec. 21, 1917, Detroit, Mich., to Pierr and Inez Fiske Franks. Died: Jan. 2, 1994, Sturgis, Mich., of a heart attack. Survivors—husband: Joseph Carpenter, Jr.; children: Nadine Finck, Evelyn Yoder, Russell, Roger; brother and sister: William Franks, Frances Butler; 7 grandchildren, 2 stepgrandchildren. Funeral and burial: Jan. 5, Locust Grove Mennonite Church, by Dean Brubaker.

Chaffee, Lloyd L., 79, Wauseon, Ohio. Born: May 1, 1914, Indian River, N.Y., to Harold and Martha Zehr Chaffee. Died: Dec. 24, 1993, Wauseon, Ohio. Survivors—wife: Minnie Gerig Chaffee; children: Twila Stoltzfus, Elaine Rupp, Betty Suter, Adele Kennedy; brother: Paul; 8 grandchildren. Funeral: Dec. 28, West Clinton Mennonite Church, by Edward Diener and James Roynon. Burial: Pettisville Cemetery.

Diffenderfer, Harry Lawrence, 93. Born: Feb. 9, 1900, Salunga, Pa., to Morris F. and Ada Lawrence Diffenderfer. Died: Dec. 27, 1993, Lititz, Pa. Survivors—children: Minerva Ulrich, Paul, Melvin; 11 grandchildren, 30 great-grandchildren. Predeceased by: Alice Stauffer Fry Diffenderfer (second wife) and Erna Nolt Diffenderfer (first wife). Funeral: Dec. 31, Landis Homes, by Tom Horst and Don Good. Burial: East Petersburg Mennonite Cemetery.

Heverly, Andrew Thomas, 15, Phoenixville, Pa. Born: Feb. 20, 1978, Lansdale, Pa., to H. Barry and Dianne Delp Heverly. Died: Dec. 31, 1993, Phoenixville, Pa., of meningitis. Survivors—parents; brothers and sisters: Paul, Marc, Rick, Nathaniel, Stacy, Sarah Beth, Rebekah. Funeral and burial: Jan. 4, Vincent Mennonite Church, by Richard L. Lindberg and Karl G. Glick.

Lapp, Boyd Andrew, 81, West Liberty, Ohio. Born: May 19, 1912, Champaign County, Ohio, to Alva D. and Bena Augsperger Lapp. Died: Dec. 14, 1993, Bellefontaine, Ohio. Survivors—children: John, Samuel, David, Joseph, Stephen, Esther Kirkendall, Sara Janzen, Carol Graber; brother and sisters: Noah, Ruth Lapp, Ida Neer; 20 grandchildren, 11 great-grandchildren. Predeceased by: Ruth Hartzler Lapp (wife). Funeral and burial: Dec. 17, Oak Grove Mennonite Church, by Larry Augsburger.

Martin, Paul M., 72, Ephrata, Pa. Born: Jan. 30, 1921, East Earl Twp., Pa., to Harry M. and Ada Musser Martin. Died: Jan. 3, 1994, Ephrata, Pa. Survivors—wife: Elsie W. Auker Martin; daughters: Arlene A. Long, Mabel A. Miller, Joyce A., Ruth Ann Myers; brothers and sister: Clayton M., Edwin M., Lydia Stauffer; 8 grandchildren, 4 great-grandchildren. Funeral: Jan. 6, Ephrata Mennonite Church, by M. John Nissley, Leroy W. Martin, and J. Elvin

Martin. Burial: Metzler Mennonite Church Cemetery.

Petersheim, Ivan B., 72. Born: Oct. 6, 1920, to Ira and Emma Bewley Petersheim. Died: Aug. 6, 1993, Honey Brook, Pa. Survivors—wife: Rebecca Garber Petersheim; children: Judy Stoltzfus, Jere W., Carl R.; brothers and sister: Earl, Calvin, Pearl Good; stepchildren: Ingrid Landis, Christina Strittmatter, Daniel G., John G., Thomas G., and Timothy G. Berg; 14 grandchildren. Predeceased by: Rhoda Hollinger Petersheim (first wife). Funeral: Aug. 11, Hopewell Mennonite Church, by Mahlon Miller and Herman Glick.

Ruby, Mabel Jutzi, 83, Kitchener, Ont. Born: Aug. 19, 1910, Tavistock, Ont., to Christian and Mattie Bender Jutzi. Died: Aug. 30, 1993, Kitchener, Ont., of heart failure. Survivors—husband: Manuel Ruby; children: Audrey, Jean, Kenneth. Funeral: Sept. 1, Ratz-Bechtel Funeral Home, by David Martin. Burial: First Mennonite Church Cemetery.

Shenk, Amanda Kauffman, 81, Lititz, Pa. Born: July 10, 1912, East Petersburg, Pa., to John B. and Amanda Kauffman Shenk. Died: Sept. 24, 1993, Lancaster, Pa. Survivors—sisters: Susan John, Mabel Hess, Fannie Dendinger. Funeral: Sept. 28, East Bethany Chapel, Landis Homes, by Melvin H. Thomas, Donald W. Good, and John B. Shenk. Burial: East Petersburg Mennonite Cemetery.

Sommer, Ethel M. Springer, 75, Fisher, Ill. Born: March 18, 1918, Hopedale, Ill., to Alvin B. and Emma Kauffman Springer. Died: Dec. 28, 1993, Gibson City, Ill. Survivors—husband: Chester Sommer; daughters: Betty Hinton, Sharon Leikvoll; brothers and sisters: Paul, Orville, Elmo, Mahlon, Dick, and Marvin Springer, Verna Shoemaker, Kay Burmeister; 5 grandchildren, 6 great-grandchildren. Funeral: Dec. 31, East Bend Mennonite Church, by Millard Osborne. Burial: East Bend Memorial Gardens.

Streicher, Annie Iutzi, 96. Born: Oct. 23, 1897, to Daniel S. and Veronica Roth Iutzi. Died: Dec. 25, 1993. Survivors—sister: Sarah Gingerich. Predeceased by: Ezra Streicher (husband). Funeral: Dec. 28, Tavistock Mennonite Church, by Henry Yantzi and Elmer Schwartzentruber. Burial: East Zorra Mennonite Church Cemetery.

DEATHS

Bachman, Laura M. Heiser, 86, Metamora, Ill. Born: March 21, 1907, to John and Mary Cender Heiser. Died: Jan. 1, 1994, Metamora, Ill. Survivors—children: Wesley, Auburn, Bruce; brothers and sisters: Emery and Vernon Heiser, Florence Knox, Ruth Oyer, Frances Birkey; 2 grandchildren, one great-grandchild. Predeceased by: Roy J. Bachman (husband) and one daughter. Funeral: Jan. 5, Roanoke Mennonite Church, by

THE LAST WORD

When we don't agree

This past week was baptism and membership Sunday in my local congregation. Not only did we take in four new members, but we "old timers" also had a chance to reassess and reaffirm our commitment to the church.

I was struck by the words we use when new persons join our congregation. We ask them "to commit yourself to Christ and to his service *through the church*" (emphasis mine).

What is this church to which we commit ourselves at baptism? Is it some universal, undefined, generic body? Is it a system of beliefs, a way of living, even a denomination?

To some extent, it may be all of these. Yet the only way we believers have of making our commitment visible is through the local congregation. When we join the church, we join a group of people, living where we live, seeking together to be disciples of Jesus Christ.

All is well and good as long as we agree. But what happens when we don't? For, as Eugene Peterson writes in his introduction to the book of James in *The Message* (NavPress, 1993), "When Christian believers gather in churches, everything that can go wrong sooner or later does."

What then? The human response is to look for another church—or start one of our own. As Gerald Biesecker-Mast notes in this issue (page 1), the history of Christianity is rife with schism after schism into "separatist tribal communities," distinct from each other only by that on which they disagree.

Paul, in Eph. 5:32, offers a different view of the church. He compares it to a marriage, which—in Paul's words—"is a great mystery" (NRSV).

Traditionally, we've used the marriage imagery to apply to Christ's love for the church. I believe it also applies to how we view each other as members.

When we commit ourselves to a church, we commit ourselves to a body, a local group of Christians. We agree to labor together to make this congregation work. That means listening to each other, respecting each other, finding ways to pull together in spite of our differences and our disagreements.

Of course, there are times when a person must move to a different congregation. Relocating to another area is one such time. In addition, groups sometimes do go astray, and God may

call us then to realign ourselves.

But let's be honest about changing churches. New groups soon take on the character of the old. They become plagued with the same problems, the same tensions, the same misunderstandings. They are, after all, dealing with the same people!

What does it mean to commit ourselves to the church? That's a question that begs for concentrated attention in this day of being able to move almost at whim from one church to another. For as surely as the name of Jesus is spoken all over the world on Sunday mornings, we can find a group out there—if we hunt long enough—that will agree with anything we believe, anything we want.

Is that really what God would have us do when we don't agree?—*jlp*

Trusting the process

Seldom is our commitment to the church tested more than during times of discipline. This is especially true when we disagree with what's happening.

Unhappily, in our previous two issues, *Gospel Herald* has reported stories of disciplinary action involving individuals and the broader Mennonite church. These have been difficult stories to run. Many of you have found them difficult to read.

A tough question has been how much information to make public. Too much becomes unhelpful gossip. Too little leads to misunderstanding and criticism of the process.

I find it helpful to realize that to commit myself to the church is also to commit myself to trust. I'm part of a group that asks leaders to make decisions about difficult and unhappy incidents. I need to trust that they, under the leadership of the Holy Spirit, will make decisions for the good of Christ and the church.

Of course, they will sometimes be wrong. But to trust is also to live with two convictions: (1) that when they are wrong, the Holy Spirit can lead in discovering and righting that wrong; and (2) that God can bring good results even when decisions may sometimes be wrong.

Without such trust, there is no other way to be church.—*jlp*

February 1, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Students at Eastern Mennonite College & Seminary, Harrisonburg, Va. On Sunday, Feb. 6, the Mennonite Church commemorates Church School Day. See "Finding My Place in the Revolving Door," page 6.

Mennonites and the way of peace:

However we receive it, pacifism is a gift from God

I am a pacifist because life itself is centered on love. For us to be in harmony with life, to be in harmony with God, love must decisively shape our lives.

Not too long after I began pastoring in Eugene, Ore., in 1987, I had lunch with a Lutheran pastor in town. Near the end of our conversation, I told him I was a "convinced" Mennonite—that I had not grown up as one. His eyes lit up. "Oh, so you're a committed pacifist and all, eh?" he said.

by
Ted
Grimsrud

I was struck with how he immediately made the connection between my being a Mennonite, especially a convinced Mennonite, and my being a pacifist. I have had similar experiences before, which makes me realize how closely, in the popular mind, Mennonites are associated with pacifism. Something like Pentecostals and tongues. Or Catholics and no birth control.

I have always accepted this association, even been proud of it. For it was the beliefs in peace and pacifism which first attracted me to the Mennonite Church.

By now I know that not all Mennonites are pacifists. And those Mennonites who are paci-

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**MMA executive explains
new tax deduction rules 9**

We need to recognize that when we grow up with pacifism as part of our lives, we have certain instincts, a way of envisioning the world in nonviolent terms.

fists attach many, many different meanings to the idea. These include the nonviolent political activism of such groups as the Christian Peacemaker Teams. On the other side is the total cultural withdrawal of the Amish.

Yet another meaning of pacifism for some is "vocational nonresistance." People with this view might actually support American foreign policy even when it is violent. However, they still believe that Mennonite Christians should not take up arms because of their "vocation" as Christians.

Though I believe pacifism is central to Mennonitism, I am also developing more of a critical perspective toward our tradition. I am coming to see Mennonite pacifism as both a helpful, significant, positive element of who we are—and also a belief with its not-so-good side.

I think of the dangers of our various strivings to find activities which make us feel good about ourselves—including "good works," activism, service. All these good deeds might be fine in themselves. However, they become more negative when we use them to buttress self-righteousness and a sense that we are better than other people. Our pacifism in particular lends itself to this.

Most of the time we Mennonites are not *real* proud about our pacifism. Still, I have at times felt within myself, observed at times around me, and encountered in my reading a fairly subtle sense that, yes, our strict adherence to the way of Jesus makes us pretty good. Maybe we are at least a *little* better than most other people.

Another subtle downside to our pacifism is a tendency toward passive-aggressive behavior. We have an ideal of being peaceable, with everyone getting along. So we may avoid conflict. We may then actually find devious ways to express our resistance to someone else. We might repress the internal hostility and anger which we feel. We then lose the ability to be honest with ourselves and with others. When we pass on these kinds of attitudes, this kind of repression, this kind of avoidance over generations, problems result.

Perhaps our biggest strength as a tradition is offering the world generation after generation of commitment to peace and rejection of violence. Quite possibly, though, this also is one of our

biggest weaknesses. That is, our pacifism may heighten our difficulty in processing conflict and anger and in being genuinely free and honest.

Certainly we find here, at the heart of Mennonitism, a major tension. We realize that this ideal of pacifism, which has been lived so deeply for so long, perhaps also facilitates major problems. For me, realizing that this tension exists and then seeking to face it presents an invigorating, exciting, and positive challenge.

More than ever, I believe in the ideal of pacifism. I believe the Mennonite tradition is a gift to me personally and to the world. There is great power in the basic conviction that war and killing are simply wrong. This is a kind of conviction which is often ingrained in Mennonites' hearts before they even know what war is.

However, we have more thinking, reflecting, and living to do as we work at understanding all that pacifism actually means for us—and how peace as a way of life might work.

In considering this challenge, I remember an old roommate with whom I reconnected after many years of having lost contact. He and I shared an apartment during my senior year in college. We were part of the same church. We talked and argued about life's big issues. One of these was the military draft.

The Vietnam War was starting to wind down, and it looked like we might escape Uncle Sam's call—which we did. However, we were not sure yet. During this time, I became a pacifist.

We Mennonites must come to see that our belief in peace is one of our strengths. But it can also be a source of problems.

My roommate strongly disagreed with me. Even several years later, I heard from someone else how disdainful he still was about pacifism. By that time, I had gone to seminary and was back in Eugene working full-time as a peace activist. He never said anything to me directly, but I heard that he thought I was pretty ridiculous doing what I was doing.

A few years later my friend experienced se-

vere trauma when his marriage fell apart. He was extremely angry. He felt ripped off. The entire situation was simply eating him up.

Somehow, though, he began to pull out of it. He experienced major healing through psychiatric treatment. He began a new relationship, much more positive from the start than his previous one. And his thinking changed significantly.

When we reconnected after many years, my former roommate now believed that, to thrive as human beings no matter what happens to us, somehow we have to find a way to love. We have to find a way to embrace love, not anger and bitterness. The only healing response to being ripped off, to violence, is somehow to love.

He was not naive about forgiveness. He recognized that it is a long, gradual process—and only partially a choice. Forgiveness is also something that comes—if it comes—as a gift, over the long haul, only as we find healing for our hurt.

But the key, my friend said, is that we can only find healing as we let go of the anger and focus on love as the rule of our life. He had seen bitterness destroying his life. It took a conscious turning away to change that.

In our conversation about this process he was going through, he chuckled a little self-consciously. And he told me he had come to consider himself a pacifist—personally and politically. This turn toward love applies to everything, he said.

My own rationale for being a pacifist has evolved somewhat since 1976 when my friend and I were roommates. My primary reason for being a pacifist is not because Jesus orders me to. I do not see pacifism as a new Torah, a new rule or law which I must obey. Nor am I a pacifist because this is the most effective political tool for bringing about justice in the world. Nor am I a pacifist because this is a requirement to be a Mennonite.

Certainly, I do think Jesus calls upon his followers to be pacifists. I do think political pacifism is effective and worth using. I do think I would have no business being a Mennonite pastor were I not a pacifist.

But most important, I believe, like my old roommate, that life itself is founded on love. I believe that the Creator God is love. To be in harmony with life, to be in harmony with God,

love must decisively shape our lives. I now define pacifism simply as living by all-encompassing love. When we are loving, we cannot be violent.

In my experience, pacifism came as a gift, almost unsought. I envy lifelong Mennonites who have pacifism in their bones. That is also a gift. Mennonites did not create pacifism—nor do we have the burden of somehow keeping it alive

Perhaps our biggest strength as a tradition is offering the world generation after generation of commitment to peace.

through our efforts. It is a gift God gives us, a gift of connecting with life itself.

However, when we grow up with pacifism as part of our lives, we may too easily take it for granted. We have certain instincts, a certain way of envisioning the world in nonviolent ways. A person such as myself who has had to learn consciously some of these ways envies those who know them naturally. Perhaps, though, because of my self-consciousness, I am less prone to take a peace orientation for granted. It is newer for me. It is something I have to think about consciously.

Still, for all of us, pacifism is a gift. Maybe it is a gift directly passed down by our parents. Maybe it is a gift received at the end of a hard time struggling with anger and bitterness. Maybe it is a gift which comes to us through a mystical experience.

However we receive it, God calls us to accept this gift with joy.

Ted Grimsrud is pastor of the Eugene (Ore.) Mennonite Church.

There is great power in the basic conviction that war and killing are wrong. However, we have more thinking, reflecting, and living to do as we work at understanding all this actually means.

"Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable."
—Isaiah 40:28, NRSV

Gospel Herald



Editor:
J. Lorne
Peachey



Assistant
Editor:
Cathleen
Hockman

Editorial consultants: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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READERS SAY

What Will U.S. Health Care Reform Mean for the Church? (Dec. 28) brought the following responses from these readers:

If the U.S. sets up a just and humane health care plan, it should only mirror what Mennonites have already developed beforehand as a Christian model. Mennonite health care should remain independent, under the moral direction of the church.

For MMA to be a separate, self-sufficient group, we must be willing to:

1. Find ways to shift from present corporate plans to portable health care coverage or by tax incentives to MMA. We need ways to obtain total participation by all church members.

2. Be willing to pay for the additional costs of the estimated 14 percent of Mennonites currently without health care.

The health care crisis is a crisis of community. A group of conservative Mennonites, who pay each other's bills were asked: What if the bills are \$200,000? Their reply: "We just trust the Lord and the wider community." The health care crisis can only be solved by community plus faith.

*Franklin D. Semkow
Litchfield, Ohio*

Mennonite Mutual Aid needs to be congratulated on its approach to the health reform debate. It continues to be a voice for justice in the midst of many voices of self-interest.

As a physician, an MMA congregational representative, and a Christian who believes in mutual aid, I would suggest the following goals for MMA as it adapts to the future:

1. If possible, keep doing what you are doing well. Continue to educate the church on wellness and medical ethics. Continue to support financially mutual aid projects in the congregations. Continue to use ethical investment guidelines. Continue to struggle to be Christian in an unchristian, profit-oriented insurance industry. Continue to be a voice for justice in health care.

2. If possible, emphasize biblical principles more strongly. Stop excluding needy persons among us because they have preexisting illnesses or because they cannot pay their premiums. Help us to be good stewards but not to depend on insurance or investments for

our security. Don't turn mutual aid into a commodity to be bought and marketed and our congregational representatives into insurance salespersons. Help us to see that biblical mutual aid is much, much more than just Mennonite Mutual Aid.

3. If it is not possible for MMA to offer a truly biblical alternative to health insurance in the present-day situation, abandon the effort. Let an institution that is no longer needed pass away. There will be plenty of new roles for the church to take in the world after health care reform.

*Carlyle Schlabach
South Bend, Ind.*

After working for many years on national health care legislation for Church Women United, I was eager to read what my own denomination was saying on health care reform. To my disappointment the article was inaccurately titled. It should have read, "What will U.S. health care reform mean for MMA?"

As the national health care debate heats up, there is no question that MMA is in a very difficult position, as is every other small insurance company in the U.S. But the larger question remains: Should insurance companies, even relatively ethical ones, maintain a prominent role in our health care system?

A single payer system, similar to the Canadian system, would drastically reduce the role of the insurance industry, thus replacing our current network of 1,500 insurance companies with a single agency that would pay for all health care services. Under this type of system, Canada has been able to save billions in administrative costs, put everyone in the same risk pool, and guarantee universal access.

President Clinton's proposal, while not going as far as a single payer system, would also put new regulations on insurance companies with the goal of guaranteeing universal access. Insurance companies could no longer "cherry pick" who they cover and for how long. This, in my opinion, is one of the best parts of Clinton's plan.

But Bowers writes of Clinton's proposal, "Another problem for MMA is that any health plan that is approved must accept anyone who applies." Just what is Bowers saying? Should our ultimate goal in this national debate be the

survival of MMA so that we Mennonites can be in our own risk pool? Or should our ultimate goal be to put everyone into the same pool so that risks and costs are spread, thereby making health care more affordable to greater numbers of people?

Bowers goes on to write of Clinton's plan, "Health insurance coverage offered through regional alliances would not reflect ethical standards based on traditional Mennonite beliefs." Which Mennonite beliefs is Bowers talking about? Certainly not a belief in universal coverage, which I think is the ultimate ethical standard Mennonites should put forth in this debate.

President Clinton's bill and the single payer proposal are the only two bills currently pending in Congress which begin to truly make health care a right for all in this country. I would hope that as the national debate continues, Mennonites would put forth universal access as the *ultimate* goal, even if it meant that MMA be denied the exemption it seeks.

Nancy S. Chupp
Washington, D.C.

What Is the Role of the Church in the U.S. Health Care Crisis? (Nov. 16). Recently, I took an herbal medicine course and had my eyes opened to the truth. One half or more of all medicine comes from plants. If we humans have existed for thousands of years without high tech information, why have we been tricked into believing that our doctors and pharmacies are the only ones who know of the best cures for our illnesses?

The promoters of the herbal medicine course in Mexico are mostly volunteer lay people. The program can't afford wages of professionals. Most average to upper-class-income people aren't interested. It is the lower-income people who are interested. Here is the only place where the herbal medicine is still used and, most important, shared without charge.

Now I am not suggesting that we throw out all doctors and all modern medicine and go back to the prehistoric ages. God has given many doctors a knowledge that surpass any other age in medicine. However, the cost of access to this knowledge has gone out of hand. The herbal medicine course I took encourages one to use the great knowledge of the past and combine it

with the best of today to have an affordable health care for the people in the lower-income levels.

The biggest drawback is they will not make a big fortune. If we want to maintain power and money, we will not share home remedies and knowledge of herbal medicine with others. The truth can make us free from self-interest groups. We must incorporate our "roots"—home remedies, trees, and plants with state-of-the-art medicine. We may have some of our cures at our feet.

Aldis Gerber
Guanajuato, Mexico

The Day Money No Longer Matters for Mennonites (Jan. 4). I realize that Nancy Brubaker was simply sharing her dream in this article. Unfortunately, many readers may not take her dream seriously because they will feel her suggestions are unrealistic. They may dismiss the entire article and not experience freedom from money's control.

I would suggest several alternatives to Brubaker's ideas in order to make her dream more realistic. The Old Testament jubilee concept may be appealing to some persons, but it is not practical in today's world. Instead, I would suggest that we adopt Dan Kauffman's definition of jubilee from his recent book *Managers with God*. Dan suggests that persons interpret jubilee as a once-in-a-lifetime gift to charity through their wills. If all Mennonites would give 10 percent or more of their estates to charity, we would have available countless resources for the church.

I believe that we need not sell our church buildings to be faithful managers of these resources. We should consider the alternative of sharing our buildings or using our present church structures for multiple uses, such as daycare or after-school tutoring.

I agree there is much that we as North American Mennonites could learn from our brothers and sisters in third-world countries. I would encourage more interaction between church and business leaders here and those in third-world countries. However, I disagree with Brubaker's suggestion that we need to adopt a third-world kind of lifestyle in order to be faithful.

Glen E. Kauffman
Harrisonburg, Va.

Jesus Was Born on a Night Like Any Other—Only Worse (Dec.

21). While I agree that there is far too much glitz and glamor added to the Christmas story, I came away from this article asking a question: "Is there no joy in serving Christ?"

Following God certainly demands a great price. Mary paid it in the loss of her reputation, the possible loss of her betrothed, and later the pain of her son's death. But when she visited Elizabeth she said, "My soul does magnify the Lord" (Luke 1:46).

Mary had counted the cost, and yet she went forth with joy at the task set before her. At the birth she, at least, must have had the joy of seeing the face of her firstborn.

In Ps. 100:2 we are told to serve the Lord with gladness, Paul tells us to rejoice in the Lord always in Phil. 4:4.

I realize the focus of the article was to point out the price and cost of following Christ. Yet there is also much joy in serving God and being his disciple. I see the two as being inseparable.

Barry Eckert
Barto, Pa.

Gospel Herald welcomes your letters about what you read in our pages. Send them to "Readers Say," Gospel Herald, 616 Walnut Ave., Scottdale, PA 15683.

Pontius' Puddle



Church School Day thoughts by a first-time seminary professor:

Finding my place in the

Students come to a seminary as expressions of their congregations. They return as graduates, expressions of the seminary and its faculty. So the question becomes, 'Who is sending whom?'

by José M. Ortiz

On the surface, it seemed like a simple move. In the middle of last August, my family and I pulled our rental truck into Harrisonburg, Va., and unloaded our possessions into a campus house within walking distance of Eastern Mennonite Seminary.

While the move went smoothly on the surface, inside I was full of doubts and questions. After all, I was leaving a job I knew for a new one on a seminary campus. And I knew about the stereotypes many people have of seminaries.

For example, while many seminaries have retained strong biblical programs, others have become "schools of theology" or "departments of religion." Still others are called "departments of superstition" as a secular culture encroaches on the universities that house them.

So I came to my new assignment at Eastern Mennonite Seminary with some apprehension and alarm. Why was I making the change? Was I committed to a history, a past, or did I find challenges in new frontiers?

Now I've had a few months of settling into a new position in a new environment. I've found much to enjoy. I've also come up with several questions about the Mennonite Church and its seminary education. Four of these are:

1 *Who is sending whom?* The most significant element in a seminary community is its student body. Who are they, and what is their sense of calling to the ministry?

Ideally, it is the congregation that should identify, nurture, and send students with leadership potential to seminary. This is the best way to ensure that congregations and conferences keep ownership of their seminarians, "growing" their own ministers for seminaries to train and send back to them as graduates.

What should develop is very much like a re-

volving door. Students come to the seminary as expressions of their congregations. They return as graduates, expressions of the seminaries and their faculty.

So the question becomes, "Who is sending whom?" Congregations are saying, "Send us good candidates to fill our pulpit needs." The seminary is replying, "Send your best students to us in exchange."

The two-way traffic between the congregations and the seminaries is an expression of a healthy relationship. To expect less than that could be detrimental and stressful to both institutions.

But we have a great deal more work to do on this congregation-seminary relationship. The time has come for the congregation to tap on the shoulder those individuals with gifts for leadership. In many congregations, this will mean persons in their mid-30s, ones who have been at their jobs several years. This is the group responsive to considering seminary education. At Eastern Mennonite Seminary, for example, the average age of the student body is 36.

Hispanic, African-American, and other ethnic groups must also be tapped for leadership education. Our seminaries must have them as students and faculty members for the benefit of both. Their reentry to congregational life also needs careful attention.

2 *Is the seminary a school for prophets?* To answer yes to my second question may seem arrogant. How does one speak in terms of the prophetic tradition of Israel and the early Christian church in contemporary terms without being misunderstood?

With our emphasis on learning and ministering in the believers church tradition, often the role of the individual as a modern prophet must take a back seat. Yet to negate the prophetic ministry is to do a disservice to the church and its leaders. Seminary students who become church pastors will prophesy as they proclaim the kingdom of God. If they don't, who will?

In the Old Testament, the prophets had different backgrounds. Jeremiah and Ezekiel came from a priestly tradition. Amos was a rancher, and Isaiah was employed by the court of the ruler of his time. These prophets were individuals with second careers, just like most modern seminarians.

Some of our students are social workers, engineers, police officers, and teachers. Like Isaiah, they have responded, "Here am I, Lord, send me." Not all persons will exercise gifts of prophecy in the same way, but their choices must be re-

revolving door

spected. In the fullness of time, they will assertively say as the prophets of yesterday, "Thus says the Lord." It is for times like this that they have entered seminary training.

3 *Where have they placed Jesus?* This was the question of Mary of Magdala as she came to the burial place of Jesus. She was extremely worried because "they have taken my Lord away, and I do not know where they have laid him" (John 20:13). In my coming to a seminary setting, I also continue the quest for Jesus—the Jesus of history and the Jesus of faith.

But Mary went beyond that. When she spoke of "my Lord," she was a confessional person. Just so, Jesus is more than a subject of discussion in the classroom, of worship in chapels, and more than a curricular item for the administrators. Upon a confession of faith in Jesus, the risen Lord, seminary schooling can turn into an Emmaus walk.

The centrality of Jesus in seminary life is the best expression of faithfulness to New Testament Christianity. Without Jesus there is no agenda, and there is not curriculum. One of the best ways to express that commitment is by identifying ourselves with those that Jesus served so well.

For the Mennonite church today, this same concern must be expressed for the female students who enter seminary training. At Eastern Mennonite Seminary, women account for a full 33 percent of the student body.

Yet even though they go through the same education as men, some congregations find it difficult to use women once they graduate. It takes an average of eight months to place a male pastor in a congregation, but it takes 18 months to place a female. It is ironic that the same ones who cared about finding where Jesus was after his burial are today having difficulty in finding placement themselves.

4 *Will seminary graduates become pastors?* The Mennonite Church needs to train some 100 new pastors a year to meet pulpit needs. Even when two-thirds of the Mennonite seminaries' graduates become pastors—the current statistic—that is not enough to meet demand. It is still harder to respond to requests for missionaries to go overseas. Seminary graduates are also entering the teaching, administration, and other ministries in church institutions and agencies.

Even though seminarians are not the only alternative to filling pulpit vacancies, they are in

I find it ironic that the same ones who cared about finding Jesus after his burial are today having difficulty in finding placement themselves.

high demand. Our placement office at EMS has received three times more requests for pastoral candidates than the number of possible graduates this coming spring. It seems that the gap between personnel needs of congregations and the number of seminarians will be great for years to come.

I continue to seek answers to these four questions as I make my Emmaus walk in a new setting. I look forward to finding answers in my conversations with students, faculty, and those outside the seminary community. May we experience the presence of the risen Lord as we walk along together.

José M. Ortiz is director of field education and professor of church ministries at Eastern Mennonite Seminary, Harrisonburg, Va. Prior to moving last fall, he was director of Hispanic ministries at Goshen (Ind.) College. José and his wife, Iraida, attend Immanuel Mennonite Church.



Stop the Violence!

Break the Chains

Family Violence:

The Compassionate Church Responds

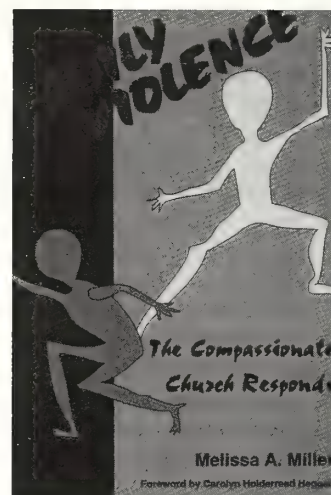
by **Melissa A. Miller**

As the wave of revelations and open discussion of family violence rolls over the churches, it seems vital to offer a tool to aid congregations in responding.

"Individuals and groups will find a sensitive, practical resource . . . for understanding the complex notion of interpersonal power and ways such power can be so easily and destructively misused within families."—from the foreword by Carolyn Holderread Heggen, author of *Sexual Abuse in Christian Homes and Churches*

"An important book written with compassion and sensitivity for individuals and churches seeking to understand and address family violence."—Clarice Kratz, co-pastor, Maple Avenue Mennonite Church, Waukesha, Wis.

Paper, \$9.95; in Canada \$12.95.



Enter the River:

Healing Steps from White Privilege Toward Racial Reconciliation

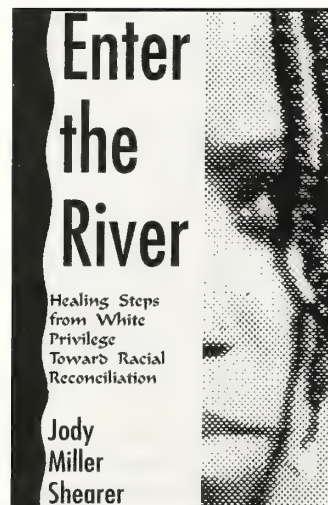
by **Jody Miller Shearer**

People working to undo racism use the definition, "Racism is equal to race prejudice plus power." Shearer, a European American suggests that "together we can find the eyes, gain the tools, and reclaim the history we need to understand racism and begin the process of finding healing."

"Without placing excessive blame, *Enter the River* calls the church to offer power and privilege not only to white people, but to all. Only then can the healing begin."—Regina Shands Stoltzfus, Mennonite Conciliation Service

"Weaving biblical imagery, personal story, and careful analysis, Shearer presents us with a powerful testament of hope."—Stanley W. Green, President, Mennonite Board of Missions

Paper, \$11.95; in Canada \$15.75.



Also available:

Sexual Abuse in Christian Homes and Churches by Carolyn Holderread Heggen, Paper, \$9.95; in Canada \$12.95.

Out of the Ashes by Helen Wells Quintela, Paper, \$8.95; in Canada \$11.75.

Facing the Brokenness: Meditations for Parents of Sexually Abused Children by K. C. Ridings, Paper, \$8.95; in Canada \$11.75.

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MDS opens office in Los Angeles, begins to assess immediate needs

North Hollywood, Calif. (MCC/CAL)—Mennonite Disaster Service (MDS) has established an office at the Iglesia Evangelical Bethel (Bethel Evangelical Church) to coordinate its response to the Jan. 17 Los Angeles earthquake.

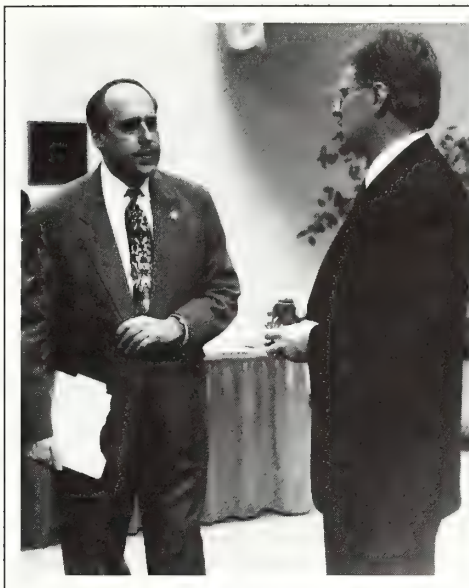
MDS will work under the supervision of the Council of Anabaptists of Los Angeles (CAL) in responding to needs created by the earthquake.

Initially, says MDS executive coordinator Lowell Detweiler, MDS volunteers will support the work of other agencies. The Salvation Army, for example, needs volunteers for food distribution and the Red Cross is requesting truck drivers for relief distribution.

MDS will also begin responding to individuals requiring assistance with cleanup. Later, MDS will aid reconstruction efforts. Rebuilding, however, must await engineering studies, assessments of structural damage, permits, and other paperwork.

Three Mennonite churches are located in northern Los Angeles, not far from the quake's Northridge epicenter. Some church members' houses experienced damage.

The three churches are Iglesia Evangelica Bethel in North Hollywood; JKI Maranatha Christian Fellowship in Reseda, an Indonesian congregation; and Iglesia



Politician leads town meeting.
Hesston, Kan. (HC)—Kansas' Fourth District Congressional Representative Dan Glickman, left, visits with Hesston College president Loren Swartzen-truber following a town meeting on health care reform at the college on Jan. 10.

"I believe that the current health care system is fundamentally sound. It has problems and we need to fix them, but it is fundamentally sound. . . . The problems are those who are unemployed and can't get coverage and the basic problem of cost," Glickman said.

His presentation sparked spirited discussion on government efficiency, freedom of choice, and individual responsibility for health care coverage.

Cristo es la Respuesta (Mennonite Brethren) in Arleta.

First Mennonite Church of Upland, Calif., and CAL have donated \$1,000 for food and other necessities. These goods are being distributed by the Iglesia Evangelica Bethel to church members and other people in the neighborhood, some of whom have had to take refuge in parks.

Detweiler does not anticipate needing volunteers from outside of California and MDS Region IV immediately. He will keep the MDS network posted as to when additional volunteers will be needed.

MDS has established a fund for its California earthquake relief efforts. Checks should be made out to Mennonite Disaster Service, designated for the California quake, and sent to MDS at 21 South 12th St., Akron, PA 17501.

Watch that quid pro quo:

MMA executive explains new tax deduction rules

Goshen, Ind. (The Mennonite)—U.S. donors have long been comfortable using their canceled check as a basis to claim a charitable tax deduction. As of Jan. 1, 1994, however, this is no longer good enough for certain contributions.

The new rules involve two main points:

- U.S. taxpayers are now required to obtain and keep a written acknowledgment of any gift of \$250 or more. No receipt, no deduction. However, this refers to one-time gifts and is not cumulative. Making 10 cash gifts of \$50 to the same organization over time does not require written substantiation.

- "Quid pro quo" contributions require special documentation. A quid pro quo contribution is a payment "made partly as a contribution and partly in consideration for goods or services" provided to the donor by the charity.

If a taxpayer buys something from a charity, such as through a fundraising activity, and the donor pays \$75 or more,

the charity must state the value of the purchased item and explain that only the amount over the item's value can be deducted as a contribution.

For example: a person purchases a quilt for \$500 at a fundraiser. The quilt is worth \$400. The receipt must list the purchase price of the quilt and that the value was \$400, resulting in a charitable contribution of \$100.

If a proper receipt is not received from the charity, the donor may be in jeopardy of having a donation disallowed.

There are good reasons for these new regulations. Over the years taxpayers have claimed charitable deductions in cases when goods and services were obtained. Examples include claiming deductions for private school tuition or items purchased at benefit auctions.

So much of this abuse has occurred that these tighter rules are expected to generate \$500 million in additional tax revenue over the next five years.—J. B. Miller

Thanks Giving 93

MENNONITE BOARD OF MISSIONS

**\$68 from each household
needed to complete 1993
missions commitments**



**Received \$4.5 million
as of January 21**

MCC worker reports on human rights delegation to conflictive zone in Mexico

Mexico City (MCC)—Martin Shupack, a lawyer and pastor working with Mennonite Central Committee here, participated in a Fellowship of Reconciliation delegation to investigate human rights violations in Chiapas. He gives a first-person account of his experience.

At 11:00 a.m. on Jan. 12, as our procession of vehicles—draped with banners announcing our human rights mission—wound its way through narrow mountain roads toward Ocosingo, the Mexican government declared a cease-fire and opened the roadblocks leading into the conflictive zone.

We were thus the first group of international human rights observers to reach Ocosingo. Actually, we were three delegations traveling together: representatives of the Mexican Network of Non-governmental Human Rights Organizations, a Canadian delegation of high-level church leaders, and our four-person Fellowship of Reconciliation team.

Ocosingo was one of the towns in the state of Chiapas temporarily occupied by

the insurgent Zapatista National Liberation Army (EZLN), comprised mostly of well-organized indigenous peasants. Mexican armed forces routed the Zapatistas and sealed off the town for more than a week, but could not prevent emerging reports of serious human rights abuses.

We arrived in Ocosingo in time to see scores of people lined up to receive blankets the army was distributing, though food appeared to be the greater need. Our team stayed in Ocosingo Jan. 13-14, hearing accounts of various incidences. If accurate, what we heard indicates both the federal armed forces and the EZLN committed serious abuses of international human rights norms.

As of Jan. 13 the Roman Catholic parish in Ocosingo had collected the names of 14 civilians killed by gunfire in the streets; some, if not most, were likely caught in cross fire.

We also heard of disappearances. After government forces drove insurgents from the municipal hospital, they reportedly took away an undetermined number of

indigenous men who were visiting hospitalized relatives. They have not been heard from since.

The army then removed the patients from the hospital, regardless of medical condition, without helping them find other locations where they could find adequate care.

We also heard reports of EZLN violations.

Upon entering Ocosingo, the Zapatistas took as hostages five people who were having dinner in a private home. One, a physician, was later killed in crossfire trying to escape.

Four local security police were killed in the initial EZLN attack. According to most accounts, they were killed during the fighting. But we heard one uncorroborated report that the four, gravely wounded and dying, were shot and "finished off" by EZLN forces.

With the uprising, the state of Chiapas has had its 15 minutes of world fame. One can only ask whether the rebellion will stimulate new movement toward democratic change and economic reform or lead to increased repression.

The answer may depend in part on whether organizations like the Fellowship of Reconciliation and Mennonite Central Committee, as well as the international community in general, will stay attentive to the realities of life and death in Chiapas for longer than 15 minutes.

—Martin Shupack

Agency works to gain acceptance in Mexico

Cuernavaca, Mexico (MCC)—"Guerrero is a region of contrasts," Dick Plett says. "While known for its world-famous resort of Acapulco, it is at the same time one of Mexico's poorest states, with a large percent of indigenous people.

"By far the largest portion of the state's budget goes to tourism, while in 1989 only 1.07 percent of the budget was designated for rural development," says Plett, who serves as Mennonite Central Committee (MCC) country representative in Mexico.

MCC has initiated work in the "Las Montañas" (The Mountains) area of Guerrero, the poorest rural region of the state and home to three indigenous groups: the Nahuatl, the Mixteco, and the Tlapaneco.

Las Montañas' quality-of-life index is only one-third that of the national index. Plett attributes this to the following:

- More than 50 percent of the people are unemployed, and 57 percent of the employed earn less than the minimum wage of about \$4 U.S. daily.

- Half of the population over age 14 has never had formal schooling, and 40 percent of the children ages 6 to 14 do not attend school.

- 75 percent of the population over age 10 is considered illiterate.

- 90 percent of the houses have dirt floors and 80 percent have only one room.

- 95 percent of the houses lack running water, and 80 percent lack electricity.

Despite the area's obvious needs, MCC has had to work to gain acceptance. The largest obstacle has been suspicion, Plett says. Mexicans are typically leery of its powerful northern neighbors, which MCC, as a North American agency, represents. Further, because MCC is church-based, many fear it has come to divide Roman Catholic communities by propagating a new gospel.

"By now we have reached some level of understanding with the people of the area," Plett says. "We are now seen more as an organization dedicated to assisting social development rather than as a religious sect."

MCC worker Pauline Aguilar cooperates with Catholic priests and sisters in promoting traditional medicine and alternative technology, such as composting latrines and fuel-efficient stoves.

MCC has also found partners. One is a technical junior high school where MCC agronomist Gustavo López Sánchez assists teachers and students in their quest for sustainable agriculture models. Another is a group that works for the human rights and social development of indigenous people.

—Emily Will



A mother and child in "Las Montañas."

Marks of faithfulness in rural / urban churches may differ, Seattle pastor says

Seattle, Wash. (GCMC)—Mary Berkshire Stueben, three-quarter time pastor of Seattle Mennonite Church, thinks of herself as different from “the standard model” of a Mennonite pastor. She points to her gender and big earrings as proof.

“The last time I attended the Mennonite congregation where my mother grew up, the women were on one side of the church and the men on the other. My mother and I were the only women there who weren’t wearing coverings.

“That’s not a generation ago, that’s now,” she adds. “Certainly that congregation wouldn’t have a woman minister.”

She remembers first feeling a sense of calling to the ministry at age 15. As a shy, introverted teen, Stueben says she resisted the call to pastoring.

“I prayed, ‘Let me go be a medical missionary or let me go work in a prison—just don’t make me stand up and preach.’ It wasn’t until, at age 17, I finally thought, ‘All right, if you want me to be a pastor, I’ll be a pastor.’ And then there was this sense of peace.”

Stueben graduated from Associated Mennonite Biblical Seminary, Elkhart, Ind., in 1984, and first served a church in Spokane, Wash.

She describes her current congregation as a highly educated group; some 40 percent have master’s degrees or above.

“Many of the folks want to have a relationship with God and to participate in a congregational community. Yet they are fearful that they will fall into the same controlling kind of traps they experienced in their childhood churches.”



A “non-standard model” pastor for a “non-standard model” congregation: Mary Berkshire Stueben, pastor of Seattle Mennonite Church. An urban congregation’s approach to faithfulness may look different than a rural church’s, Stueben says. But that doesn’t mean it’s absent.

Stueben calls such people “adult children of abusive churches.”

“We have members who grew up in churches with a particularly legalistic approach to ethics and behavior, which was extremely destructive,” she says. This influences how she preaches and leads worship.

“I don’t usually use the word sin because when people hear the word they quit listening. I tend to talk more about brokenness. What is it that breaks God’s shalom? I think that is a way of conceptualizing sin that people here are more able to grab hold of.”

Stueben estimates that 60 percent of her congregation are new to the Mennonite church. “That’s exciting,” she says, noting that she is a second-generation Mennonite herself.

“But we want them to have a sense of

the larger Mennonite world. That’s harder to do when you have so few other Mennonite churches around.”

Seattle Mennonite Church, which is affiliated with both Pacific Coast Conference and the Pacific District Conference of the General Conference Mennonite Church, planted Evergreen Mennonite Church in Bellevue two years ago. There are only four other Mennonite congregations in the state.

Stueben has sometimes sensed both a suspicion and devaluation of urban living among Mennonites.

“When people from the rural context look to the city, they sometimes don’t see the hallmarks that they recognize,” she explains. “Our approach to faithfulness doesn’t use quite the same language, both metaphorically as well as literally. So the tendency is to see it as absent.”

But that’s not a complete picture, Stueben continues. She describes the opening scene in the classic film, “The African Queen,” in which Katherine Hepburn and another actor conduct an Anglican-style worship service—in English, which the people don’t understand—complete with a pump organ—in the middle of Africa.

“It’s the whole idea that the more faithful you are, the more you become like us,” she says. “What we need to realize is that the marks of faithfulness don’t always look the same.

“I think what is important is the sense of orientation. Are we oriented toward seeking after Christ and the centralization of Christ’s word for our lives? I think that’s the common ground.”—Carla Reimer with Cathleen Hockman

Mexican and North American mission workers plant church together in Mexico City neighborhood

Mexico City, Mexico (MBM)—A North American missionary couple is working with a Mexican Mennonite pastoral couple to plant a church in a Mexico City neighborhood.

Kirk and Marilyn Hanger, Mennonite Board of Missions workers, are serving with Carlos and Martha Escobar in Colonia Reforma, where they have begun a daughter church of Iglesia San Juan. During a recent mission associate exchange, Carlos and Martha attended Methacton Mennonite Church, Norristown, Pa., where Kirk formerly pastored.

Another team member is Chucho Martinez, a young man from the San Juan congregation.

The team is developing a wholistic ministry to persons of this area, a poorer neighborhood outside the city limits.

“The Thursday and Sunday evening meetings continue to fill one member’s dining room and are times of lively worship, interesting Bible study, and personal sharing of testimonies and needs,” report the Hangers. They began their first two cell groups on Jan. 11.

A biweekly men’s meeting and a weekly Children’s Bible Club have begun as additional means of outreach.

The Hangers are MBM appointees, while Franconia Mennonite Conference provides financial, friendship, and prayer support.—Phil Richard

Rochester congregation decides to join GCMC as 'a sign of unity'

Rochester, N.Y. (Life in NYMC)—The idea was brought up at a congregational meeting of Rochester Area Mennonite Fellowship. What if we joined the General Conference Mennonite Church (GCMC) as a dually affiliated congregation?

We looked at each other blankly. The idea was new to us. No one had ever considered it. Most didn't know the possibility existed.

The move, though, would be a sign of unity. We Mennonites have been separated from each other too long, church members noted; why not take a step toward integration?

The presenter, full of enthusiasm for integration after being introduced to the idea at World Conference, said many churches are doing it, so we wouldn't be alone. And of course the eastern Canadian churches have been united for some time. We might have new resources to draw on.

Disadvantages—well, we couldn't think of any at the moment.

But what would the GCs expect of us? That we didn't know. We would have to find out.

Several congregational meetings later, after many phone calls and false leads, we found that the GCMC would welcome our membership, that their belief statements contained nothing we didn't already believe, and that there was no monetary requirement, though they would gratefully accept contributions from us of whatever we felt we could give.

Disadvantages—well, we still couldn't think of any.

So it was unanimously decided that the Rochester Area Mennonite Fellowship (RAMF) would join the General Conference Mennonite Church.

In the summer of 1992, I was sent to Sioux Falls, S.D., to represent RAMF at the triennial sessions, and on July 30 the congregation was warmly welcomed into

the GCMC denomination.

Throughout the conference people stopped me and asked questions about RAMF. They were curious about us, wanting to know what we were like, how we did things, and wanting us to know they were glad to have us among them. I felt honored and very welcomed by these caring people who really are "just like us."—*Eileen Hanss*

Church takes community on an Advent journey

Listowel, Ont.—In the rush of Christmas preparations, it's often all too easy to forget the meaning of the celebration until Christmas Day itself.

But this year, Listowel Mennonite Church here offered their community a break from the busy round of things to do. On Dec. 19-21, the congregation extended an opportunity to experience a re-creation of the culture and events of the time when Christ was born.

More than a thousand visitors participated.

Almost every member of the congregation was involved in the production of "Marketplace: An Advent Journey."

Sets were constructed to suggest the sort of atmosphere Bethlehem might have had. Costumed members of the church assumed the roles of shepherds, traders, weavers, musicians, carpenters, Mary and Joseph, a beggar, innkeepers, townspeople, the prophet Isaiah, and a storyteller.

Every 15 minutes helmeted centurions guided groups through the marketplace. Each person was given coins for bartering at shops for candies and other merchandise. A tax collector insisted on payment before visitors entered the market.

Shepherds who had seen the star guided the groups upstairs to the sanctuary, where a stable had been re-created, with hay and straw and two sheep brought in each day from a local farm.

In the quiet of the sanctuary, pastor Fred Lichti, playing the part of Joseph, welcomed everyone and explained the metaphor of the journey.

"All of life is a journey," he said. "We wonder what kind of journey Jesus will walk, for the shadow of the cross even falls across the stable. But we want you to remember that the light of Christ has come to guide your way, and the love of God will never leave you."—*from an article in the Listowel Independent*



Scenes from the Bethlehem marketplace: Joseph (Fred Lichti) speaks to a weaver (Lori Epp), as a centurion (Greg Wideman) looks on. At right, three carpenters (John Driedger, Willard Schwartzentruber, Stephen Carter) work diligently at their trade.

• **Deaf unit being planned.**

Mennonite Board of Missions is organizing a Service Adventure unit in Lancaster, Pa., for deaf young adults. The ten and a half month program begins in late August and requires no college training. Unit members will live with deaf household leaders, work in a service job, and be involved with the First Deaf Mennonite Church of Lancaster. Information is available about the unit from David Paulovich at 219 294-7523 (voice/TTY).

• **Memories wanted.**

Regional historian Phil Johnson Ruth has been commissioned to produce a book celebrating the 50th anniversary of Penn View Christian School, an elementary school in Souderton, Pa., affiliated with the Franconia Mennonite Conference. The book will be released during the 1994-95 school year. Persons with published information, vivid memories, photographs, or other artifacts relating to Penn View's history are invited to contact him at 758 Salfordville Rd., Harleysville, PA 19438; phone 610 287-5623.

• **Mathematicians meet.**

Some 22 Mennonite mathematicians—the largest group to date—gathered for a meal and fellowship Jan. 14 during the national American Mathematical Society meetings in Cincinnati, Ohio. They were: Jerry Bradford, Ray Collings, Wendell Culp-Ressler, Charles Denlinger, Merritt Gardner, Steve Harnish, Jim Hartman, Don Hooley, Samir Khabbaz, Howard Krehbiel, Vernon Lowenberg, Ron Milne, Darryl Nester, Richard Rempel, Andrew Rich, Norman Richert, Deirdre Smeltzer, Neal Stoltzfus, Elias Toubassi, Ron Umble, Arnold Wedel, and John Zerger. Mennonites also attending the meetings, but not the meal were: Marvin Brubaker and Ladnor Geissinger.

• **Grants available.**

The Heartland Peace Tax Fund is offering grants of up to \$500 (U.S.) to local service agencies or to individuals. It invites application from organizations or individuals who serve underprivileged people (especially those underserved by governmental agencies), and from those who work for non-violence and for community and environmental improvement. Application



New hymnal edition released. *Harrisonburg, Va. (EMC&S)*—Kenneth Nafziger (left) and Bernard R. Martin inspect a copy of the 25th edition of *The Harmonia Sacra* at the 92nd annual Harmonia Sacra singing service held New Year's Day at Weavers Mennonite Church. The book, recently released by Good Books, is the oldest shaped-note hymnal still in active use today. Harmonia Sacra sings are held annually at a number of settings, particularly in the Shenandoah Valley.

The hymnbook was first published in 1832 by Joseph Funk. A wide-seller, the book was used in most early singing schools and has sold more than 100,000 copies to date. Eastern Mennonite College and Seminary contributed funds toward the 25th printing, which was coordinated by James Nelson Gingerich of Goshen, Ind.

According to Nafziger, one of those who assisted Gingerich with revisions, the latest edition restores the hymnbook to its distinctive oblong shape which it hasn't had since the release of the 23rd edition in 1972. In all, the new edition contains about 50 selections that haven't appeared since the earliest editions of the hymnbook's existence.

The Harmonia Sacra is available from Good Books at 717 768-7171.—Jim Bishop

deadline is March 1. To receive an application, send a self-addressed stamped envelope to Newton Area Peace Center, PO Box 185, Newton, KS 67114-0185.

• **Missionary transitions:**

Sheri and Dennis Brooks of Nottingham, Pa., left Jan. 31 for Lithuania where they will serve as professors at the Lithuania Christian College. Their address is Maluninku 4, 5800 Klaipeda, Lietuvos Respublika.

Glenn Cordell of McConnellsburg, Pa., left Jan. 3 for Nairobi, where he will serve three years as an accountant at Rosslyn Academy. His address is Box 14146, Limuru Road, Nairobi, Kenya.

Christine and Phil Lindell Detweiler left Monrovia Dec. 3, concluding a three-year Mennonite Board of Missions assignment in Liberia. They began French study in January, preparing for a health assignment

in Benin beginning Nov. 1, 1994. They will be in the United States July 1-Oct. 1, 1994. Their address is Les Cedres Language School, 17 voie de Wissous, 91300 Massy, France.

Barry Hart concluded a two-year assignment in Liberia Dec. 17, a joint appointment of Mennonite Board of Missions and Mennonite Central Committee. He is now completing his Ph.D. degree in conflict analysis and conflict resolution. His address is 1719 Yorktown Dr., Charlottesville, VA 22901.

Leabell and Wayne Miller, Fairview, Mich., began a three-year assignment in England in early January. The overseas mission associates with Mennonite Board of Missions will serve as host and hostess at London Mennonite Centre. Their address is 14 Shepherds Hill, Highgate, London N6 5AQ, United Kingdom.

• **Coming events:**

"*Keeping House*," a drama by Steve Nolt about the split between the Amish and Mennonite churches, Umble Center, Goshen (Ind.) College, Feb. 13 at 7:30 p.m. The production is presented by the Mennonite Historical Society and Menno-Hof Mennonite Visitors Center of Shipshewana, Ind. Admission is free.

1994 Mennonite Health Assembly, Hyatt on Capitol Square, Columbus, Ohio, April 7-10. Speakers J. Lawrence Burkholder, Jane H. White, Janelle Goetcheus, and Anne Stuckey will address the theme, "Faces of Healing: Professional, Congregational, and Personal." Participants will take a special look at the role congregations play in health and healing. Information available from Dean Preheim-Bartel, Mennonite Health Association, phone 219 533-9060.

Festival of the Arts, Eastern Mennonite College, Harrisonburg, Va., April 8-10. Events include presentations by Mennonite artists Rudy Wiebe and Sandy Zeiset Richardson, a jazz band concert, and piano recital.

Conference on family violence and sexual abuse, Hillsboro (Kan.) Mennonite Brethren Church, April 22-23. Carolyn Holderread Heggen will speak on the theme, "Hope for the Journey." Continuing education credit available. Information from Dana Neff, Mennonite Central Committee Central States, 316 283-2720.

40th anniversary celebration, Seventh Avenue Mennonite Church, New York, N.Y., June 11-12. Everyone who has been a part of the church is invited. Information from the church at 2522 Adam Clayton Powell Jr. Blvd., New York, NY 10039; phone 212 368-1103.

Elderhostel 1994, Conrad Grebel College, Waterloo, Ont., June 12-18 and Aug. 7-13. Courses available include: "Mendelssohn's Life, Loves and Letters," "Revolutions in Russia," "The Bible as a Whole," "Universal Health Care: Promises and Pitfalls," and "Reflections on Ontario Mennonite History." Information from Ruth Anne Nigh, 519 885-0220, ext. 297.

East Africa tour, June 13-29. Participants will visit church leaders, Mennonite schools, and game parks in Tanzania and Kenya. Leaders include Dan and Emma Wenger. Information from Mennonite Your Way Tours, 717 653-9288 or 800 296-1991.

Women doing theology conference, Bluffton (Ohio) College, June 23-25. Mennonite and Brethren in Christ women will work on theological issues and meet with men interested in exploring women's emerging theological voices. Papers will be presented by Wilma Ann Bailey, Pamela Klassen, Gayle Gerber Koontz, Rachel Reesor, Mary H. Schertz, and Dorothy Jean Weaver. Registration information from MCC Women's Concerns, 717 859-3889.

• New books:

Shared Burdens by Sue V. Schlabbach and Glen A. Roth tells "Stories of Caring Practices Among Mennonites"—such as barn raising, supporting families when hardship strikes, and other true accounts of mutual aid. Available from Good Books, 717 768-7171.



Recreation/fitness center dedicated. *Goshen, Ind. (GC)*—Basketball season has seen the end of one era and the beginning of another at Goshen College.

Ever-singing, the students said goodbye to the Union gymnasium in song Dec. 16 as President Victor Stoltzfus led a rendition of the alma mater during halftime of a game against Albion College.

The new, \$6.3 million Recreation/Fitness Center was christened Jan. 8 with games against Taylor University and Bluffton College, including a half-time match between GC president emeritus J. Lawrence Burkholder, pictured left, and BC president Elmer Neufeld.

Though the Maple Leafs lost to the Beavers, Burkholder upheld Goshen's honor by taking the presidential playoff 2-1.

—Wayne Steffen

• Job openings:

Director of nursing, Glencroft Care Center, Glendale, Ariz. Self-motivated R.N. will assume overall responsibility for nursing department. Applicants must possess a bachelor's degree in nursing or related field and have three years work experience. Submit résumé to Susan Bender, Glencroft Care Center, 8641 N. 67th Ave., Glendale, AZ 85302; phone 602 939-9475.

Faculty in Christian Ministry, Messiah College, Grantham, Pa. Applicants should have a doctorate in an area related to Christian Ministry and ability to teach Christian Beliefs courses to students who are not majors in the department. Full-time position opens fall 1994. Submit a letter of inquiry, current vita, copies of transcripts, and placement file (if available) to John Yeats, chair of Department of Biblical and Religious Studies, Messiah College, Grantham, PA 17027; phone 717 766-2511.

Summer staff, Bethany Birches Camp, Plymouth, Vt. Needed are counselors, cook, assistant cook, assistant program director, lifeguard, nurse, kitchen and maintenance assistants. Information from PO Box 145, Bridgewater Corners, VT 05035; phone 802 672-3488.

• Change of address:

Atlanta Mennonite Fellowship meets Sunday evenings at St. Paul's Methodist Church, 501 Grant St., Atlanta. Leaders Elaine Swartzentruber and Marilyn McGinnis can be reached at 404 377-3435 and 404 624-3205, respectively.

NEW MEMBERS

Charlotte Street, Lancaster, Pa.: Ranita Buchen, Karen Shenk Zeager, Merv Shenk Zeager, Karen Beitzel, Terry Beitzel, Kevin Lapp, Sherry Lapp, Ann Martin, and Jim Stutzman.

Erisman, Manheim, Pa.: Ethan Henderson, Cheryl Metzler, Matthew Mumma, and David Witmer.

Immanuel Community, Bay-side, N.Y.: Suleima Caceres, Rhona Hyman, and Sheila Theodole.

Mt. Pleasant, Chesapeake, Va.: Richard Broadwater.

Northern Virginia, Vienna, Va.: Kent Grote, Anita Kempf, and Terry Stutzman.

Parkview, Kokomo, Ind.: Beth Fye.

Shore, Shipshewana, Ind.: Carl and Stephanie Horner.

BIRTHS

Birky, Frank and Myra, Kalispell, Mont., Seth Daniel (second child), Jan. 7.

Burkholder, Philip and Anita Kanagy, Leola, Pa., Karl Mitchell (second child), Dec. 5.

Conrad, David and Kristi Bundrant, Ottawa, Ohio, Alison Lynn (first child), Dec. 25.

Derstine, Neil and Terri Hunsinger, Souderton, Pa., Alexa Noelle (third child), Dec. 21.

Dettwiler, Cliff and Geri Sinden, West Montrose, Ont., Nathan (fourth child), Oct. 31.

Gill, Christopher and Linda Metzler, Onokama, Mich., Joshua Metzler (second child), Oct. 13.

Gochbauer, Barry and Beth, Conestoga, Pa., Zachary Andrew (third child), Jan. 4.

Hochstetler, Jerry and Linda Childress, Iowa City, Iowa, Allison Lindsey (first child), July 17.

Macaluso, Joseph and Amy, Shippensburg, Pa., Laura Evelyn (fourth child), Dec. 28.

Meck, Robert and Dawn Garber, Leola, Pa., Rachel Dawn (fourth child), Dec. 28.

Renner, Doug and Melissa Davidhizar, Dunlo, Pa., Ashley Marie (first child), Jan. 2.

Shisler, Kirk and Mary Ann Hostetter, Syracuse, N.Y., Andrew David (second child), Dec. 30.

Speigle, Dwight and Lori Liller, Davidsville, Pa., Grant Lee (first child), Jan. 4.

Steiner, Eugene and Esther Quinones, Elkhart, Ind., Stephanie Ann (second child), Dec. 17.

Zehr, Edwin and Rose Swartzentruber, Palmer Lake, Colo., Julian Daniel (third child), Nov. 15.

MARRIAGES

Hurst-Farrell: J. Michael Hurst, Lancaster, Pa. (Charlotte Street), and Kathleen Farrell, Lancaster, Pa. (Landisville), Dec. 11, by Jeryl Hollinger.

Rice-Carvajal: Robert Rice, LaJunta, Colo., and Regina Carvajal, LaJunta, Colo. (Rocky Ford), Jan. 1, by Merritt Welty.

Riegel-Sharp: Chuck Riegel, Dayton, Ohio (Brethren), and Teresa Sharp, Belleville, Pa. (Rockville), Jan. 1, by David Sharp and Harry Miller.

Sommers-Leatherman: Greg Sommers, Columbia, S.C. (Raleigh), and Sue Leatherman, Columbia, S.C. (College), Jan. 8, by John and Marilyn Bender, Clayton Sommers, and Grace Whitehead.

Stoltzfus-Yoder: Philip Stoltzfus, Lancaster, Pa. (Charlotte Street), and Ruby Yoder, Lancaster, Pa. (Charlotte Street), Dec. 18, by Leon Miller.

Weaver-Dagen: Kurt Weaver (Catholic), and Barbara Ann Dagen, Lancaster, Pa. (Neffsville), Jan. 1, by Linford King and Brad Hawes.

DEATHS

Brubacher, Leonard G., 71, Elmira, Ont. Born: Feb. 24, 1922, Woolwich Twp., Ont., to Simon and Melinda Good Brubacher. Died: Jan. 1, 1994, Elmira, Ont., of a heart attack. Survivors—wife: Naomi Martin Brubacher; children: Marie Snyder, Elaine Hiller, Carol Fewster, Marjorie deBoer, Cheryl Zehr; sister: Anna Shantz; 9 grandchildren. Funeral and burial: Jan. 3, Elmira Mennonite Church, by Ruth Anne Laverty and Dale R. Bauman.

Brubaker, Adin Abraham, 91, Denbigh, Va. Born: Oct. 28,

1902, East Lewistown, Ohio, to Menno S. and Susan Knopp Brubaker. Died: Jan. 1, 1994, Sarasota, Fla. Survivors—children: Lowell, Maurice, Carl; 6 grandchildren, 2 great-grandchildren. Predeceased by: Huldah Shoup Brubaker (wife). Funeral and burial: Jan. 6, Providence Mennonite Church, by Ernest M. Godshall.

Engel, Martin N., 81, Parkesburg, Pa. Born: Aug. 14, 1912, Chester County, Pa., to Christian and Fannie Smoker Engel. Died: Jan. 10, 1994, Parkesburg, Pa. Survivors—wife: Susan Umble Engel; children: Maynard G., Roy M., Laura E. Stoltzfus; sister: Edna Nafzinger; 6 grandchildren, 8 great-grandchildren. Funeral and burial: Jan. 13, Maple Grove Mennonite Church, by Richard Umble and Philip Freed.

Heatwole, Ammon Samuel, 90, Harrisonburg, Va. Born: Oct. 30, 1903, Rockingham County, Va., to John Joseph and Ida Belle Corbin Heatwole. Died: Dec. 31, 1993, Harrisonburg, Va. Survivors—children: John P., Geneva Bowman, Hazel Good, Gladys Baer, Mildred Thompson; sister: Ruth Byerly; 13 grandchildren, 15 great-grandchildren.

Predeceased by: Fannie Irene Shank Heatwole (wife). Funeral: Heritage Haven, by George R. Brunk II, James S. Delp, and Dan Longenecker. Burial: Weavers Mennonite Church Cemetery.

Hershberger, Sam, 75, Kokomo, Ind. Born: March 5, 1918, Kokomo, Ind., to Albert and Mary Mast Hershberger. Died: Nov. 27, 1993, Kokomo, Ind. Survivors—children: Edna Mae Day, Amanda Marie, Mary Ellen Mast, Betty Joan, Edwin Ray; brothers and sisters: Joel, Andy, Noah, Neomi Farmwald, Susan Miller; 6 grandchildren. Funeral: Dec. 1, Howard-Miami Mennonite Church, by Clinton Coon and Grace Whitehead. Burial: Sunset Memory Garden.

Landis, Mabel E. Book, 93. Born: Aug. 9, 1900, Strasburg Twp., Pa., to Daniel and Mary Houser Book. Died: Jan. 5, 1994, Lititz, Pa. Survivors—children: J. Dale, Lois M. Miller, Rachel M. Stahl, Faith M.; 12 grandchildren, 31 great-grandchildren. Predeceased by: Ira D. Landis (husband). Funeral and burial: Jan. 10, Landis Valley Mennonite Church, by Paul Weaver, Lester Hoover, and Joseph Stahl.

Lehman, Oliver W., 82. Born: June 30, 1911, Mayton, Alta., to John and Susana Lehman. Died: Nov. 20, 1993, Camrose, Alta., from Alzheimer's disease. Survivors—wife: Clara Hjelster Lehman; children: Lorna Adams, Irene Korbal, Pamela Treadwell, Orland, Milton, Warren, Wallace, Neil, Delbert, Harold, Calvin, Raymond; 21 grandchildren. Funeral and burial: Nov. 23, Salem Mennonite Church, by Orvin Boettger and Paul Voegtlin.

Longacher, Mary "Mayme" Shenk, 93. Born: Dec. 2, 1900, Denbigh, Va., to Daniel and Matilda Hilty Shenk. Died: Jan. 4, 1994, Newport News, Va. Survivors—husband: Joseph W. Longacher; sons: Joseph W., Jr., David W., Robert W.; brother: John H. Shenk; 9 grandchildren, one great-grandchild. Funeral and burial: Jan. 7, Warwick River Mennonite Church, by Gordon Zook and Kathryn Baer.

Wideman, Glenna Joy Wiens, 50, Dalmeny, Sask. Born: July 13, 1943, Dalmeny, Sask., to John and Helen Willms Wiens. Died: Dec. 10, 1993, Tofield, Alta., of cancer. Survivors—husband: Joseph Wideman; children: Charmaine, Shauna, Royden; brothers: Leroy and Ivan Wiens. Funeral and burial: Dec. 14, Salem Mennonite Church, by Orvin Boettger.

CALENDAR

Church school day, Feb. 6
Goshen Biblical Seminary board of overseers meeting, Elkhart, Ind., Feb. 10-12
Mennonite Publication Board meeting, Pittsburgh, Pa., Feb. 11-12
Mennonite Central Committee U.S. annual meeting, Sarasota, Fla., Feb. 17
Mennonite Central Committee annual meeting, Sarasota, Fla., Feb. 18-19
Hesston College board of overseers meeting, Hesston, Kan., Feb. 18-19
Integration Exploration Committee meeting, Sarasota, Fla., Feb. 19-21
Mennonite Board of Missions board of directors meeting, Elkhart, Ind., Feb. 24-26
World Day of Prayer, March 4
Disability Awareness Week, March 6-12
Mennonite Church Associate Groups meeting, Meridian, Miss., March 10-13



Service assignments begin. Salunga, Pa. (EMM)—Nine voluntary service workers began assignments in the United States following a week of discipleship training Jan. 10-15 at Eastern Mennonite Missions headquarters. Pictured are:

Front row, left to right—Karen Shrock, Tempe, Ariz., to Millersville, Pa.; Philip Kreider, Lancaster, Pa., to Washington, D.C.; James Yoder, Dalton, Ohio, to Johns Island, S.C.; Kevin Yost, Newville, Pa., to Johns Island, S.C.

Back row—Naomi Bowers, Mifflintown, Pa., to Immokalee, Fla.; Debra Good, Reading, Pa., to Aflex, Ky.; Gordon Yoder, Intercourse, Pa., to Johns Island, S.C.; Eric Kurtz, Washington, D.C., to Washington, D.C.; Darla Harting, Robeson, Pa., to Johns Island, S.C.

THE LAST WORD

Working toward new models of leadership

"Our placement office at Eastern Mennonite Seminary has received three times more requests for pastoral candidates than the number of possible graduates for next spring," notes professor José M. Ortiz in this issue (page 6).

This comment whispers "leadership crisis" to me. It led me to conversations with church leaders, pastors, and seminary students. *What's going on with congregational leadership in the Mennonite Church?*

They told me the traditional model—one lead pastor, usually a married male—appears to be going the way of the dinosaur.

Congregations are discovering the advantages of team pastoring. Men and women of different ages and backgrounds complement each other as they offer a wider range of gifts to meet the varying needs of church members.

Because most North American congregations are small (average membership is about 100), they can afford to pay each pastoral team member only a piece of one full-time salary. So more than 50 percent of openings for pastors in the Mennonite Church today are for part-time positions. This indicates a trend toward "tent-making" leadership, where pastors are expected to hold other jobs to help support themselves.

In many ways, it sounds ideal for congregations. But how will Ortiz's students and other upcoming pastors at seminary view the new model? "I wouldn't have found it attractive," one pastor said. A church leader predicted, "We are on a collision course."

The issues at stake are complex.

- Congregations want trained leaders. Yet many seminary graduates, after three years of hard study, hope for full-time work. While having a foot in "the real world" via a job outside the congregation has its advantages, there's also a concern that pastors be allowed to do the work they've been trained to do.

- Part-time jobs are never as part-time as they're supposed to be. Anyone working two jobs knows how demanding this practice can be—and pastors can verify that their job is more time consuming (24-hour on call is common) and emotionally grueling than most.

Pastors' families can suffer because of scheduling demands. Lack of clarity regarding the part-time pastor's role can mean a pastor ends up

putting in 40-hour weeks for 20-hour pay. There's also the matter of who picks up the part-time pastor's benefit package.

- In a sluggish economy, it's difficult for anyone to land a job. Expecting part-time pastors to find work means that not only will they have to be compatible with the searching church; they will also need to have a skill that is marketable in the area. In short, the pastoral call process could take longer than usual.

So where does this leave us?

1. We can support current leadership. This includes realistic time expectations and fair salaries, as well as prayer. Caring for our pastors is the best way to make pastoring attractive to potential seminary candidates.

2. We may need to rethink our belief that "we need to be a small church." Members fear losing their church's "family feeling"—yet pastors' salaries too easily become a financial burden to small congregations.

3. Congregations can broaden their work of calling out leaders from their own membership. It may well be easier to fill part-time pastoring roles from within the congregation; candidates from "within" will better understand the church's expectations, and the congregation will know the strengths/weaknesses of that person. John R. Martin's *Calling the Called* (Mennonite Publishing House, 1990) provides guidance for the calling process.

4. We can emphasize education. Effective team leadership requires special training on how to do ministry together. Rather than sending one person to seminary, congregations might need to begin sending several.

5. To prevent burnout, we can help pastors protect themselves. We can encourage them to learn to set priorities, make limits, and realize that they can't do everything. A 75 percent salary means a 30-hour work week—period.

6. We can affirm our trust in God as we witness that people among us are still being called to pastoral ministry. "Tears come to my eyes," one pastor said as he described how the sense of God's call came to his very core. While we are responsible to care for our pastors as the models of church leadership change, God can still work out the circumstances.—cmh



February 8, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



As in marriage, our walk with God will have times of intensity, then of rest and some distance. But the Spirit can nudge us back to closeness. See page 6.

An ode to the *Song of Songs*:

***'Arise, my love,
my fair one,
and come away'***

***How could it be, they marveled, that
here they were, married 25 years, and
they still found such delight in each
other? It was often the simple things.***

A flush came over him as he pressed the warm, soft soil around the cabbage plant. Earth, air, water all around . . . and he was feeling the fire within. Gardening was such a thing of the senses. Yes, say it, sensuous! How wonderful of God to give us senses, he thought.

She pushed the stake into the soil, stretched the string, and hoed the line for the new row. Ah, to touch the womb of the earth. To envelope the seed within. A wondrous harmony with God's creation.

As he rose to get more plants, he brushed her playfully on the seat and surveyed her work. "I like your lines," he quipped.

"What are you doing, watching my lines?" she teased.

How could it be, they often marveled, that here they were, married over 25 years, and they still found such delight in each other? It was often the simple things.

They loved their nightly two-mile walks, times

*By two
friends
for all
of life*

ALSO IN THIS ISSUE

The *Song of Songs* at communion:

**Do you love me
more than these? 6**

**Business ingenuity provides
remodeled business office 9**

**Pair declares truce
in battle of the sexes 10**

What are the images we are giving to each other about sexuality? Do our children ever hear us use the word 'sexual' without also using the word 'abuse'?

to review the events of the day. They discussed the children, their concerns, their celebrations. They talked about gender dynamics. Male-female interplay, uses and abuses of power. Sexual dilemmas in the workplace, in the church, often straight out of *Gospel Herald*. They would also discuss their unmarried friends, imagining that singleness carried its own joys and perplexities.

She was something of a scrapper, always seeking to expand openness for women's gifts. She was willing to speak up, to point out ways women were sometimes shut down—often sub-

tly, but the message was there. Her words weren't always comfortable for him, but deep down he knew their own relationship had grown stronger because of her honesty.

One midsummer evening they cut off the road and headed up a path into the Miller's clover patch. They picked blackberries along the locust tree fencerow. They kept eyes peeled for poison ivy and groundhog holes.

As they reached the isolated back corner of the farm, they embraced under the great leafy sycamore. After a rustle in the leaves, they beheld an awesome great horned owl fly noiselessly toward the rising full moon. They sighed with the rapturous pain of indescribable beauty. They headed home as 10,000 fireflies rose glowing from the alfalfa.

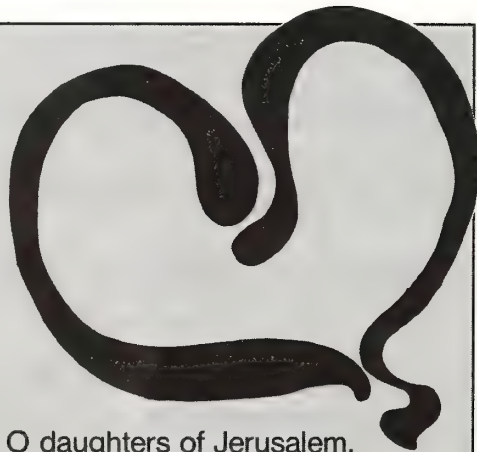
From early in their marriage, they tried—sometimes nervously—to discuss sensitive issues between them. What do you do, for example, with occasional feelings of attraction for other persons? Dreams helped there. After several years together, he once dared to mention that another woman had appeared in one of his dreams. After all, one can't control one's dreams, can one! She was not shocked. Within weeks, she reciprocated by sharing a dream with him in which another man appeared.

Sensitively, they soon began to be more honest with each other about the range of their thoughts and feelings sometimes lofty, sometimes not. But these varied feelings were a common human experience, they agreed. Somehow, being able to talk about them helped relieve some of their alluring power. To be open with feelings and still remain committed to respectful fidelity of action and spirit—a sacred gift.

Of course, not everything had always been sweetness and light in their relationship. In the early years, he had displayed a nasty habit of contradicting her in public, often on trivial things like how many people had attended a meeting yesterday—not that either of them had counted.

But when he irked her too much, she would let him know. Then he would become defensive and feel hurt and misunderstood. But usually within a few days, they would return to the touchy subject, after the anger and hurt subsided, and talk through the issue more dispassionately.

The toughest years came when the children were small. They agreed—in theory—on a balanced sharing of parenting. In reality, she engaged the children far more than he. He was following his call, doing the important work of the



I adjure you, O daughters of Jerusalem,
by the gazelles or the wild does:
do not stir up or awaken love
until it is ready!

My beloved speaks and says to me:
'Arise, my love, my fair one,
and come away;
for now the winter is past,
the rain is over and gone.
The flowers appear on the earth;
the time of singing has come,
and the voice of the turtledove
is heard in our land.

'Arise, my love, my fair one,
and come away.'

—Song of Songs 2:7, 10-12, 13b



kingdom. Was not fathering part of that call? she would ask.

At the rawest point, it seemed their marriage itself might be in jeopardy. Pain, fear—there was no lack of it. Yes, and anger too at points. Those were times, they later decided, when marriage was more about commitment than about romantic love.

Out of their own acquaintance with struggle, they empathized with other friends who were going through deep waters in their marriages. Sadly, some didn't make it.

But by God's grace, they walked on through those hard times. And through it all—the worst of times, the best of times—they had chosen monogamy.

They sometimes murmur in disbelief that human experience can be so deep, so sublime. God is truly good.

Not that they didn't have plenty of opportunities and temptations. They both traveled individually, and there were certainly occasions when they nearly exploded with desire. That's when cool, stubborn reason—and prayer—came in. Good role models, like parents, helped too. The long-term cost for a momentary fling would be far too great, they reasoned. Yet if one of them should ever slip, they told each other, they would struggle to seek God's grace—and each other's forgiveness—to recover.

They had also come to affirm each other's need for close friendships—male or female—outside their own. But that area called for especially open and honest communication between them. They became aware of their ability, if they were not careful, to delude even themselves.

Trust deepened over the years. They would sometimes marvel to each other, after especially intimate times, about the wonder of being able to be close without fear. To touch and see a glow of joy on her face in the half light . . . ah, miracle indeed.

He always anticipated their conjugal intimacies, but he eventually learned those needed to be times of giving, not taking. Even here, he concluded, it is in giving that we receive. And giving only when the other was ready to receive. Given their rhythms, he had decided after a decade of marriage, it was best to let her initiate.

Meanwhile, she also tried to teach him how to be close, and no more. Frustrating sometimes; other times, when anticipations were clear, wonderful. Talking about it, as hard as that was, became key.

Sometimes the rush of joy in her would catch him at the most unexpected moments. Her hair blowing and eyes animated as she talks with friends at a picnic table on a cool autumn day. She stands, shining with sweat, after picking a row of beans. She leads a prayer at the Thanksgiving table that stills the very heart of God.

To be sure, they still have their times of irritation with each other, still catch themselves playing petty games of control and manipulation. And they do not rule out possibilities for major crises down the road. They're human. But that's what they celebrate: the opportunity to be earthwalking humans in the loving penumbra of God's Spirit.

Over the last years, they have been reading the many articles in church and secular press about professional abuse and church leaders' sexual offenses. They have been grateful that, after generations of enforced silence, some survivors of abuse are finally able to speak. They believe breaking the silence is essential for healing and growth of both the offended and offender. Dealing with abuse—and who is flawless?—will need to continue for years.

At the same time, they ask each other, What images are we giving to each other and to our children about sexuality? Do our children ever hear the word "sexual" without the word "abuse"?

They wonder: Where are the stories about healthy, imperfect, joyful, monogamous relationships in our church? Should not an occasional "Song of Songs" make it into the canon of our church papers? Certainly God has created sexuality for a life-creating and joy-giving purpose.

After times of intimate togetherness, they sometimes murmur in disbelief that human experience can be so deep, so sublime. After a long walk together, they share a quiet sense that God is good. They believe and hope these stories also flourish out there in our communities.

The writers, like other authors of the Song of Songs, remain shrouded in mystery. They like to think the spirit of this story is so universal it cannot be claimed by two people alone.

"I adjure you, O daughters of Jerusalem, if you find my beloved, tell him this: I am faint with love. . . . I adjure you, O daughters of Jerusalem, do not stir up or awaken love until it is ready!"—Song of Songs 5:8, 8:4

Gospel Herald



Editor:
J. Lorne
Peachey



Assistant
Editor:
Cathleen
Hockman

Editorial consultants: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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READERS SAY

Barbara Hollenbaugh's letter (Dec. 28) encouraged me with its plea for balance. Men are not all villains, and we women are not all spotless saints.

Thankfully not all women or men preach or live like that. But, as Barbara Hollenbaugh says, "The church must cease . . . this society's war against men." The pendulum has swung too far. We must be careful as women not to take on the evil characteristics which we deplore in some men some of the time.

Forgiveness is one of the hardest things Jesus asks of us. We are all sinned against. And Jesus on the cross taught us what to do about it. Can we say it together? "Father, forgive them, for they know not what they do."

Winifred Waltner
Elkhart, Ind.

General Board . . . Schedules Accountability Consultation
On the "role and authority of the congregation the district conference, and the denomination," (I read in the Dec. 7 issue). Apparently the consultation comes because of "congregations taking a stand on homosexuality which does not comply with the Mennonite Church position."

The Mennonite Church position, as I understand it, (1) reserves genital relations for married heterosexuals, and (2) pledges to maintain loving dialogue with gay and lesbian people.

Very few, if any, congregations have taken an official stand against the first part. But the great majority of Mennonite congregations are not maintaining dialogue (even judgmental dialogue—much less *loving* dialogue) with gay and lesbian people. In fact, one group at Philadelphia 93 called for an end to discussion (which is an official stand against the denominational position).

Are we, therefore, going to discipline every congregation or ministry that is not maintaining an ongoing dialogue with lesbian and gay Christians? And what do we mean by "discipline"? Will the Mennonite church expel every such congregation? Only a handful of congregations would be left!

Or is this, as I suspect, another one-sided attempt to get rid of gay and lesbian members of the body of Christ and congregations that have lesbian and gay participants? The apostle Paul declared that "the eye cannot say to the hand, 'I have no need of you'" (1

Cor. 12:21). Are a few heterosexuals asking the body of Christ to say, "Because you are not heterosexual, we have no need of you"?

If congregations with gay and lesbian participants are to be disciplined, integrity demands similar discipline for all congregations not currently maintaining loving dialogue. Or can we avoid this by affirming that the body of Christ has many *different* members?

John Linscheid
Philadelphia, Pa.

The Day Money No Longer Matters to Mennonites (Jan. 4). Admittedly there are things we could all do without and just live more simply. But when I read expressions such as "saving mother earth" and "saving the endangered whales," my antenna go up. This is what we keep hearing from New Age people. Needless to say, I am concerned.

Could this be a reason many of our church agencies are not receiving the funds they need?

Ruth Bare
Bird in Hand, Pa.

Congratulations to Susan Mark Landis for her book, *But Why Don't We Go to War?* (Herald Press, 1993). As I reflect on my experience in Civilian Public Service and in peace-related activities over many years, I continue to advocate storytelling with children and grandchildren. Some people call it intergenerational dialogue.

I recommend this excellent resource book because it provides biblical references, youth-adult conversational guidelines, stories of peacemaking (historical and contemporary), and practical suggestions for youth, parents, mentors, teachers, and pastors. And I have found the book helpful in expanding my skills as a member of Seniors For Peace. The author moves beyond arguments for peace into the creative experience of being (and becoming) a peacemaker.

Roy Umble
Goshen, Ind.

Since time immemorial, people have regarded each other by gender. This forces people into roles for which they may not have been suited. Persons have also been discriminated against because of their gender.

God, who created Adam and Eve in the image of holiness, also placed them

on this earth to help each other, to be company for each other as equals. Nowhere does the Bible say that there were any fundamental, gender-related differences between them, such as one being more emotional than the other. Adam and Eve did not look upon themselves in respect to gender. Rather, they looked upon themselves as children of God, as human beings.

Our challenge as Christians is to look beyond the things of this world and to see into the next. Part of this task is to look beyond ourselves and our own interests and seek an identity in Christ. That includes looking beyond gender and regarding ourselves as children of God. This means foregoing our old identities as men, women, blacks, and whites. Let us seek a new identity in Christ.

Barbara Hollenbaugh
Connellsville, Pa.

What Will U.S. Health Care Reform Mean for the Church? (Dec. 28) lacks a universal outlook. Clearly written from a Mennonite Mutual Aid perspective, the article overlooks the broader implications of health care reform for the Mennonite Church, for the Christian community, and for U.S. society in general. As a health policy intern working with a coalition of religious organizations that advocate universal health insurance, I was dismayed by this shortsighted approach to the health care debate.

While MMA focuses its energies on an exemption for itself, larger societal issues go unrecognized. The most glaring of these issues is the need for universal access to health care. Currently 39 million persons in this country lack health insurance. Many are forced to receive care in emergency rooms, wait in long lines, or choose food over basic preventive care. These are people that the Mennonite Church must support.

Mennonites have a long history of walking side by side with the downtrodden. This history allows us to respond with love and justice for those who are denied the basic right to health care. We as a denomination have nurtured health care systems that mold the physical, spiritual, and practical into single entities. It is for these reasons that we cannot slice ourselves off from the rest of society when it comes time to advocate health care reform. We are poised to bring a sense of wholeness to a dys-

functional health care system.

With this in mind, it is important to note that only two bills in Congress have universal access as a fundamental criteria: the Clinton plan, and the American Health Security Act introduced by Rep. McDermott, Rep. Conyers, and Sen. Wellstone. The American Health Security Act, a single payer bill modeled on the Canadian system, goes further in providing simplicity and real cost savings. The bipartisan Congressional Budget Office says that the single payer bill can bring all those uninsured persons into the health care

system while at the same time saving the government \$114 billion annually by the year 2003.

It is true that MMA will by necessity change as health care reform legislation is passed. However, Mennonites must be concerned with the larger whole and ask their Congresspersons to pass legislation that brings about universal access to health care. Getting bogged down in debates about exemptions clouds the clear ethical decisions we all must make.

Jeffrey Roth Martin
Washington, D.C.

*What follows are excerpts from letters Gospel Herald received in answer to the article, **Should Mennonite Money Help Build Both a Church and a Pagoda?** (Jan. 11). These letters have been forwarded to Mennonite Central Committee, which raised the question in relation to its response to requests from the people of Tam Dao, Vietnam.*

yes I agree with MCC's decision. The only other option would be to offer no help to either group. Will we help people in their needs even if it might support their religion? I believe that the light of Christ will shine more brightly in Vietnam because of this decision.

Howard D. Detweiler
Paoli, Ind.

yes MCC's decision to fund both church and pagoda in Tam Dao illustrates for me pouring the gospel into new wineskins. True, this action may be too potent for some of our structural "skins." But God's purposes in that Vietnamese village are certainly larger than the buildings in question.

I am glad to belong to a church that asks the kind of questions Earl raises, then seeks to be faithful to the one who promised to build his church.

Charles B. Longenecker
New Holland, Pa.

no I am so very disappointed that the Mennonite Church has spent money to repair a pagoda. When we read story after story in the Old Testament of how unhappy God was with kings who either built shrines or didn't tear them down, we should learn what

is God's good pleasure.

Maybe not repairing the pagoda would have divided the Tam Dao community. But that would have been up to God. "I have not come to bring peace but a sword" the Scriptures sometimes say.

We have only given Satan a foothold. I feel very sad about this decision.

Marjorie Witmer
Salem, Ohio

no Here is another sign of the rapid demise of mainline Mennonite churches. It is one thing to help a person in a time of distress but quite another thing to help them rebuild their temples of Satan. But I am *not* surprised.

After working hard to throw out Bible teachings, we have lowered our standards to those of the world. The Mennonite Church has found the brotherhood of man preferable to the fatherhood of God.

Joseph J. Perotta
Ithaca, Mich.

yes This was a good decision for two reasons:

1. To make too big of a deal about the pagoda puts emphasis on the church as a building when the church is really the community of believers.

2. Individuals must come to Christ as they are. The impact of that experience on their life results in many changes as they learn, grow, and mature in Christ. Should we not also anticipate the "conversion" of a building as the gospel impacts the life of a community?

Jay Peters
Manheim, Pa.

Do you love me more

by Tim Herr

It is Sunday morning worship. Your congregation is observing communion. The remnants of the bread and wine have been returned to the communion table. You predict that a final hymn will be sung, followed by a benediction. This has been the congregation's customary practice. Instead, you are being invited to listen to the *Song of Songs*.

Your curiosity is piqued. Your first question is not "How much longer will worship last?" Rather, it's "How can a book that is so sexually explicit enhance our celebration of redemption in Christ?"

And yet, the use of the *Song of Songs* at the time of the celebration of redemption has a parallel to Jewish practice.

The *Song of Songs* is one of five Old Testament books designated as "The Five Scrolls." Each book was assigned to be read publicly at

one of the major Jewish holy days. For the celebration of the beginning of wheat harvest, on the holy day called Pentecost, the book of Ruth was read. The 9th of Ab was a fast day that commemorated the destruction of Jerusalem in 586 B.C.; at this time the observance called for reading of the book of Lamentations.

The Feast of Tabernacles celebrated reentering the land of Israel; for this week-long observance, Ecclesiastes was read. The Feast of Purim was a celebration of the survival of the Jewish nation; Esther, which tells this story, received attention.

And for the most important Hebrew festival, the Passover, the community turned to the *Song of Songs*. While the first documented evidence of this practice comes from the 8th or 9th century A.D., some suggest that the practice could date back to the second temple era.

A cursory reading of the *Song of Songs* gives evidence that this is thoroughly a love song. It unabashedly celebrates the anticipation of a joy-

8

The top 10 news stories you'll never see in Gospel Herald

10

Negotiations broke down at the last meeting of the MC/GC Integration Exploration Committee over a controversial recipe for borscht. Shouts of "Tastes great!" and "Less filling!" led to summoning Lombard Mennonite Peace Center for mediation.

9

Mennonite Church General Board is urging congregations to withhold contributions for six months. Churchwide agencies have more funds than they can use.

7

Recently discovered 16th century parchments show that King Henry VIII received marriage counseling from Menno Simons.

6

Delegates to Central Plains Mennonite Conference voted to discontinue the ordination of men. Leaders cite Scriptures depicting repeated failures of Jesus' male disciples.

5

Mennonite Media Ministries, in an attempt to make the Old Testament more appealing

to teenagers, has hired Mary Oyer and Ice T to create a rap version of Leviticus.

4

MMA Wellness Program has produced a new exercise video for losing weight: "Going the Second Mile."

2

Mennonite Publishing House has been rocked by rumors that some of the recipes in *More-with-Less Cookbook* were plagiarized from a cookbook by the Southern Baptists: *Pigging Out Cheaply*.

1

Hymnologists have discovered "606" (118 in *Hymnal: A Worship Book*), when sung backwards, contains hidden messages promoting dancing and a pretentious lifestyle.

—Ryan Ahlgrim (pastor, Peoria-North Mennonite Church, Peoria, Ill.) and Randall J. Roth (pastor, Des Moines Mennonite Church, Des Moines, Iowa)

than these?

ous marriage, with an emphasis on sexual culmination.

The book contains a very high standard for any dating or marriage relationship. The *Song of Songs* should be as much a part of the church's consciousness concerning marriage as Matthew 19:1-10 and Ephesians 5:21-31. This is extremely surprising when one considers the culture and history in which the *Song of Songs* was written.

Love without regard to possible benefits.

The *Song of Songs* was written in a culture that highly valued fertility. The wedding blessing included a wish for many sons (Ps. 127:1-5), for to be childless was interpreted as a curse (1 Sam. 1:6). Yet the woman in the song is valued for whom she is, not for what she might produce in the future.

This theme is further developed when the poverty of the woman is contrasted to the royal bearing of the man. The couple appreciate each other apart from imagined benefits that could be seen as enhancing the other's future.

Initiative without regard to role. The *Song of Songs* was written in a culture where men dominated the women in their lives. Men sought for wives and fathers gave daughters in marriage with or without their consent (1 Sam. 18:17-19). But in the *Song*, the woman does not hesitate to take the initiative. Nearly twice as many of the 117 verses of the *Song* come from her as from him. She also follows her desire to search for him at unorthodox hours of the night (3:1-3) as he follows his desire to search for her (5:1).

This is clearly a relationship of total respect and common mutuality. The woman on two occasions exclaims at the wonder of such a relationship: "I am his and he is mine" (2:16; 6:3). This is no predatory relationship, such as that of Judah and Tamar (Gen. 38:15-19) or Amnon and Tamar (2 Sam. 13:1-15).

Culmination with commitment. While the theme of sexual enjoyment and consummation run through the *Song*, the theme of commitment is also woven throughout. Several passages explicitly refer to a wedding (3:6-11; 4:8-12; 5:1). The *Song* is not about a passing encounter but rather celebrates a total dedication between two people and a permanent obligation (8:6-8).

The *Song* is centuries ahead of our culture's present understanding of sexual liberation. As syndicated columnist Ellen Goodman recently observed, "Sexual liberation is not a question of how many partners a person has. It is a question

of one's own joy." That joy is found in playfulness and in commitment.

So how do we make a leap from a song celebrating love at a wedding to a song celebrating redemption at Passover? For in the *Song* itself, there is no mention of God, religious rituals, or religious convictions.

In the Old Testament, *hb* is used to refer to passionate, sexual, and marriage love (Gen. 24:67). The same term is used to speak of same gender friendships (Ruth 4:15) and to describe the relationship between God and God's people (Hos. 11:4). The people of God are pictured as a bride (Isa. 62:5). We are loved by God without regard to how we might bring personal benefit; we are invited into a relationship that has mutual regard for initiation (James 4:8) and requires personal commitment.

In marriage, the memories of special shared occasions during dating provides a common repository for reminiscing. While reminiscing can be a building block in marriage on occasion, it certainly cannot sustain the relationship.

The genius of the Jewish people concluding their celebration of redemption by reading the *Song of Songs* is that this encourages God's people to not only look back and reminisce but also to use the *Song* to serve as a parable to examine one's relationship with God.

As the man and woman experience intensity in relationship, they likewise know times of distance (3:1-3). There are also those times when the unexpected appearance of the other is seen as an interruption of schedule, and one misses an opportunity of mutual enjoyment (5:2-6).

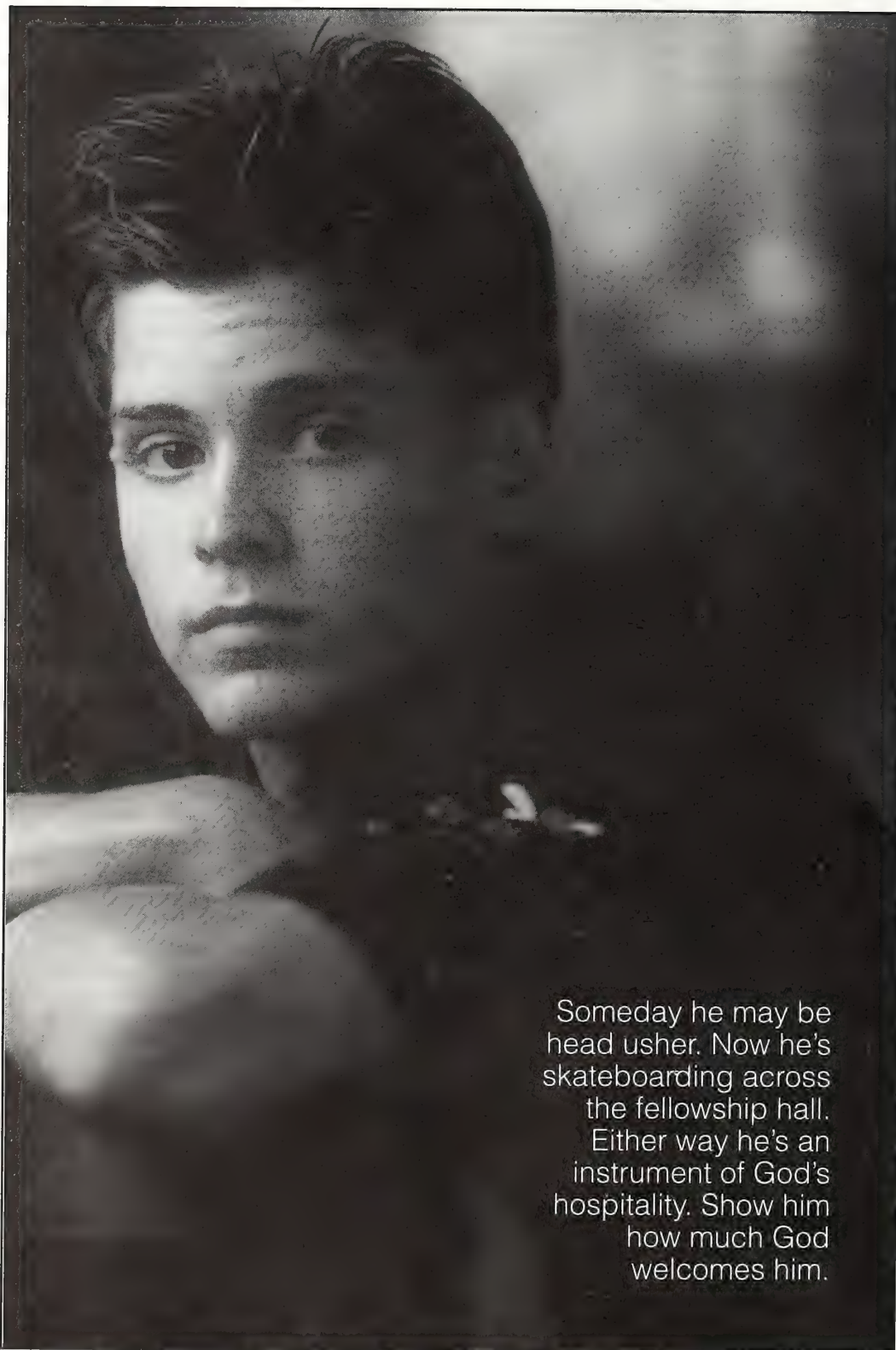
These same dynamics are found in relation to God. There are times of intensity. However, there are more often times of rest and occasional distance. There are those times when in our routines the Spirit nudges us. Our unpreparedness, inattention, or sheer laziness in the moment causes us to realize later we missed an opportunity for closeness with God.

The reading of the *Song* at the time of the celebration of redemption by God's people is a reminder that redemption is more than just remembering history. Redemption is grounded in relating to a living and personal God. The question Jesus asked following his redemptive death still needs to be asked by us who claim to follow him: "Do you love me more than these?"

Tim Herr has served as a pastor at the Groffdale Mennonite Church in Leola, Pa., for three years.

Reading the 'Song' at communion reminds us that celebrating redemption is much more than simply remembering history.

FUTURE USHER



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Business ingenuity provides remodeled facility for Franconia Conference office

Souderton, Pa.—In a tight economy, with church organizations struggling to finance their visions, the word “overhead” hangs heavy as bricks. Let’s face it, no one gets very excited about paying for offices, communication supplies, and telephone lines.

But thanks to the ingenuity of some Mennonite businessmen, one Mennonite conference headquarters now enjoys a remodeled facility—complete with resource library, community meeting rooms, office space, kitchen, and coordinated furnishings—all with no capital expense.

In 1986, the Franconia Mennonite Conference was renting cramped office space in a small-town shopping center in Souderton, Pa. Next door were Mennonite neighbors: Provident Bookstore and Mennonite Central Committee-affiliated Care and Share and Gifts of the World shops.

The rents were reasonable and the modest shopping center, right on the edge of town, was easily accessible.

But since the anchor store, a chain supermarket, had already moved out to the newest shopping center nearby, it wasn’t long until the whole center began to look woebegone and neglected.

Attorney Wayne Clemens, a member of the Souderton congregation, began to look carefully at the worn-out shopping center and ask questions.

Perhaps it would be a bargain if the Mennonite concerns could cooperate to purchase it. Then they could keep the roof from leaking, keep the air conditioning running for a change, improve the parking lot, and control the rents.

Clemens passed the idea by several others in the conference. He knew that there were only a few months left before the tax rates, which favored nonprofit organizations, would disappear. Planning would have to move quickly.

He also knew that Spruce Lake Retreat, Mennonite Historians, and Penn View Christian School were all planning major capital campaigns, so it would not be feasible to raise the money from congregations.

Instead, Clemens, with the encouragement of conference leaders, gathered four young businessmen together: Bryan Hunsberger, David Landis, Henry Longacre, and Henry Rosenberger. To his delight, they rapidly caught the vision he proposed.

They agreed to pool their considerable business know-how in a nonprofit partnership they called Menno Realty. They would use their own credit to acquire, refurbish, and manage the old shopping center as a “chance to exercise the Jesus way of life.”

Within three short months the group purchased the facility and hired Wally Wolff, a member of the Plains congregation, as architect, along with a series of Mennonite-owned businesses to remodel the entire center.

As the community looked on, what the local newspaper called a “desolate-looking collection of stores dominated by the empty shell of a former supermarket” blossomed into an attractive facility with a quilt motif in its signs and on an abstract mural. The center, purchased for \$1.3 million (U.S.) is now worth \$2.5 million.

Favorable financing at the local bank and an 18-year depreciation schedule allowed for the remodeling and expansion of office space at no cost to the Franconia Conference.

Although the facilities are now excellent, rents to church-related organizations are well below commercial levels. Non-church lessees pay commercial rates.

Rents pay the mortgage, provide improvements when necessary, and also pay management fees to two conference employees who field phone calls and problems for Menno Realty. The management fee is generous enough to pay most of the salary of Richard Moyer, conference treasurer.

Eventually, when the center is paid for, Menno Realty plans to turn its ownership over to the conference.

Other than some tax write-offs for the four members of Menno Realty, they stand to make not a dollar from the project. Signing their names to the mortgage meant they and their families staked a significant amount of their own net worth on their trust in the church fellowship.

“This has been a very engaging experience,” says one of the four, “one of the best things I’ve done in the last 10 years. The idea has succeeded beyond our wildest dreams.”—*Mary Lou Cummings*

Jamaican women weave used clothes into jobs

Kingston, Jamaica (MCC)—Used clothing donated to the Mennonite Central Committee (MCC) Material Resources Center is being woven into jobs for five women residing in the ghetto here.

In a country experiencing some 25 percent unemployment, the women are able to support themselves and their families by weaving placemats and floor mats.

The project is run by Samuel Walters, pastor of Alpine Mennonite Church. Former MCC worker LaDell Gautsche of Denver, Colo., initiated the enterprise in 1986 and a Catholic order administered it until 1991, when Walters assumed responsibility for it.

The women cut the clothing—MCC sent 75 bales in 1992 and 44 bales in 1993—into strips and then weave the cloth strips into

a yarn warp to create the mats. MCC sent the clothes with other material resources; the bales filled empty spaces in the shipping container and thus did not add to shipping costs.

The mats, available in a jumble of colors, are sold in Jamaican stores in Kingston, Ocho Rios, and Negril.

Walters is already using some local fabric and is experimenting with new products and new materials. To date, “the donated clothing has allowed the small industry to build some capital. Now they are buying remnants from Jamaican fabric stores and searching for other local sources so that the project does not remain dependent upon MCC,” comments Linda Shelly, MCC secretary for Latin America and Caribbean.



Annette Grant weaves a placemat at a small business run by Jamaican Mennonite pastor Samuel Walters.

Friends declare truce in battle of the sexes

Elkhart, Ind.—Carolyn Holderread Heggen openly admits her fear of men and often doubts any hope of bridging the gender gap. Ted Koontz, feeling battered himself in an era of political correctness, is tired of being picked on.

Two more casualties in the battle of the sexes? Not yet.

Heggen and Koontz have called a truce and crossed into No Person's Land long enough to become close friends.

Amid discussions of healing during Pastor's Week at the Associated Mennonite Biblical Seminary (AMBS), they faced off Jan. 25 to suggest ways to heal centuries of scars between women and men. It begins, they told more than 200 people, when individuals take the risk to become "soul mates" with a member of the opposite sex other than a spouse.

"We're at a point in history where assumptions are changing about how we ought to operate with each other," said Koontz, director of peace studies at AMBS. The Harvard-educated ethicist is bewildered by conflicting signals on everything from opening doors to greeting peers. "You can't do anything naturally with a woman other than your wife or someone you know very well."

A cross-cultural experience. "Why is there so much need for healing among us men and women?" asked Heggen, author of *Sexual Abuse in Christian Homes and Churches* (Herald Press, 1993). "One of the bottom lines is we just don't trust each other's intentions anymore. . . . When men and women try to talk to each other, it is, in fact, a cross-cultural experience."

That was what the pair experienced when Heggen, a practicing psychotherapist from Albuquerque, N.M., spoke here at a 1991 conference, "Peace Theology and Violence Against Women."

"That conference was . . . one in which I left feeling very battered by angry women," said Koontz, who already acknowledged inequities in pay, respect, and workload accorded men and women. "I sometimes feel kind of picked on. Why after several thousands of years of these arrangements does this have to happen in my generation? I'm not guilty of several thousand years of discrimination."

Koontz dreaded running into Heggen at a second conference. But there, Koontz

experienced a "conversion" as he spoke with Heggen and met other Mennonite women who described their experiences of abuse firsthand.

"I became more aware of the pain that exists between men and women," he said.

"I am genuinely afraid of most men," Heggen said. "Knowing that I cannot keep myself safe from the threat of a man who wants to do physical violence to me is a very harrowing thing."

"I'm not just talking about men out there in the street. I'm talking about men in a group like this," she told the gathering, predominantly of Mennonite pastors and seminary students.

Heggen sees other women, paralyzed with fear, pack pistols for protection. She hears friends tell her: "Are you still trying to call a truce between men and women? Give it up!" or "St. Jude is your saint: the patron saint of hopeless or lost causes."

Reconciliation possible. But Heggen

and Koontz, instead, ask women and men to end the power struggle and rethink the whole idea of power.

"There is another kind of power that is reflected in the gospel," Koontz said.

"To be a real man is to be like Jesus, not like Rambo or someone else."

"It's important to realize that men have a power that isn't even visible to them," Heggen said. "For healing, as a people, we are going to have to look honestly at ourselves, at the way we interact as men and women."

Ultimately, she said, church congregations provide the best place for reconciliation between the sexes to occur.

"If we could stop seeing each other as enemies but instead see each other as partners, [we could] deal with the common enemies we have, [such as] violence," she said.

"God couldn't have created half the people in the world, minus one, to whom I couldn't relate in any meaningful way," Koontz said. "If we can't be friends with each other across this puny little gender line . . . what right do we have to tell non-Christians they ought to be friends with enemies of all sorts?"—Tom Price



"When men and women try to talk to each other," says Mennonite psychotherapist Carolyn Holderread Heggen, "it is, in fact, a cross-cultural experience."

Guidelines for platonic male-female relationships

Here are nine guidelines suggested by Carolyn Holderread Heggen and Ted Koontz about close platonic relationships between women and men:

- Makes sure any spouses are both aware and supportive of the relationship. Don't keep secrets from your spouse.
- Take care to put the time, attention, and energy into keeping your marriage vital and central.
- Make sure the relationship is consistent with the values and commitments of both of the friends and of their community of faith. Don't isolate this relationship from all others.
- Ask whether your spouse or a trust-

ed Christian friend would approve of everything you say and do in the relationship.

- Base the relationship on equality and mutual respect.
- Build in accountability by talking with a friend or spiritual mentor.
- Watch for danger signs, such as sexual fantasies or comparisons in which your spouse rates unfavorably compared with your friend.
- Set guidelines and limits for the level of intimacy before temptations arise.
- Be aware and realistic about the dynamics of sexual energy. Avoid putting yourselves in situations that would increase sexual temptation.

Gospel Herald now on line via MCI Mail

Scottsdale, Pa.—The office of *Gospel Herald* is now connected with MCI Mail, an electronic mail system with worldwide access. Comments, questions, news items, feature articles, and letters may now be sent to the editors by E-mail.

Submissions to "Reader's Say" should be marked "For publication purposes" and include the writer's name, city, and state or province.

To send E-mail to the editors or other persons at Mennonite Publishing House (MPH), one does not need to have an MCI Mail account. Members of CompuServe or America Online can use the Internet; those with an account on bulletin board systems with Internet or FidoNet access also can send E-mail to MPH. However, Prodigy and Genie cannot currently access MCI Mail.

Some 50 MPH employees, including Herald Press editors, Provident Book-

Here are the addressing formats for communicating with editor J. Lorne Peachey (username LORNE) or assistant editor Cathleen Hockman (username HOCKMAN) via E-mail from the various computer systems/networks:

1. From interactive MCI Mail:

At the COMMAND prompt, type CREATE

TO: J. Lorne Peachey (EMS) Cathleen Hockman (EMS)

EMS: 590-4477 590-4477

MBX: LORNE@MPH HOCKMAN@MPH

2. From CompuServe (and other X.400 systems):

When prompted for the "To:" address, type

X400:(C=US;A=MCI;S=Peachey;D=EMS:590-4477;D=MBX1:LORNE)

or

X400:(C=US;A=MCI;S=Hockman;D=EMS:590-4477;D=MBX1:HOCKMAN)

3. From Internet and America Online:

TO: LORNE%5904477@mcimail.com

TO: HOCKMAN%5904477@mcimail.com

store administrators, and Christian literature editors (such as *Christian Living* or *Builder* magazine) may be reached by E-mail. A list of usernames is available.

Inquiries may be addressed to the MPH E-mail postmaster, Kermit Roth (username KERMIT).—*Timothy J. Cavanaugh with Cathleen Hockman*

Samaritan House clients: Homeless but not phoneless in Atlanta

Atlanta, Ga. (MCC U.S.)—A telecommunications specialist has put his knowledge of the latest telephone technology to work on behalf of Atlanta's homeless population.

The lack of an address and a phone are two of the greatest obstacles to homeless people wanting to find jobs, says Mennonite Central Committee (MCC) U.S. worker Jeff Smith.

Smith, a member of Berea Mennonite Church here, works at Samaritan House, a job-readiness program for people who

have no homes. "The address was easy to provide," Smith says. "Each of the guests uses the Samaritan House address. Finding an effective solution to the problem of telephone and message service was a different story, however."

Initially, staff and volunteers answered the phone with, "Hello, S&H Answering Service," and took messages for Samaritan House guests. Off hours, callers left messages on an answering machine.

This approach had its problems. Usually people received most of their important calls, but staff involvement compromised client confidentiality and freedom. Some believed employers were suspicious of this "answering service." Guests had difficulty receiving messages on the weekend. And staff grew tired of the untidy collection of messages covering the center's large bulletin board.

A friend of Samaritan House hit upon a solution. As a telecommunications expert, John Stewart suggested a voice mail system to Samaritan House direc-

tor Thomas Reuter, who responded enthusiastically.

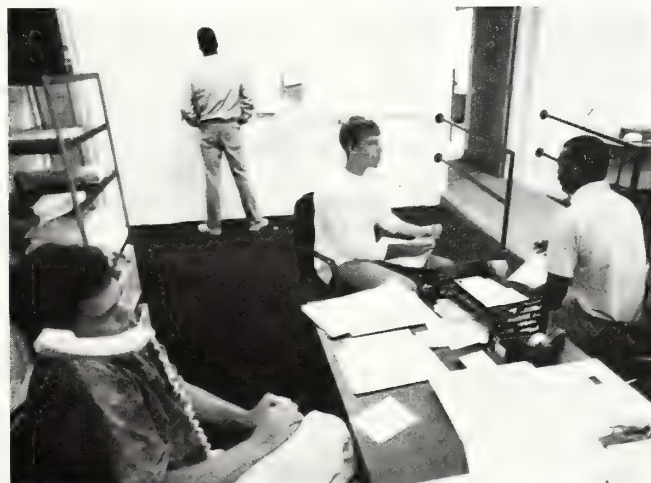
Months of negotiations followed—with Citibank, the Samaritan House board, the phone company, and a hardware supplier. When Samaritan House finally received the equipment last spring, "volunteer technicians poured in, installing wires and inserting microchips until the system was up and running," Smith reports. "Samaritan House had entered into a strange realm of social service high technology."

Now, each homeless person who goes through Samaritan House's program receives his or her own phone number. Anyone phoning hears the person's individualized message: "Hi, you have reached Joe. I am not home right now but please leave a message at the tone."

"Potential employers have no inkling the person is homeless or displaced," Smith says.

An additional advantage is that a person can check messages 24 hours per day from any touch-tone push-button phone.

The Community Voice Mail system can provide up to 2,000 "mail boxes." Because Samaritan House does not need that many for its clients, they rent mail boxes to other social service organizations, making voice mail services available to many other phoneless Atlantans. Already, Smith says, this high-tech system is helping clients beat homelessness.



MCC U.S. worker Jeff Smith is on the phone, but he no longer has to take messages for his homeless clients.

Sudden violence jolts Lesotho; MCC and AIMM workers there safe

Maseru, Lesotho (AIMM/MCC)—Unexpected political violence is rocking the southern African country of Lesotho.

The people of Lesotho are especially disappointed with the turmoil because less than a year ago, in March 1993, they were rejoicing after the country's first free and fair multiparty election in 23 years.

Sporadic gunfire throughout the capital city of Maseru escalated into full-fledged fighting by Jan. 23, reports Mennonite Central Committee (MCC) Lesotho country representative Arli Klassen.

The fighting is between two factions of the Lesotho army, who are divided in their support of the new government.

The smaller army faction, termed loyalists, support the newly elected government. The rebels—who see the military's power and privileges eroded—do not.

Close partners of MCC in Lesotho, the Christian Council of Lesotho and the Heads of Churches, have issued calls for a resolution of the crisis and amnesty for those involved in the fighting, Klassen reports. There are no Mennonite churches in Lesotho.

By Jan. 27, calm persisted, evidently due to talks between the government and military.

Contributing an unusual twist to the situation, the wives of military combatants issued a letter to their husbands over the radio on Jan. 26. They chastised their husbands for fighting, rather than preserving Lesotho's peace, Klassen says, and told them to lay down their weapons so that their children can eat and go to school.

Many expatriates and residents of neighborhoods where the heaviest fighting occurred left the capital earlier in the week but are now returning.

Any further fighting is not expected to spread beyond Maseru into the highlands. To date, five soldiers are reported killed, 25 civilians injured and substantial damage done to property.

MCC workers Alene and Scott Coverdale and Steve Cessna were in Maseru last weekend but have since been able to travel to their homes in the highlands. Another MCC worker, Edward Miller, also left Maseru as planned to take an orientation course in a town south of the capital.

Africa Inter-Mennonite Mission (AIMM) workers Brian and Tricia Reimer, Bible teachers in a village outside of Maseru, are far enough away from the fighting to be safe.

MCC country representative Arli Klassen, along with her husband, Keith Regehr, and their two children are remaining in Maseru for the time being.

MCC Lesotho participates with local partners in promoting grassroots community-building initiatives, interchurch cooperation, and reconciliation in Lesotho, says Shenk, and will continue to do so. AIMM partners with African Independent Churches in a Bible-teaching ministry.—*Emily Will*

Seeds of peace sown by overseas library

Akron, Pa. (MCC)—Imagine discovering a whole series of books on peace, conscientious objection, and nonviolence in a country gripped by violence and hatred. Such a discovery led Richard Steele, a draft-eligible, white male in South Africa, to take a stand for peace 17 years ago.

A set of peace books, donated by Mennonite Central Committee (MCC) to the University of Cape Town library, helped crystalize Steele's decision in 1977. The decision was costly; he filed as a conscientious objector—illegal at the time—and subsequently spent a year in military detention.

Guy Hershberger's classic *War, Peace, and Nonresistance* was the book Steele read first.

"Reading this book connected me to the historical tradition of peace theology and peacemaking. I no longer felt so alone," Steele says.

The books he found at the university library comprise one of 340 Overseas Peace Libraries in 74 countries donated by MCC over the last 20 years. The set of about 20 books deal with Mennonite peace theology, historic peace church experience in international peace work, and other literature about peace. Planting seeds of peace and nonviolence is one goal of the Overseas Peace Libraries.

The need for academic-quality peace literature for overseas centers and libraries prompted MCC Peace Section in the early 1970s to develop the Overseas Peace Library. Many partners in third world and developing countries told MCC they have very few, if any, books dealing with this subject.

Overseas Peace Libraries are available in English, with a limited selection of titles in Spanish, French, or German. Receiving institutions, who acquire the books free of charge, must assure MCC that the books are given visibility and wide circulation.

Recent shipments were sent to Tanzania, Mozambique, Jerusalem, and Syria. Today, Steele, now a Quaker, is a full-time peace worker in South Africa employed by the International Fellowship of Reconciliation.

"The struggle in South Africa for an end to conscription is nearly at an end, and the Overseas Peace Library has played a part. I am sure the ideas contained in the books will continue to inspire us in the longer struggle for justice, peace, and harmony in our country," Steele relates.



MCC worker Arli Klassen helps monitor a polling place in Maseru in March 1993. People waited an average seven or eight hours to vote in Lesotho's first multi-party election in 23 years. Because installing a civilian government was successful, people are especially disappointed at the current confrontation threatening government.

• **Draft released.** The new Confession of Faith, drawn up by a joint Mennonite Church/General Conference Mennonite Church committee, has been released in draft form. Congregations are encouraged to study the draft of the 24 articles and to respond with questions, comments, and suggestions. The 32-page document is available for \$1.95 (U.S.) per copy from the Mennonite Publishing House (800 245-7894). Also available from MPH is a leader's study guide in the February general edition of *Builder* magazine.

• **Video chosen.** An independent film/video distribution company, American Portrait Films (APF), is promoting the video "Beyond the News: Sexual Abuse" through a network of 200 bookstores, sub-distributors, and catalog sales. APF is distributing this video so that churches can become a healing community for victims of sexual abuse, as well as abusers, according to APF president John Hoyer. "This is a significant step in reaching a much larger audience than we can reach through our distribution channels," said Allen Angell, Mennonite Board of Missions Media Ministries marketing manager.

• **Study tour open.** "Some of our partners have told MCC workers that economic pressures have replaced military conflict as a life-and-death matter for their people," says Ed Stamm Miller of Mennonite Central Committee's Latin America department. The department is sponsoring an economics study tour to Mexico and Honduras for 10 individuals wanting to explore how economic policy affects peoples' ability to survive. Interested persons are invited to participate in the July 9-23 tour. Applications are due Feb. 28; to obtain an application contact Ed Stamm Miller at 717 859-1151.

• **This space available.** *Gospel Herald* publishes job openings, coming events, new resources, and other notices in this section free of charge to Mennonite-related institutions. Selected items are printed one time only, and are edited for conciseness and clarity. Coming events announcements should be sent at least three weeks in advance of the date. Send items to 616 Walnut Ave., Scottsdale, PA 15683.



The artist's touch. Harrisonburg, Va. (EMS)—Kathy Barnard (on scaffold) and her studio assistant Cara Humphries spent three days in early January installing an 8' by 12' stained glass window in Martin Chapel at Eastern Mennonite Seminary. The commissioned piece was designed by Barnard, a Kansas City, Mo., artist who specializes in this medium.

The window is entitled, "Where the Soul Never Dies." In abstract form, the artist suggests birds rising in flight; traditional themes of baptism, suffering, and resurrection are symbolized by the movement and color of the window.

Richard E. Martin, a retired businessperson and pastor from Harrisonburg, provided the window as a gift to the seminary in tribute to his late wife Edith H. Martin's musical abilities.

Poet Jean Janzen and speaker Art McPhee led a service of celebration as EMS dedicated Martin Chapel Jan. 18.

• **New appointments:**

Doris Gascho, conference minister, Mennonite Conference of Eastern Canada. She replaces **Herb Schultz**, who is leaving the position after 13 years. Gascho is currently copastor at Shantz Mennonite Church, Baden, Ont. Her three-year appointment begins Sept. 1.

Stanley Kropf, interim director, the Ecumenical Center for Stewardship Studies. Ronald Vallet recently retired from the position which he has held for six years. Kropf is director of finance of the Mennonite Church General Board.

• **Coming events:**

Architecture lecture series, the Young Center, Elizabethtown (Pa.) College. The topics of the free illustrated lectures are: "Meetinghouses" by Nancy Kettering Frye (Feb. 15); "Barns" by Robert Ensminger (March 1); "Farm Homes" by Earl B. Groff (March 15); and "Grist Mills" by Henry Benner and Elmer Kennerly (March 29). Information is available from the center at 717 361-1410.

Missions festival, South Central Conference, Harrisonville (Mo.) Mennonite Church, April 15-16. Stanley Green is the guest speaker.

Middle East Bible seminar, June 25-July 9. Stanley and Doris Shenk will be directors. Academic credit (1-4 hours) available from Goshen College. Information from 219 535-7000.

Reunion of the Ontario Mennonite Bible Institute & School, First Mennonite Church, Kitchener, Ont., July 2. All former students, teachers, administrators, board members, and workers, etc., are welcome. Information from 219 534-6013, evenings.

• **New books:**

Growing Up Mennonite, a book of memoirs, chronicles the first 24 years of pastor John H. Shenk's life. Available from Olde Springfield Shoppe, 610 286-0258.

• **Job openings:**

Computer services manager, Self-help Crafts of the World, Akron, Pa. Qualifications include: college degree or equivalent experience in systems analysis/de-

sign, experience administering Novell NetWare. Position involves both administration and analysis/programming duties. Two-year position, salaried or volunteer, is available in April. Applications due March 7. Contact Goldie Kuhns, 717 859-1151.

Dean of faculty, Associated Mennonite Biblical Seminary, Elkhart, Ind. Position is to be filled by July 1, 1995. Send a letter of application, résumé, and references by April 30, 1994, to Erick Sawatzky, 3003 Benham Ave., Elkhart, IN 46517-1999; phone 219 295-3726.

Director of libraries, Eastern Mennonite College, Harrisonburg, Va. Oversees the Sadi Hartzler Library, which includes the Menno Simons Historical Library. M.L.S. required; second degree in theology or another content area desirable. Library and administrative experience essential; some knowledge of and experience with information technology essential. Send résumé to vice-president and academic dean Lee Snyder, EMC, Harrisonburg, VA 22801.

English instructor, Hesston (Kan.) College. Person will teach College Writing, Introduction to Literature, Modern Literature. Full-time nine-month position. Ph.D. preferred. Send résumé to Academic Dean, Hesston College, Box 3000, Hesston, KS 67062; phone 316 327-8206.

Executive director, Ecumenical Center for Stewardship Studies, Indianapolis, Ind. The ECSS is an organization of 27 North American communions that provide training and share stewardship ideas and resources. Executive director is responsible for the administrative management of the center's operations, programs, and related activities. Information available from Laura Wright, 4818 21st. Ave., Astoria, NY 11105.

Faculty in counselor education, Eastern Mennonite College & Seminary, Harrisonburg, Va. Responsibilities include: instruction and supervision of master's level counseling students. Expertise in marriage/family, child, or geriatric counseling viewed positively. Ph.D. required, as well as potential for psychology licensure or counselor certification in the state of Virginia. Full-time position begins this fall. Send vita, scholarly papers, and three letters of recommendation to: P. David Glanzer, EMC&S, Harrisonburg, VA 22801-2462.

Manager, Selfhelp Crafts of the World store, Ephrata, Pa. Qualifications include retail and retail management experience and knowledge of Selfhelp Crafts. Overseas experience preferred. Position includes managing operation of gift shop and tea room. Two-year position, salary or volunteer, is available in April. Application deadline: March 7. Contact Goldie Kuhns, 717 859-1151.

Program director/faculty in social work, Eastern Mennonite College, Harrisonburg, Va. Doctorate desired, masters degree in social work and at least two years of post-masters practice experience required. Responsibilities include overseeing and managing an accredited social work program and classroom teaching. Send résumé to vice-president and academic dean Lee Snyder, EMC, Harrisonburg, VA 22801.

Secretary, Lancaster (Pa.) Mennonite High School. Full-time position begins in late March. Contact Marlin Groff at 717 299-0436.



Volunteers commissioned. *Irwin, Ohio (RMM)*—Six young adults began assignments in the United States following a Jan. 8-14 orientation at Rosedale Mennonite Missions headquarters here. They were commissioned at a special service at Shiloh Mennonite Church Jan. 15. Pictured are:

left to right—Diann Shetler, Middlebury, Ind., to London, Ohio; Nathan Miller, Goshen, Ind., to Louisville, Ky.; Gwen Horst, Ephrata, Pa., to Louisville, Ky.;

Fred Graber, Nappanee, Ind., to Louisville, Ky.; Rebecca McCoy, Lexington, Ky., to El Dorado, Ark.; Norma Yoder, Hartsville, Ohio, to El Dorado, Ark.

Soccer coach to head the soccer program, Hesston (Kan.) College. Full-time nine-month position begins this fall. Candidates should have commitment to Christian higher education with soccer coaching experience. Send inquiries and résumé to Art Mullet, Hesston College, Box 3000, Hesston, KS 67062; phone 316 327-8278.

• **Change of address:**

Jubilee Mennonite Church from PO Box 92 to 812 28th Ave., Meridian, MS 39301.

Addona Nissley from 800 Shetland Dr. to 2221 Mt. Pleasant Rd., Chesapeake, VA 23322.

Waters Mennonite Church from PO Box 1043 to 540 Regional Rd. 55, Lively, ON P3Y 1C4.

NEW MEMBERS

Emmanuel, Gainesville, Fla.: Paul Campbell and Ginny Campbell.

Habecker, Lancaster, Pa.: Jane Brinton and Jessie Therrell.

Hopedale, Ill.: Heidi Birkey and Katie Krehbiel.

Kidron, Ohio: Lorene Yoder.

Kingview, Scottdale, Pa.: Jeanine Patton, Wes Patton, and Claire Shotts.

Science Ridge, Sterling, Ill.: Roger and Ruth Shank, Art Dyck, Suzanne Dyck, Aaron and Barbara Nice, and Anna Snow.

Upper Skippack, Skippack, Pa.: Kim McDermott, Sandra Myers, Jeff Myers, Frank and Carolyn Boyd, and Dale Ashley, Rick Alderfer, Henry and Debbie Garges, Kevin and Stephanie Swartz, and Tony Saloo.

West Philadelphia Mennonite Fel., Philadelphia, Pa.: Beth Lichty, Lisa Paules Kauffman, Arne Kauffman, and Lyle Canada.

Williamsburg, Va.: Connie Heatwole.

BIRTHS

Cassel, Rhonda Sue Alderfer and David Ray, Harleysville, Pa., Troy Alan (second child), Jan. 14.

Cullar, Dawn Weber and Ken, Anna Louise (second child), Oct. 22.

Curry, Jennifer Derstine and Kevin, Souderton, Pa., Alicia Joanna (second child), Jan. 8.

Derstine, Rebecca Burkholder and Blaine, Washington, D.C., Elizabeth Rose (first child), Jan. 14.

Gehman, Faith Beachy and Jerry, Atmore, Ala., Frisco Lee Troyer (fourth child), Nov. 15.

Gingerich, Janet and Darrell, Arthur, Ill., Seth Andrew (third child), July 27.

Hager, Margaret Neer and Rod, West Liberty, Ohio, Rebecca Rose (second child), Jan. 3.

Krabill, Debbie Wright and John, Mt. Gilead, Ohio, Ethan Eryck (fourth child), Dec. 18.

Lehman, Sharon McGowan and Stephan, London, Ont., Austin James (first child), Jan. 12.

Miller, Linda Suderman and Jim, Goshen, Ind., Leanne Elizabeth (second child), Oct. 6.

Pardini, Debra Jean Miller and Steven Peter, Waynesboro, Va., Eric Steven (second child), Dec. 8.

Petersheim, Krista Miller and Greg, Birdsboro, Pa., Bryce Alden (fourth child), Jan. 9.

Petersheim, Janette and Sam, Arthur, Ill., Carson Ross (second child), June 30.

Reyes, Yanira Rolon and Albert, Archbold, Ohio, Ashley Marie (first child), Jan. 10.

Rhodes, Rhonda Yoder and Glen, Arthur, Ill., Rebecca Lee Anne (first child), Nov. 18.

Schiedel, Christine Clifton and Steven, Mounthope, Ont., Michael Craig (second child), Jan. 3.

Schrock, Julie Wysong and Carl, Syracuse, Ind., Tanya Jo (third child), Jan. 10.

Schrock, Jeannette Kauffman and Roger, Arthur, Ill., Trevor Jordan (first child), Aug. 24.

Shenk, Wanda and Stan, Landisville, Pa., Christopher John (first child), Jan. 16.

Swartzendruber, Vicki Kauffman and Rodney, Bay Port, Mich., Rebecca Ann (first child), Jan. 10.

Thompson, Lee Ann Dawdy and Zonn, Colorado Springs, Colo., (twins) Taylor and Tyler (second and third children), Dec. 14.

Troyer, Kathy, Burr Oak, Mich., Kayla Marie (second child), Jan. 4.

Werner, Kristina Frutchev and Henry, Mt. Joy, Pa., Levi Atlee (first child), Jan. 18.

MARRIAGES

Bowen-Troyer: Bobby Bowen, Nashville, Tenn. (Cornerstone), and Becky Troyer, Nashville, Tenn. (South Colon), Jan. 8, by Maury Davis.

Dalton-Longacher: Michael Dalton, Newport News, Va., and Tamara Longacher, Newport News, Va. (Warwick River), Jan. 15, by Gordon Zook.

Fritsch-Steiner: Joe Fritsch, Goshen, Ind. (Presbyterian), and Kathy Steiner, Columbus, Ohio (Wooster), Dec. 18, by Virgil Gerig and Wayne A. Nitzsche.

Hook-Zaerr: Brian Hook, Hesston, Kan. (Hesston), and Rachel Zaerr, Archbold, Ohio (Central), Jan. 10, by Clarence Borger and Diane Zaerr.

Jones-Spece: Tracey L. Jones, Morgantown, Pa. (Conestoga), and Justine E. Spece, Narvon, Pa. (Evangelical), Jan. 15, by Harvey Stoltzfus.

Kauffman-Neff: Jason Kauffman, West Liberty, Ohio (Oak Grove), and Robin Neff, Lima, Ohio (Northside), Oct. 2, by Larry Augsburg.

Siemens-Zook: Doug Siemens, Santa Fe, N.M. (Community), and LuAnn Zook, Hays, Kan. (Hesston), Dec. 31, by David W. Mann.

Stauffer-Stoltzfus: Johann Stauffer, Lititz, Pa. (Neffsville), and Bonnie Stoltzfus, Ephrata, Pa. (Akron), Jan. 8, by Elvin R. Stoltzfus.

DEATHS

Amstutz, Arthur L., 73. Born: May 1, 1920, Dalton, Ohio, to Elmer J. and Etta Mae Steiner Amstutz. Died: Jan. 13, 1994, Massillon, Ohio. Survivors—wife: Mary Zook Amstutz; children: David, Joanne Kauffman; brothers and sister: Arlin, Cleatus, Eunice Richard; 2 grandchildren. Funeral and burial: Jan. 16, Smithville Mennonite Church, by Richard Ross, Glenn Steiner, and Gordon Zook.

Beck, Esther Lederman, 92, Archbold, Ohio. Born: April 28, 1901, Graybill, Ind., to Daniel and Kathryn Neuhauser Lederman. Died: Jan. 6, 1994, Archbold, Ohio. Survivors—children: Vincent S., Ervin, Jr., Helen Frey, Kathryn Stuckey, Imogene Roth; brothers and sisters: David, Glen, Amanda Rupp, Evelyn Schmucker; 15 grandchildren, 27 great-grandchildren. Predeceased by: Ervin V. Beck (husband). Funeral: Jan. 10, West Clinton Mennonite Church, by Edward Diener and James Roynon. Burial: Pettisville Cemetery.

Beiler, Mary M. Miller, 76, Goshen, Ind. Born: Feb. 26, 1917, Elkhart County, Ind., to David J. C. and Elizabeth Jantzi Miller. Died: Jan. 13, 1994, South Bend, Ind., of cardiac arrest. Survivors—children: Robert Lee, Janet Delagrang; brother and sister: Melvin, Laura Kaufman; 5 grandchildren. Predeceased by: John S.

Beiler (husband). Funeral: Jan. 16, Clinton Frame Mennonite Church, by Robert Shreiner and Vernon Bontreger. Burial: Clinton Union Cemetery.

Boll, Joseph W., 81, Holtwood, Pa. Born: Sept. 14, 1912, Penn Twp., Pa., to Joseph A. and Martha Oberholtzer Boll. Died: Dec. 30, 1993, Holtwood, Pa. Survivors—wife: Ruth Ebersole Boll; children: J. Richard, Marvin E., Daniel L., Orpha R. Wadel, Miriam E. Metzler, Mary Jane Metzler, Alta Mae Metzler; brothers: David, John; 32 grandchildren, 58 great-grandchildren. Funeral and burial: Jan. 3, Erb Mennonite Church, by Lester Zimmerman, Paul Hess, Walter Hurst, and Lloyd Keller.

Frey, Irene M. Rychener, 85, Beatrice, Neb. Born: Oct. 10, 1908, Archbold, Ohio, to Elmer and Lena King Rychener. Died: Jan. 16, 1994, Beatrice, Neb. Survivors—children: Marvin, Paul, Phyllis Brunk, Rachel Frerichs, Eunice Jordan; brothers and sisters: Earl, Lloyd, Velma, Ada Ferguson, Loueen Wyse; 22 grandchildren, 18 great-grandchildren. Predeceased by: Ora J. Frey (husband) and Thelma (daughter). Funeral: Jan. 20, West Clinton Mennonite Church, by James Roynon and Edward Diener. Burial: Pettisville Cemetery.

Grass, Steven E., 43, Goshen, Ind. Born: Nov. 12, 1950, Elkhart, Ind., to Emil and Jenettie Shantz Grass. Died: Jan. 14, 1994, Goshen, Ind., of head injuries from a train-truck accident. Survivors—wife: Martha "Marty" Gall Grass; children: Quinn, Zachary, Ethan, Anna; sister: Connie Grove. Funeral: Jan. 18, Pleasant View Mennonite Church, by Ron Diener and Norman Mast. Burial: Elkhart Prairie Cemetery.

Herbert, Cleo P. Stahl, 76, Mt. Vernon, Ohio. Born: Jan. 5, 1917, Fostoria, Ohio, to David and Minnie Stahl. Died: Nov. 27, 1993. Survivors—children: William D., Mary Jane Burch; sister: Lois Clauss; 3 grandchildren, 4 great-grandchildren. Predeceased by: William B. Herbert (husband) and Chloe A. (daughter). Congregational membership: Gilead Mennonite Church. Funeral: Dec. 1, North-Dilley Funeral Home, by Glenn Martin. Burial: Fountain Cemetery.

Kauffman, Leahbelle Smucker, 89, West Liberty, Ohio. Born: May 4, 1904, Champaign County, Ohio, to Joe and

Keturah Kauffman Smucker. Died: Jan. 13, 1994, West Liberty, Ohio. Survivors—sons: Byron F., Clifford L., Titus J.; 7 grandchildren, 2 great-grandchildren. Predeceased by: Forrest Kauffman (husband). Funeral and burial: Jan. 16, Oak Grove Mennonite Church, by Larry Augsburg.

Miller, Ortis W., 98. Born: Feb. 22, 1895, Iowa County, Iowa, to Samuel D. and Lizzie Ann Fisher Miller. Died: Jan. 13, 1994, Iowa City, Iowa, of pneumonia. Survivors—daughters: Grace, Gladys; sister: Ollie N. Parrott. Predeceased by: Anna Hochstetler Miller (wife). Funeral and burial: Jan. 16, Wellman Mennonite Church, by Dan R. Johnston.

Rands, Daniel William, 2, Niamey, Niger. Born: Oct. 26, 1991, Salem, Ore., to Barry and Janine Kennel Rands. Died: Nov. 2, 1993, Niamey, Niger, by accidental drowning. Survivors—parents; brother: Timothy John; grandparents: Willard and Mae Etta Kennel, William Rands and Marie Grube. Fu-

neral: Nov. 7, Western Mennonite Church, by Dave Stutzman. Burial: Hopewell Cemetery.

Shelly, Victor A., 72, Souderton, Pa. Born: March 18, 1921, Bedminster, Pa., to Erwin and Cora Alderfer Shelly. Died: Jan. 17, 1994, Sellersville, Pa., of ventricular arrhythmia and myocardial infarction. Survivors—wife: Betty D. Rice Shelly; children: Vicki A. Farmwald, Randy L., Bradley D.; sisters: Mildred Derstine, Martha Hunsberger, Marie Bishop; 5 grandchildren. Funeral and burial: Jan. 21, Blooming Glen Mennonite Church, by Truman H. Brunk and David A. Stevens.

Yoder, Elvan N., 80. Born: July 18, 1913, Arthur, Ill., to Noah C. and Eliza Yoder. Died: Dec. 24, 1993, Arthur, Ill. Survivors—wife: Irene Blucker Yoder; children: Roger, Allen, Dale, Dorothy McQueen; brothers and sisters: Sylvanus, Christian, Enos, Andy Ray, Clara Mae Martin, Katie Ann Kauffman. Funeral and burial: Dec. 27, Arthur Mennonite Church, by Wayne D. King.

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THE LAST WORD

What shall we do with this 'Song'?

Editing the features for this issue reminded me of my first encounter with the *Song of Songs*. It came in those preteen years when my peers and I were wondering about life and bodies and the "opposite sex." During what we thought of then as boring sermons, we entertained each other by pointing to "choice" passages in the *Song*.

Our parents had difficulty stopping us. After all, they had urged us to carry our Bibles to church and follow along as Scriptures were read. That we continued reading long after the minister was off on thoughts of his own must have given them pause.

It didn't take me long to learn there are many ways to use the Bible, some better than others. I also learned that some parts of the Bible cause difficulties for the church. Most people, for example, are more concerned about the frank language used in the *Song of Songs* than with trying to figure out what these words might mean.

Perhaps more than with any other book, our response to the *Song of Songs* illustrates our ambivalence toward the Bible. On the one hand, we stand firm on the conviction that this book is an infallible guide to God. On the other, we struggle with its difficult passages and argue about its interpretation. Some passages we find almost embarrassing to acknowledge, let alone read aloud in mixed company!

What then do we do with difficult parts of the Bible? What do we do with the contradictions, the hopelessly obscure passages, the explicitly sexual imagery and stories?

• **We can ignore them.** That's been the church's main response to the *Song of Songs*. Preachers base few sermons on this part of the Bible. And although we say the book exalts sexual love, I've never been in a church service that uses this book to do so.

Ignoring is the easiest response to Scriptures we don't understand. Take Jesus' parable of the wheat and weeds, for example (Matt. 13:24-30). One way to read the passage might suggest that we in the church shouldn't be all that concerned with who's in and who's not. Really? Sometimes it may seem safer to leave such passages alone than to follow where they might lead.

• **We can spiritualize them.** Much of the Christian church has done this with the *Song of*

Songs through the years. The male lover represents Christ. The female is the church. Push the analogy far enough, and you soon rob the *Song* of all its passion and erotic beauty.

We also spiritualize other difficult biblical texts. Like Jesus' words: "It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God" (Matt. 19:24). Surely Jesus can't mean that literally. He must have been talking about our attitudes toward money, not about how much we have or spend!

• **We can "literalize" them.** Aware of the dangers of ignoring the Bible or going to a completely spiritual interpretation, we can go literal. Okay, so the *Song of Songs* is about sexual love. Acknowledging that, we go to passages we feel more comfortable with, not taking time to learn new truth from this book.

It's a temptation we succumb to with many Scriptures. There are Paul's words about women being silent in the church (1 Cor. 14:34). Rather than looking for what might have been behind these words, we take them very literally, even building elaborate theories of leadership around them. At the same time we ignore other Scriptures as we squelch gifts and tell women they misunderstand the Spirit.

Is there a better way? Can we approach the Bible and all its contents without falling into the trap of choosing to obey just what we like, understand, or all agree upon?

Perhaps we can. Tim Herr offers one step in that direction in his discussion of the *Song of Songs* in this issue (page 6). Without taking away from the very literal celebration of sexual love in this book, he has us consider how these verses can also help us understand the yearning God has for communion and friendship with believers. This moves us beyond just the "literal" or the "spiritual" to allow both to inform our use of the Bible.

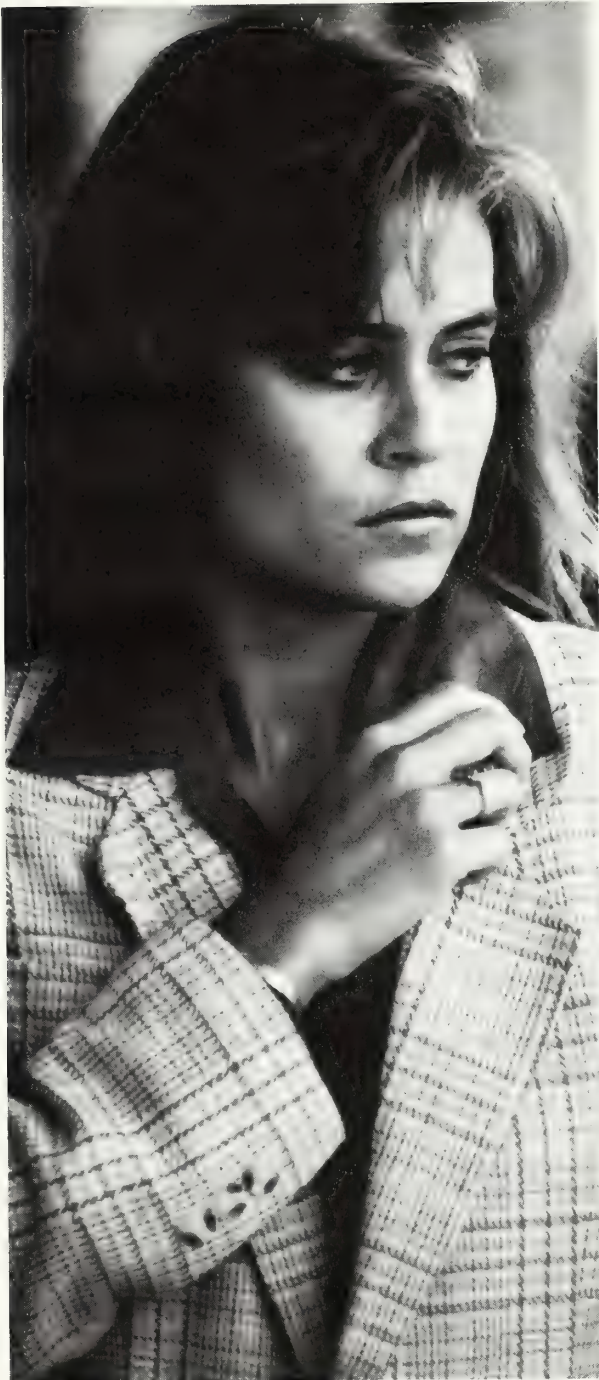
To approach Scripture in this way takes a great deal of trust: (1) That the Holy Spirit can guide us in new understandings of the Bible. (2) That the community of believers can discern the truth of these new insights. (3) That we will find new ways, both literal and spiritual, to live as God's children.—jlp



February 15, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Human love is "seeing in a glass darkly" the reality of God's love for me. And it is in human love that I get a taste of what it is like to love God completely.

On Valentine's Day and always:

Including us all in the church's celebration of love

Why are we so uncomfortable when we are with uncoupled people? Is it because we have bought into our culture's glorification—indeed idolization—of sex?

When I was married I loved Valentine's Day. Should I be silly or serious? Sexy or sensible? What would really show my husband that I loved him?

Once we walked through a heavy snowfall to a nearby restaurant for a sweetheart supper. Once I made a giant heart-shaped cookie and shaped words of love to him. Once we pulled out valentines from past years and read love poems to each other as we sat in front of a cozy fireplace.

But I don't celebrate Valentine's Day anymore. Our 25-year marriage ended in an unwanted but—to my husband—necessary divorce. I don't know how many years must pass until I no longer feel the lump in my throat and the sting in my eyes on February 14.

But Valentine's Day is not the only time I am reminded that I don't quite fit because I am now single.

We in North America live in a very coupled so-

by
*Rhoda
M. Schrag*

ALSO IN THIS ISSUE

**Is racism still alive
in the Mennonite Church? 6**

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violence against women 8**

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the future of church schools . . . 10**

Sexual love is a symbol, a sacrament to draw me to the wonder and power of love. Together we help each other be less self-centered, more outward-looking.

ciety. As a child dreaming about my future, I was never single. Instead, my goal was to be one of a couple who would do God's work in the world and live happily ever after—together. My fantasies were fed by romantic stories and movies—as well as by my church.

We Mennonites reflect this cultural preference for couples in much of our church life. Often we sit as couples in worship services. We plan family nights and sweetheart banquets. We reserve chairs for our spouses next to us in Sunday school classes. We seat our guests as couples at church hospitality nights.

We arrange separate bedrooms for couples' privacy at church retreats, but we expect singles to share rooms with strangers. We discuss wedding anniversary celebrations in our small groups despite the singles among us. We ask adolescents and young adults about boyfriends and girlfriends. We are careful whom we hug.

Our need to see people as couples was made painfully clear to me when, as I struggled to survive a divorce, a friend "comforted" me by predicting that I would soon find someone to marry.

I was puzzled several weeks ago when I was discussing the economic turmoil in Africa with a Mennonite businessman. In the middle of our conversation he asked, "Do you know who my wife is?" I said no; I presumed he would add that she had similar concerns about Africa. Instead he said, "She is sitting right over there." What did the identity of his wife have to do with African economics? I still don't know.

Why are we so uncomfortable when we are with uncoupled people? I wonder if we have bought into our culture's glorification—indeed, idolization—of sex. We may believe that completeness comes only through sexual union—that people are satisfied only when they are with "the other half."

We seem wary of single people's motives, but perhaps we don't trust ourselves when we feel attracted to someone other than the person we are married to. Therefore any feelings of affection or caring or intimacy with a person of the opposite sex have overtones of sexual intercourse attached.

Do we feel that we own our spouse and children? That we belong heart and soul to them alone? Then our individualism—me and mine against the world—does not give us much freedom to include others in supportive relationships.

We Mennonites affirm "it is not good for one to be alone." Our community celebrations of

weddings show this. I heartily agree that marriage can be wonderful. I have experienced the sacramental union of two-made-one and the love that is born of that union. I stand in awe of the mystery of my soul touching the soul of my husband. I remember; I celebrate; I give thanks that such profound joy has been mine. I know what I have lost, and I mourn that loss. I believe that we as a church need to assist and affirm couples who commit themselves to each other so that they will grow such deep love between them.

Yet many of us are single. Many more of us will probably be single for many years of our lives. We need ways to view singleness also as wholeness.

I recently returned from a three-year stay in Africa. There I taught English to adults in the Kimbanguist church, and I actively participated in the Anabaptist church in Zambia—the Brethren in Christ. I found much inclusion and comfort in both churches as a person alone.

I seldom knew who was married to whom in the churches I attended. People sat with their peers in church, so there were sections for women, men, children, choirs, those with young children. When I expressed to my pastor the difficulty in knowing who belonged in which family, he pointed out that this African tradition of sitting in groups protected the widows and those divorced from feeling so alone and so isolated. My African brothers and sisters taught me that I was valued for who I was, not because I belonged to another person or family.

I am encouraged when I recall some of the practices and language that we have abandoned in our churches. We no longer equate maturity with marriage. We address women with first names rather than with husbands' names. We have eliminated filling church elective posts with couples. By doing these things, we are saying that coupling is not the only way to completeness.

Jesus himself was single and yet lived a full life. Completeness for him did not seem to be predicated on the event of "two becoming one." Yes, Jesus upheld the sacredness of marriage for those who chose that path. He also asked us to keep clear our behavioral parameters when he told us to "let no one put asunder."

But Jesus was not half a person waiting to be coupled in order to be complete. His certainty of who he was seemed to be grounded in his going to a quiet place to pray, in his relationship to God.

Jesus had friends. His singleness did not seem to restrict who he could spend time with: his male disciples—both married and single, Mary of Magdala, the woman of Samaria, married women who financed his work. Some of those friendships made the religious community uncomfortable and cast suspicion on Jesus himself. Such slander labeled Mary of Magdala a prostitute, a view not supported by Scripture.

Furthermore, Jesus startled the Sadducees and others when in answer to a trick question he taught us that in the resurrected life there will be no marriage. Each of us will stand before God on our own, as single people. Jesus never called persons to faith in him as couples.

And when we speak of the priesthood of all believers, of the Spirit being poured out on all flesh—we are not coupled. We each know God, alone. We respond to God as loved individuals. We find completeness and soul-satisfaction as we move toward God.

So why did God create us male and female? The most obvious answer, of course, is so that we could reproduce.

But beyond that biological need for female and male, I am beginning to realize that sexual love is a symbol, a sacrament to draw me to the wonder and power of love. The intense joy of sexual intercourse, where my soul meets the soul

***Our attraction for each other
can be seen as a temporary
this-world preparation for our
union with God, our lover.***

of my committed partner, opens me to the transforming quality of that love. Together we help each other become less self-centered, more outward-looking. And the children we receive from that union lead us even further from ourselves and toward loving others.

But for me, now that I am single, a more profound view of our sexual selves is the connection between our sexuality and our spirituality. Our attraction for each other can be seen as a temporary this-world preparation for our union with God, our Lover.

As saints through the ages have attested, sexual love is not totally different from our love for God. It is one step toward learning how to love along with experiences of love with parents, brothers and sisters, friends, church family, peo-

ple of the whole earth. These loves all give us tastes of what it is like to love God completely.

So love is bigger—much bigger—and even more profound than sexual love. Our soul goal is always to be one with God, Christ in us, the hope of glory.

So where does this leave single people? The same place as it leaves those who are coupled: striving to know and show forth the love of God, the lover of us all.

Along my five-year journey as a single divorced person, a few couples have shown this bigger-than-sexual love to me. They have mourned with me. They have let me feel bad sometimes, knowing that grief will take as long as it will take. They have affirmed that I *should* feel bad when I have lost my partner. They have valued me as a friend, a person of worth.

They have felt secure enough in their own marriage so that I as a single woman was not viewed as a threat, as one who would lure the husband away. They have hugged me. They and I both respect their marriage commitment; we all know that a hug doesn't lead to sexual intercourse. But being hugged tells me they care. It heals me much more than hugging myself.

They have identified themselves as individuals in social settings. And they have given me freedom to enjoy conversations with them as individuals. Too often as a single person I converse deeply only in women's groups and thereby miss hearing the male perspective.

Those couples have truly shown me the fullness of love—the fullness of God who is both male and female. Truly I experience with them that in Christ there is no male and female. And perhaps we can extend that to “no married or single,” for we are all one in Christ Jesus our Lord.

So when Valentine's Day comes around each year, that day when we celebrate love, I may ignore the holiday. Or I may spend the day in mourning. Or I may re-live the joy of our marriage. Or I may keep myself very busy so I won't have to think about my loss.

But what I really hope is that I will take time to seek out the love that is beyond human love—God, my creator, the lover of my soul. For I know that human love is “seeing in a glass darkly” the reality of God's full love for me.

Rhoda M. Schrag, Goshen, Ind., is a part-time substitute teacher and a student at Associated Mennonite Biblical Seminary. She attends the College Mennonite Church.



"For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts."—2 Cor. 4:5-6a

Gospel Herald



Editor:
J. Lorne
Peachey



*Assistant
Editor:*
Cathleen
Hockman

Editorial consultants: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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READERS SAY

I find the words "relatively nonproductive" both insightful and interesting in the article, *Have We Become Too Professional?* (Jan. 4).

Jim Smucker is correct in why some professionals—and non-professionals—delete certain church programs.

But doesn't this concept speak loudly of plain old selfishness? "What's in it for me?" Isn't this self-thinking far removed from the teachings of Jesus on what real life is all about? Check Luke 9.

I affirm Smucker's statement "We need to develop a willingness to serve, based on an intense trust in God and the Spirit's calling."

Gladys H. Kennel
Parkesburg, Pa.

How Shall We Speak With People of Other Faiths? (Jan. 11).

I agree that the more we know about each other, and the more we keep talking and interacting, the less chance we will fight among each other.

In the summer of 1992 I was asked to lead an adult Sunday school class for our church. I wrote to leaders of several non-Christian congregations in Richmond and asked them to tell us about their religion. They were asked to speak to the differences and similarities to Christianity and leave time for questions from the class. We had speakers from Muslim, Reformed Jewish, Messianic Jewish, Bahai, and one speaker who told us about pre-Colombian Native American religion.

We are also working towards opening a **SELFHELP** store in Richmond. We do not have the luxury of a large Mennonite community, so we are actively seeking other churches to help us sponsor the program. Currently, in addition to our congregation and one other small suburban Mennonite congregation, we have a commitment from a small, independent, urban Baptist congregation; hope for help from a Muslim congregation; and support from a large, suburban, Catholic church.

J. Wayne Beachy
Midlothian, Va.

There is a facet of the discussion of sexual scandal in the church to which no one apparently has paid attention. The church needs to be teaching all its members the value of spiritual witness by anyone who is on the receiving end of un-Christian behav-

*What follows are excerpts from still more letters Gospel Herald received to answer the questions, **Should Mennonite Money Help Build Both a Church and a Pagoda?** (Jan. 11). These letters have been forwarded to Mennonite Central Committee, which raised the question in relation to its response to requests from the people of Tam Dao, Vietnam.*

We need not compromise the gospel to keep peace and have people like us. The majority of Mennonite Church members are grateful for God's grace in sending Jesus as the only way back into fellowship. We expect those who represent us to do as God commands, not to build idols and help people to climb up some other way. Why is it so hard for us just to simply believe God?

Jim Herr
Nottingham, Pa.

I am saddened by the question. My guess is you will have several pages of responses—some not in favor of this action, others who think it is wonderful. Those against will automatically be painted with the broad brush of intolerance, and those approving will be the gracious, caring persons who agree with MCC in all its actions. All of this discussion will be based on insufficient evidence, and again we will be described as a divided people. Few

ior. The Christian male or female must be ready with words of witness when inappropriate behavior presents itself.

Perhaps one event of witness could stop a problem person's slide into sinful unholy acts. What influence would a comment like the following do: "God is witness of this behavior; let us pray for deliverance for us. This act of yours makes me sad; please mend your ways."

We are all called to the holy life, and we are all responsible for witness to those who use us in ways that bring sorrow and reproach.

Wilmer D. Swope
Leetonia, Ohio

Iwant to say a "yes" and a "no" to your Jan. 11 editorial, *"In an Anabaptist Perspective."* Harold Bender was one of the most influential

of us are naive enough to think that these letters will matter in the decision-making process.

The article contained no hint of what it means in the eternal scheme of things to be a Buddhist temple worshiper. Buddhism is not a Christian faith. If one Buddhist comes before the throne of grace without Jesus, I would shudder to think that I had encouraged him to stay with his Buddhist practices.

I have needed to take to the cross my pain over the many people I have seen without clearly pointing them to Jesus. I have tried but I have often failed. To justify my failure by calling it the "ways of God's Spirit" is something I cannot do.

*Charles A. Neff
Lebanon, Pa.*

How can it be that funds intended to aid the spread of the gospel of Jesus Christ are used to support another way? How can those who follow Jesus be supportive of another religion? It is one thing to treat people with proper respect and courtesy. It is another matter entirely when a church organization provides funding to support a place of worship for adherents of another way.

I do not believe it is helpful to the religious life of any non-Christian group to provide financing for their place of religious worship. The reality is that the religion practiced and taught in such a

place leads people in the wrong way. While this place may foster some good things in this life, Jesus promises abundant life in both this life and the next. We need to take the long view and be clear that Jesus is the only hope for eternity. Financing a pagoda compromises that message.

*Brian G. French
Lancaster, Pa.*

As a pastor, I have always believed giving to Mennonite organizations could be encouraged, having confidence the money would be used to promote Christianity. No longer can I have that confidence—if we are afraid the cause of Jesus Christ fosters tension in our world.

Our Anabaptist ancestors stood for Jesus Christ, and that tension brought death to some. Would they have shown more love by being silent? Jesus said, "I am the way, the truth and the life. No one comes to the Father except through me" (John 14:6).

The question is not: should we build a church and a pagoda? It is rather: do we believe the Scripture?

*Dean Swartzendruber
Kalona, Iowa*

Several years ago I was in Nairobi when the Eastleigh Mennonite/Muslim Center was dedicated. I remember so clearly the words of the Muslim mullah who spoke in the

joint Christian/Muslim service: "This is to be a place where the Christian may learn about the Muslim—not from another Christian but from a Muslim. It's where a Muslim may learn about the Christian—not from another Muslim but from a Christian." That's first-hand learning!

In the village of Tam Dao, this first-hand learning is reflected in the mature manner with which the Buddhists accept the Christians and the Christians accept the Buddhists. They can trust each other and work together with each other.

I do not see a compromise here. I see Christians sound in their faith, unthreatened by those who believe differently. I see Christians practicing the self-giving way of Jesus Christ their Lord, not usurping the role of this same Lord as judge. Their Buddhist neighbors can not help but take note.

I affirm what I see as a wise use of MCC money.

*Vernon Schertz
Atlanta, Ga.*

I applaud MCC for answering yes to Mrs. He's request for funds.

God speaks and guides in unexpected ways. Why shouldn't we?

Visionary decisions sometimes carry risks. But they can also result in fresh insights for leadership.

*Karl Massanari
Goshen, Ind.*

Mennonite church leaders of the twentieth century, and his "Anabaptist Vision" is a remarkable statement.

Yet the Anabaptist vision is a continuing problem for Mennonites. Bender's statement has been influential largely in intellectual and historical terms. It did help Mennonites gain some self-respect with regard to their past; but I do not know of a single congregation that has experienced renewal along the lines suggested by the vision.

All recent experiments in being Anabaptist have happened on the margins, among highly committed clusters of people who have started from scratch in missionary situations. North American Mennonites have been preoccupied with rapid modernization and accommodation since 1945. The people who live by the Anabaptist vision today are

largely in the Third World. Western political freedom and individualism have been subversive to this vision.

The composition and complexion of the Mennonite Church has been irreversibly changed since 1945 but not because of the Anabaptist vision. This change stems from the leadership of J. D. and Minnie Graber, Ada and Nelson Litwiller, Ed and Irene Weaver, Phoebe Yoder, Helen and Vern Miller, Hubert and June Schwartzendruber, Gladys Widmer, Miriam Krantz, James and Jeanette Krabill—to name a few. The movement they represent called people to commitment to Jesus Christ and resulted in many new congregations of disciples.

I respect and appreciate the Anabaptist vision. But it never entered the bloodstream of the church. It has re-

mained intellectual and historical. I wish it were otherwise. What is it we are to celebrate?

*Wilbert R. Shenk
Elkhart, Ind.*

I expected to sometime read something like **Brethren Women Refuse to Use 'Sexist' Denominational Name** (Items and Comments, Jan. 11). Perhaps another name they might want to consider would be "Church of the Brethren and Sisters."

Delegates to Wichita 95 might want to consider a name change—from Mennonite Church to Personite Church.

Perhaps Robert Burns had it right: "Oh wad some power the giftie gie us To see ourselves as others see us!"

*Verle Hoffman
Elkhart, Ind.*

Is racism still alive in the

Seven African-American men reflect on their experiences as participants and leaders in a mostly white denomination.

by Wendy Lehman

When most people think of Mennonites, they think of pacifists, many of whom have a Swiss-German heritage. Most often they also think of a white people. But the Mennonite Church is changing.

According to the statistics from the church's General Board, total membership of the Mennonite Church General Assembly is 114,307. Out of this number, 83 percent are white, 11 percent are unreported, and six percent (7,243) are persons of color. The largest group of the latter is Hispanic (3,162); the second largest is African-American (2,400).

Despite the number of people of color in the church, there are still prejudicial attitudes that need to be overcome, according to several African-American Mennonite men I interviewed recently. Although some feel at home in the Mennonite Church, others believe the church is not much better than society at large when it comes to the less blatant forms of racism.

While few Mennonites, if any, advocate racism, we still have attitudes of prejudice which surface in subtle ways. As Hubert Brown, dean of students at Hesston (Kan.) College, says, covert racism is more dangerous than overt racism because "it's couched behind a smile." Perpetrators of this kind of prejudice can easily deny it. In many cases, we may not even realize we are doing it.

James Logan, former resident director and adviser to the Black Student Union at Goshen (Ind.) College, has experienced covert racism through people's stereotypes and misconceptions. For example, some Mennonites have felt

that because he is black, he must be good in athletics.

When Logan first attended Goshen College, "I had Mennonite churches asking me if I could be a member of their church for a few weeks so I could be a member of their basketball team," he says. These churches had an assumption about Logan as unfounded as the notion that all Swiss-German Mennonites are good farmers. Or good singers.

Sometimes covert racism leads to the majority group not accepting and celebrating other people's backgrounds. Case in point: worship styles. Logan feels that when he attends a Mennonite church, "It's very much expected that I enter into . . . their culture of worship."

Although John Dixon of Indianapolis, Ind., has enjoyed the Mennonite style of worship, he sometimes misses the more emotional style he grew up with in a Baptist church in Georgia. "Periodically," he says, "I go back and listen to some foot-stomping gospel songs."

In order for different cultural groups to feel accepted in the Mennonite Church, white church members need to welcome both the people and their heritage. Logan and others feel this hasn't happened as fully as it should, although others feel their background has been or would be accepted. "Of all the denominations I've been exposed to, the Mennonites seem to be the most tolerant of other ethnic groups," Dixon says.

But some African-Americans in the church desire more than simple tolerance. The very word, to some, implies condescension. Instead, diversity should be reason for celebration, they say. And the way ethnic Mennonites cherish their Swiss-German heritage should help them understand the importance of cultural differences to Mennonites of other backgrounds.

Logan observes that he's familiarized himself with much of the Swiss-German Mennonite heritage on his own—*Martyrs Mirror*, Conrad Grebel, the Schleithheim confession, and so forth—and supplemented that knowledge by going to a Mennonite college. But he doesn't see the dominant Mennonite culture taking the same interest in his background.

In some areas of the church, white Mennonites are learning to adopt multiculturalism. This acceptance needs to be extended, Logan asserts. "The Mennonite hymnal [*Hymnal—A Worship Book*] is a perfect example of having [many] traditions, songs, and professions in one book. Now, if we can have that same commitment in

Covert racism is much more dangerous than overt racism because "it's couched behind a smile." Perpetrators of covert prejudice can easily deny they are guilty.

Mennonite Church?

the way we worship and our attitudes,” racism will decrease, he says.

Dixon feels that some of the hesitancy of Mennonites to accept African-Americans into their church is because “Mennonites are cautious in approaching people they don’t know.” He doesn’t feel that it is a race issue.

Others would differ. Hudson believes this Mennonite caution prevents people of color from being fully accepted in the church—particularly in power positions.

The question of power and leadership is complicated by gender issues. Because of misconceptions and stereotypes, Hudson has felt people distrusted him as an African-American male. Although black women have their own struggles with sexism in the Mennonite Church, he says, “Historically, black women have been allowed to have positions that black men have not. I think we still operate under the principle that black women can be trusted and black men cannot.”

Regardless of race or gender, if people have the abilities needed to lead in church, they should be allowed to lead, Hudson continues. “Ultimately, the good news of the gospel is allowing people to use their gifts.”

Even if African-American men are accepted into power positions, they still may experience

Now is not the time to settle back and be comfortable with where we are. Racism is a social evil, even in the church.

problems in the way they work with majority-group Mennonites. While Hudson attended Eastern Mennonite College in Harrisonburg, Va., he was employed as the assistant director of continuing education. His work style was different than that of his co-workers.

“There were some cultural issues that weren’t hashed out,” he says. “I wasn’t judged on whether I got the job done but on how I did it.”

Although some African-American men have felt accepted in power positions, others who feel that God has led them and given them the ability to lead have still faced prejudice and racism from the church. Brown says that when he began work at Hesston College as an administrator, “people expected me to jump up and down and say there’s no racism in the church.” But he em-

phasized that the church still needs greater representation of different ethnic groups in its leadership.

Stan Maclin, delegate for the African-American Mennonite Association to the General Board, agrees with this in relation to what he heard at Philadelphia 93, last summer’s Mennonite convention. It seems some people think that there should be one person of color on a board and that is enough, he says.

Yet the issue is not affirmative action or quota-filling. Brown has encountered white people who believe he got his job based on race rather than ability. “This notion is ludicrous and ridiculous. [It’s a] capricious act of violence,” he says.

Lee Roy Berry, professor of political science at Goshen College, says he has experienced a “lack of public trust from every corner” of society. He says he sometimes feels ambivalent about his membership in the Mennonite Church.

Yet he notes that he also sometimes feels ambivalent about being a lawyer and a professor. Every decision in life has its ups and downs, he says—and adds, “The church is my home; it’s my life. There are people there that have treated me like family.”

The news isn’t all bad. Some African-American men, such as Jimmie Russell of Fort Wayne, Ind.—a member of the Mennonite Church for 30 years—see the church growing in healthy ways. “On the whole, I’ve seen a lot of positive changes in the Mennonite Church and I’ve seen a lot of love,” Russell says. “People have loved me for who I am.”

Still, much work remains to be done to eradicate racism within the church. Now isn’t the time to settle back and be comfortable with where we are. Brown says, “Racism is a particular social reality of evil. It has to be confronted by God’s people.”

Brown notes that although he doesn’t have a Swiss-German background, he is a part of the church as much as people with the last name of Yoder, Kauffman, or Miller. “If a person has identified with Jesus Christ and established membership within the Mennonite Church, they have, or should have, the same rights,” he says. “The church belongs to all of us.”

Wendy Lehman is a 1993 graduate of Goshen College with a degree in communications. Since then she has studied under the Partnership for Service Learning on the Sisseton-Wahpeton reservation in South Dakota.

Men working with women against violence: 'liberating potential' for the Mennonite Church

Mt. Pleasant, Pa.—The title was awkward and, for many invited to participate, a bit scary: "Men Working with Women to End Violence Against Women."

The participants were 33 male leaders from the Mennonite Church and the General Conference Mennonite Church: heads of agencies, conference officials, churchwide board members, college and seminary presidents. They met at Laurelville Mennonite Church Center, Jan. 11-14.

Three and one-half days of intense input, discussion, and videos were led by a team of four from Atlanta, Ga., who run an awareness training organization called "Men Against Violence." Eight Mennonite women "consultants" planned and directed four worship services in addition to observing and commenting on what they saw.

The by-invitation-only Laurelville consultation on men and violence was the second in two years for Mennonite church leaders. The 1992 meeting, held in Divide, Colo., spurred action toward a Mennonite Church statement on violence against women, which was passed by General Assembly delegates last summer in Philadelphia.

In interviews with *Gospel Herald*, six male and five female participants described what they saw as the event's importance, how it affected them personally, and how it might impact the larger church. Their observations follow (women's voices are in italic type, men's are in standard).—*Cathleen Hockman with J. Lorne Peachey*

It was important for us as men to be sensitized to women's reality in an experiential way; reading and hearing about these issues are not the same as being immersed for parts of four days.

As a woman I am used to sharing my deepest feelings about gender issues with other women, but to be careful what I say when men are present. I had no idea how unfamiliar it would feel to talk about these issues with men listening.

The event gathered a group of significant leaders, male leaders, and helped them to see reality with new eyes—a reality that systematically diminishes women and other minorities and which ensures a place of privilege and power for those in a place of dominance.

One male kept pushing at first, asking, "Why are we doing this? This is aberrant behavior. They're not us—we're good men."

I became more aware of how the image of maleness that my society has bequeathed to me can prompt me into manipulation of women. You begin to realize what benefits you have as a male, and begin to see how easily you can unwittingly take advantage of those things in the way you relate to women.

This was a very painful realization for these good men, these nice guys.

Why was the gathering important? For one, there is the issue of being consistent in applying our peace convictions to the area of gender relationships, particularly the home scene. One has the impression that we have not been very good as a church at applying those concerns to marriage and family.—*George Brunk III*

I was surprised by the number of incidences of violence that men confessed to having witnessed, having endured, or having perpetrated.

I was surprised to witness the men's great reluctance to acknowledge the power and authority they wield within the Mennonite Church. We Mennonites are so uncomfortable with the concept of power we can't admit it when we have it. And if we don't admit we have it, we can't see how we might abuse it. Nor do we believe we have that much responsibility for changing the way things are.—*Martha Smith Good*

I don't know any better format for creating a women's space in which men can begin to sense the reality of women's experience. The Atlanta folks are very good at what they do in this way. Methods included using the "fishbowl" [in which women sit in a circle and talk together, with the men listening, and then vice versa].

The atmosphere became quite heavy and somber, with people in deep reflection, touched so profoundly, so deeply.

A strong sense of bonding and intimacy immediately developed among the women who were there. I long for men to experience that, too. One of the overall goals of the training was to help men learn how to be supportive to each other.

It was a training in careful listening. *Here were all these head honchos saying, "I don't have any power." I wanted to say, "You do! Claim it. Own it, and do something. I believe they are so trained to see themselves as servants that they deliberately*

block from their minds the fact that the roles they have are positions of power.

Both the hardest and also one of the most helpful experiences of the event was to listen first hand to the stories of the women themselves.

I felt I was the most ignorant woman there; I am not a survivor of abuse, and I have never worked with a listening committee on these issues. There were times when I felt like I belonged with the men. What hit me the hardest was hearing the details about specific incidences of sexual misconduct among church leaders. If other women heard what I heard, maybe they would understand the seriousness of the problem.

I was impressed with the degree of vulnerability that women have to live with in our kind of society, which is so deeply affected by patriarchy. Women have reason to be fearful of how the men in their lives treat them, in terms of physical abuse as well as general manipulation.

What surprised me the most was the lack of emotive response on the part of the men. There was so much silence when they could have spoken.

I was impressed with the way the men at the consultation got in touch with some very deep things in their own experiences.

The process, with women and men separated, was so odd, so artificial at first; it made me feel guilty or apologetic. But then I began to feel almost powerful, sitting on the sidelines, watching as the men talked. Some of the women spoke privately about how frightened they were. They felt this was a very dangerous week.

The great amount of anxiety men brought to the meeting was shown in physical symptoms: headaches, stomach-aches.

The discussion was always turned back very personally; we were not just speaking of things out there, but how do I contribute to attitudes that aren't always helpful?—*Marlin Miller*

I'm afraid of upsetting men, of being seen as a troublemaker or as an angry woman. I don't want to lose my voice in the church. But here I was, feeling very strongly and being very honest and seeing in the circle around me men who have the power to invite me to sit on churchwide boards, to write articles, to join their faculties.

How to make the church safe is one of our challenges.

I would have hope that these men in leadership will now find it easier to believe

a women's story, and that acting to stop a perpetrator will come easier. Now they know they have comrades out there willing to do the same.

How will this affect me as a church leader? I think I will be intentional in consciously working at seeing things through the eyes of those who are marginalized or depreciated or devalued by the system.

I grew up in a situation [in South Africa] where I was oppressed by those who had the instruments of power. And so it was an eye-opening experience to realize that in subtle ways the patriarchal system had planted in me values that perpetuate male dominance. I had always allied myself with the advocates for justice and equality in male-female relationships. I prided myself on being the good guy. But this helped me see subtle ways I benefit from the system.'—Stanley Green

How grueling this work is even for women, who should be very motivated to work at this stuff. This is hard. These are not fun stories to tell.

What hit me the hardest was to hear the women consultants' real skepticism that, even among those of us who were present, there will be much significant change; it will continue to be very difficult for women's voices to be heard by men. This was the tenor I heard in the last fishbowl session, and that despair just left me in touch with the deep sadness they feel.

I believe there was a breakthrough in the concept of confidentiality.

We have to work at overcoming some of those practices which tend to protect male abusers. At the consultation we were pushed on the question of whether confidentiality is not really protecting men that are abusing women. Confidentiality feeds into secrecy and silence about these matters, and ends up weakening the accountability of the church community towards the abusers.

The anxiety level in the room was at its highest when the men were first told that the usual expectations of confidentiality in a setting like this would be suspended. It was second highest when women in a fishbowl setting began telling stories of abuse by Mennonite leaders and stated the names of 8-10 different perpetrators. We did that intentionally. It was our way of saying you can't count on women keeping

PARTICIPANTS: Bill Block, Conference of Mennonites in Canada, Winnipeg, Man.
Glenn Brubacher, counselor, Kitchener, Ont.

Merle E. Brubaker, professor, Messiah College, Dillsburg, Pa.

George Brunk III, dean, Eastern Mennonite Seminary, Harrisonburg, Va.

John Eby, academic dean, Goshen (Ind.) College

Berry Friesen, director of administration and resources, Mennonite Central Committee, Akron, Pa.

Paul Gingrich, former president, Mennonite Board of Missions, Elkhart, Ind.

Stanley Green, president, Mennonite Board of Missions, Elkhart, Ind.

William Hooley, principal, Bethany Christian High School, Goshen, Ind.

John Kaufman, counselor, Goshen, Ind.

James Lapp, general secretary, Mennonite Church, Elkhart, Ind.

Joseph Lapp, president, Eastern Mennonite College & Seminary, Harrisonburg, Va.

Linford Martin, pastor, Kingview Mennonite Church, Scottdale, Pa.

Maurice Martin, president, Mennonite Publication Board, New Hamburg, Ont.

Albert Meyer, executive secretary, Mennonite Board of Education, Elkhart, Ind.

Levi Miller, director, Congregational Literature Department, Mennonite Publishing House, Scottdale, Pa.

Lloyd Miller, pastor, Waterford Mennonite Church, Goshen, Ind.

Marlin Miller, president, Associated Mennonite Biblical Seminary, Elkhart, Ind.

J. Lorne Peachey, editor, *Gospel Herald*, Scottdale, Pa.

Robert Petersheim, pastor, Ridgeview Mennonite Church, Gordonville, Pa.

Vern Preheim, general secretary, General Conference Mennonite Church, Newton, Kan.

Don Rheinheimer, Rocky Mountain conference minister, Colorado Springs, Colo.

Clare Schumm, pastor, Yellow Creek Mennonite Church, Goshen, Ind.

Don Sharp, pastor, Kaufman Mennonite Church, Hollsopple, Pa.

Harold A. Shenk, pastor, Stahl Mennonite Church, Johnstown, Pa.

Norman Shenk, interim president, Eastern Mennonite Missions, Salunga, Pa.

Ron Sider, Evangelicals for Social Action, Philadelphia, Pa.

Wayne Speigle, pastor, First Mennonite Church of Richmond, Va.

Dale Stoltzfus, Allegheny conference minister, Somerset, Pa.

Ervin Stutzman, moderator, Lancaster Conference, Mount Joy, Pa.

Everett Thomas, executive secretary, Mennonite Board of Congregational Ministries, Elkhart, Ind.

J. Richard Thomas, principal, Lancaster Mennonite High School, Lancaster, Pa.

Paul M. Zehr, bishop, Lancaster Conference, Lancaster, Pa.

Tina Mast Burnett, Women's Concerns director, Mennonite Central Committee U.S., Akron, Pa.

Carolyn Holderread Heggen, psychotherapist, Albuquerque, N.M.

Clarice Kratz, pastor, Maple Avenue Mennonite Church, Waukesha, Wisc.

Renee Sauder, pastor, Erb Street Mennonite Church, Kitchener, Ont.

Ada Schmidt-Tieszen, professor, Bethel College, N. Newton, Kan.

Nancy Good Sider, counselor, Harrisonburg, Va.

silence anymore.

I wish there could have been some place, some way to say, "Yes, but."

My feeling in general about the whole week was that the men's response was more intellectual or theoretical than emotive. It seemed very important that the men respond on a subjective level to painful situations. If I come to them in severe pain, would I get an intellectual response?

My hope is that some of the learnings we made can be translated into more explicitly biblical categories and shared more broadly throughout the church. This has liberating potential for all of us.

My understanding is that the Mennonite Church is ahead of other denominations

when it comes to confronting issues of male violence against women. In some ways we're breaking ground. We'll learn as we go.

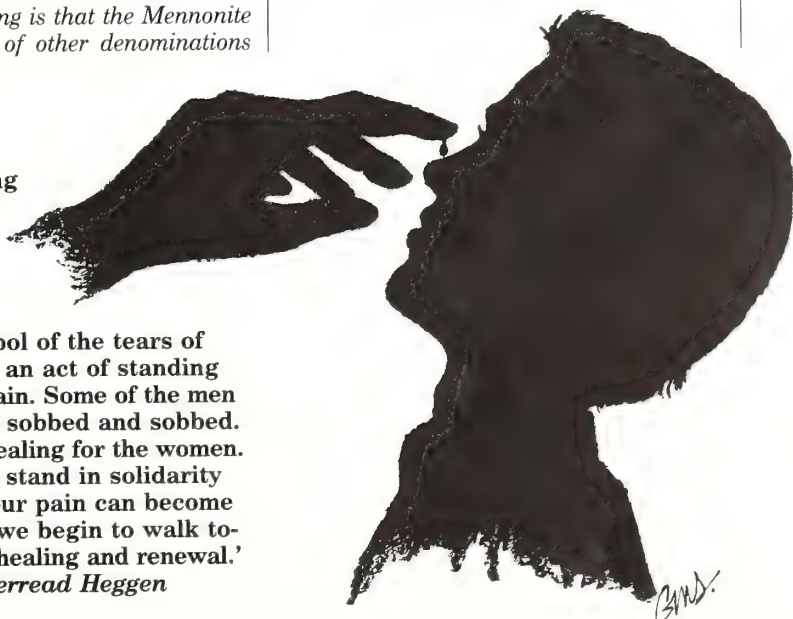
The Presbyterian church is beginning to train men, including Mennonite men, to do workshops like this in a Christian tradition. Future programs on these issues will be very compatible with our theology and our sense of justice and peacemaking.

I believe too the Holy Spirit will use what happened at the Laurelville consultation. God's Spirit will continue to work among us as the years unfold.

In the closing worship service we asked the men to anoint each other's faces with

water as a symbol of the tears of their sisters, as an act of standing with us in our pain. Some of the men stood there and sobbed and sobbed. This was very healing for the women. Only when men stand in solidarity with us, when our pain can become theirs too, will we begin to walk together towards healing and renewal.'

—Carolyn Holderread Heggen



Board of Education ponders the future of church schools

Elkhart, Ind. (MBE)—What kind of schools does the Mennonite Church need for the next century?

This question was pursued in a variety of ways as the Mennonite Board of Education directors and staff met here for their annual meeting with institutional administrators Jan. 6-8.

John E. Toews, long-term dean and professor of New Testament at Mennonite Brethren Biblical Seminary (Fresno, Calif.), sparked vigorous discussion with his presentation on "The Church and Education in the Postmodern Age."

"We are in transition from a Christian to a non-Christian culture," he said. "Our youth are biased by the culture against faith. Church schools should become more churchlike, even congregational."

There are implications for the role of faculty as models of Christian commitment, Toews continued.

"Church schools should reward faculty

for mentoring young people into the faith and the church," he argued. Faculty need to guard against academic detachment and focus instead on interactive education with their students.

In a second presentation, Marion Deckert, newly appointed higher education secretary for the General Conference Mennonite Church, spoke on "Colleges and the Future of the Church."

Citing powerful forces that tend to marginalize the importance of attending a Mennonite college, Deckert insisted nonetheless that "no institution is better suited to make the Anabaptist vision compelling to our young people than our church schools."

The MBE board reviewed executive secretary Albert J. Meyer's report on "Theological Education in the Mennonite Church." Among the findings was that, of the 75 new pastors who enter the Mennonite Church each year, more than a third

have not completed post-high school educational programs and fewer than half have spent time in a Mennonite educational institution.

"Where our new pastors come from, and how they understand our calling under God, will profoundly affect the future of our church," Meyer said.

In business sessions, the MBE board:

- Approved a master's program in conflict analysis and transformation proposed by Eastern Mennonite College & Seminary, Harrisonburg, Va.

- Authorized Hesston (Kan.) College to proceed with a seven-year, \$15-million capital campaign to raise funds for endowment and facilities as part of its "Campus Plan for the '90s."

- Applauded the release of the new "Journeys with God" curriculum, which Bible teachers at participating Mennonite Elementary Education Council schools have received enthusiastically.

1994 School for Leadership Training focuses on the Bible

Harrisonburg, Va. (EMC&S)—A protracted blast of arctic air that brought sub-zero temperatures, snow, and icy roads to the central Shenandoah Valley failed to keep many people away from the 1994 School for Leadership Training at Eastern Mennonite College and Seminary.

More than 200 pastors and lay leaders from a dozen states and from Ontario braved the elements to attend the Jan. 17-20 conference on the theme, "The Bible in the Congregation." There were about 50 weather-related cancellations.

Participants warmed to animated presentations by guest speaker William Willimon, professor of Christian ministry at Duke University, Durham, N.C., and melted some preconceived notions in the 15 special interest classes offered during the week.

Willimon, a prominent speaker and prolific writer, led a workshop on biblical preaching and gave the Monday evening keynote address in Martin Chapel in the brand-new seminary building.

Using John 1:1—"In the beginning was the Word"—as his text, Willimon cited the example of John the Baptist as one who witnessed to a better way of living.

"Our churches can witness to a better way; they can be more than a Rotary Club," he said, using numerous stories to address an audience largely comprised of pastors and lay leaders.

"We have to use the Word to create a

new world or else we just service the old world. Pastors must go beyond 'mundane maintenance' in the congregation," he added.

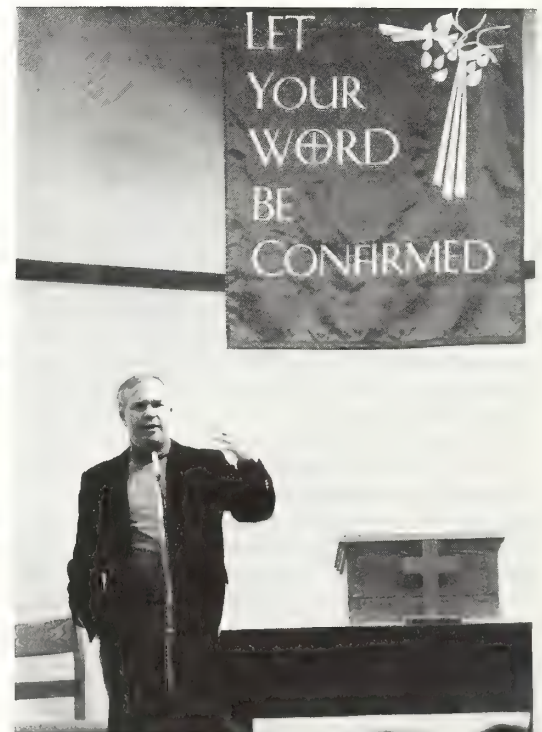
In a class on "Scripture and Ethics in Congregational Life," seminary dean George R. Brunk III presented a vision for biblical interpretation that moves from an individual making ethical choices in isolation to one that emerges from the Christian community.

This "hermeneutical community," according to Brunk, has the challenge of "working together to discern what is the good, acceptable and perfect will of God. . . . When we are open to renewing our minds, to thinking God's thoughts, then not only will we read the Bible with new eyes but the Bible will also read us."

Much time is required to work at profound ethical questions facing the church today, Brunk asserted.

"Just because we put a question on the table for discussion—abortion, homosexuality, gender issues, for example—does not mean we are rejecting Scripture," he continued. "Our primary concern should be that we as the discerning community can work together to further the kingdom of God."

The four-day event was garnished with numerous celebrative seasonings: morn-



William Willimon blended storytelling and insight in his presentations at the EMC&S campus.

ing prayer and praise services, spirited singing, a dinner for pastors and seminary alumni, dedication of the new \$4.5 million seminary building, and a closing communion service.—Jim Bishop

MDS office in L.A. up and operational

North Hollywood, Calif. (MCC U.S.)—The Mennonite Disaster Service (MDS) office in Los Angeles is open and ready for the business of earthquake clean-up.

The office is located at the Iglesia Evangelica Bethel in North Hollywood; its phone is 818 763-1330. Project directors are Anne and Wes Heinrichs.

Persons may phone the office to get an update of MDS work in Los Angeles or to schedule volunteer time. Volunteers from outside MDS Region IV will not be needed for several weeks, however, says Lowell Detweiler, MDS executive coordinator.

Detweiler urges volunteers to schedule their time with the Los Angeles office and not to arrive unannounced.

MDS has also opened a satellite office further north in the town of Fillmore. The project directors at this location are Mary and Wilmer Leichty of Albany, Ore.

Buildings in the Fillmore area sustained heavy damage, Detweiler says. No Mennonite churches are located in this MDS satellite area.

Volunteers remodel warehouse into cannery

Goshen, Ind.—There certainly was ample opportunity in 1993 to kill the work of the Mennonite Central Committee mobile meat canner in northern Indiana.

A fire on the last day of the canning effort in 1993 destroyed the longtime canning site, Yoder's Butchering and Processing. And by Christmas, less than a month before the canning was to begin, no new site had been found.

But for the 41st year in Elkhart County, volunteers from Mennonite, Brethren in Christ, and Old Order Amish congregations gathered to can beef for one reason:

"It is done in the name of Christ," said William B. Yoder, a member of North Goshen Mennonite Church, who has canned beef since the MCC mobile cannery first stopped here in 1953. "It has come a long way since then."

This year, in late January and early February, about 100 people gathered each day at The Depot, a new MCC resource center near the Old Bag Factory. The former warehouse was transformed in a month into a federally approved butchering and processing site.

The additional space and the fact that the renovated space now is designed for



Jane Peifer leads the congregation in a litany to recognize the church's youth who recently started driving or who will turn 16 this year: (left to right) Stephanie Horst, Sara Bishop, Becky Peifer, Becky Detweiler, Bethany Miller, Becky Lehman, Jeremy Jones, Daniel Fisher, Debra Moyer, Katie Yoder, and Leah Gingerich.

Congregation celebrates rite of passage for teenagers with new driver's licenses

Harrisonburg, Va.—Of all the rites of passage that evoke mixed emotions in parents, having a daughter or son turn 16 and acquire a driver's license ranks near the top.

To help celebrate this milestone and stress the responsibilities that accompany this turning point, Community Mennonite Church held a "litany of dedication" during its Jan. 30 worship service for those in the congregation who will become 16 this year as well as those who started driving during the past year.

Jane H. Peifer of the church's pastoral team led the litany that was written by Duane M. Sider, a congregation member.

It ended with these words:

All: Down the road things will change:

Teens: Someday we'll have to be responsible for others.

Parents: Someday we'll need help and understanding.

Leader: Someday we'll be gone, and you'll be in our place.

All: Then, let us remember this day: when we pledged to journey together, and trusted God to guide us, keep us safe, and bring us home.

Following a prayer, Peifer gave each teen a keychain that also contained a quarter, "To use if you ever need to call home."—Jim Bishop

the canning operation may result in the former warehouse becoming a depot for the traveling canner.

Volunteer crews under the direction of Miller Brothers Builders here began working on Dec. 26 with as many as 50 men per day. They sealed a portion of the building with new floors and relined washable walls. They also installed new restrooms to accommodate the hundreds of volunteers who help out.

"Thank God for the Amish," said Laban Hochstetler, a local canning committee member from Middlebury, Ind. "If it would not have been for them, we could have not made it."

Amish workers helped organizers do what federal code inspectors initially thought was impossible.

"We had inspectors in here months ago. They just thought it wasn't possible to fix that [to meet code requirements]," said Harley Mast, chair of the local canning committee. "After nothing else worked out, we got them in again and had a plan. They finally said, 'Okay, go ahead.'"

After two days of operation, canning work was flowing smoothly. "So far it has been real good," Mast said.

The extra space allowed volunteers to do more of the canning and preparation work indoors, which is more than a luxury during northern Indiana winters.

By Feb. 4, volunteers from more than 200 congregations had packed beef chunks into 28,000 28-ounce cans for distribution to needy people around the world.—Tom Price

Russian commentary project completed after 15-year process

Elkhart, Ind. (MCC)—Like the Ethiopian eunuch who asked Philip to help him interpret the Scripture, Christian pastors in the Soviet Union asked Western visitors for help in understanding the Bible.

The year was 1978. Russian pastors had been praying for personal copies of the Bible for years. Now they had Bibles, but needed help understanding them.

Thus began a mammoth undertaking that would take 15 years and nearly \$1 million (U.S.). Printing presses in Odessa, Russia, will still be churning out the 18-volume Old Testament commentary until Easter 1994, but for all practical purposes, the project is completed.

Initially, five Westerners met in Stuttgart, Germany, in 1978 to decide upon a course of action. Among them were Peter J. Dyck, then director of Mennonite Central Committee (MCC) Europe programs, and Walter Sawatsky, who served with MCC as a specialist on Russia.

The group agreed this would be a big project requiring years to complete. And they agreed that such a project must proceed in close partnership with Soviet church leaders—that they would make major decisions and the Westerners would help as able.

In 1979 the Westerners met with six Russian leaders in a semisecret meeting



Peter Dyck, right, presents a copy of "Martyrs Mirror" to Mennonite Brethren pastor Viktor Fast during a 1989 visit to Russia.

in Brighton, England. For a half day the group studied the Bible together, comparing various commentaries and assessing their helpfulness.

Then the Russians met alone to choose among the commentaries. That evening they announced they had settled on the William Barclay Daily Study Bible series.

We want to thank the churches and believers worldwide who assisted this project in prayer and material support. Such a large project could not have been accomplished without a solid supporting constituency. It could not have been done without the close communication and trust between Mennonites and Baptists—surely an exercise in working for unity within diversity.

Above all, this project could not have been completed without the frequent intervention of the Holy Spirit at times when miracles were needed. Therefore, as Peter Dyck, has often reminded us, Soli Deo Gloria (Glory to God alone).

—Walter Sawatsky

End to embargo applauded by Vietnam workers

Akron, Pa. (MCC)—U.S. President Clinton's Feb. 3 announcement that ended the United States' 19-year trade embargo against Vietnam was welcome news to Mennonite Central Committee (MCC), which this year celebrates 40 years of work in that country.

"The more ties there are between our two countries, the more likely it is Americans and Vietnamese can begin replacing their old, painful wartime images of each other with more realistic and well-rounded ones," says Ann Martin, MCC secretary for East Asia.

Over the years, MCC has consistently called for an end to the trade embargo. "Our work isn't done yet though," Martin says. "We should now encourage Clinton and the State Department to take the next step and restore diplomatic ties with Vietnam."

According to Le Anh Kiet, MCC Vietnam's longest serving local staff member, the lifting of the embargo is a happy event which has been awaited a long time. Dan Ngoc Quang, MCC's program officer working in rural credit and savings programs, says MCC's work in Vietnam will

be easier in the future.

Yet he cautions that the lifting of the embargo is unlikely to have a major impact on many people in Vietnam.

This view was echoed by Selfhelp Crafts of the World producer relations director Doug Dirks. He contrasted the organization's fair trade policies with U.S. businesses rushing to make a profit in Vietnam's newly privatized economy.

"I imagine there are several boat loads of Vietnam baskets on their way to the United States right now. Someone in the States and someone in Vietnam will make money, but the basket makers may get precious little."

Dirks calls the lifting of the embargo "a mixed blessing—a few people will benefit greatly, many workers will be exploited, and the United States on the whole will benefit more than Vietnam."

Still, "The lifting of the embargo is a wonderful moment in history," says Bruce Headrick McCrae, MCC co-country representative for Vietnam. "It is a sign that the war no longer dominates the thinking of people in either Vietnam or the U.S."

Two of the Western mission agencies had wanted another series so they, with goodwill, pulled back from full partnership in the endeavor. That left three organizations to carry out a long-term cooperative project across the Cold War barrier: the All Union Council of Evangelical Christian Baptists, the Baptist World Alliance, and MCC.

Since neither MCC nor Mennonites were fully recognized by Soviet authorities, the Baptist World Alliance was named the official publisher. This arrangement became somewhat embarrassing to the Baptists over the years since MCC supplied virtually all the staff for the project coordination.

The Mennonite Publishing House in Scottdale, Pa., printed the New Testament series and typeset the Old Testament series. Staff and volunteers there frequently did extra work without charge. Neal Weaver, who by the end was in charge of all typesetting, fondly recalls the day when the first manuscript filled with strange Russian script arrived. He knew he was helping recover Bible literacy in Russia.

Many people worried that the project was a waste of church money. They thought the Soviet authorities would refuse permission to import the translated commentaries.

But, as answer to prayer, *perestroika* had come to Russian Christianity by the time the New Testament Barclay series—after numerous delays—was finally finished.—Walter Sawatsky

Middle East trade mission engages in the business of peacemaking

West Bank, Israel (MCC)—Walter Hachborn, president of Canada's Home Hardware retail chain, was impressed when he saw the large plastic pipe couplings manufactured in Musbah Mushtaha's modern plastics factory in Gaza. "There's no way these will ever leak," he said, asking Mushtaha to give him a few samples to take home in his luggage.

Hachborn learned about the couplings as one of 17 participants in the first-ever Mennonite Central Committee (MCC) trade mission. The mostly Canadian group came away from the Jan. 16-23 visit to the West Bank and Gaza Strip impressed by the vitality, endurance, and potential of the business community.

The trade mission was led by Harold Dueck, vice-president of Wilmar Windows in Winnipeg, Man., and MCC West Bank country representative John F. Lapp.

During the visit the group, made up of people representing businesses such as building supplies, window and door manufacturers, agriculture, and tourism, learned that MCC's history of working in partnership with the business community in the occupied territories goes back to 1952 when the agency helped organize the Palestinian Needlework Project among refugees and village women.

MCC's efforts to market the high-quality needlework was a major step in the development of Selfhelp Crafts of the World, and also spawned an enduring business cooperative in the West Bank.

Other business-related ventures included founding a school that emphasizes business training, helping farmers market produce in Europe, and helping create the Economic Development Group (EDG), a revolving loan fund for Palestinians interested in starting small businesses.

The group also discovered that al-

though trade and entrepreneurship runs deep in Palestinian culture and history, decades of Israeli military occupation have made doing business difficult. More than 1,200 military decrees control the West Bank and Gaza, including "whether farmers can plant an olive seedling or graft a grape branch," according to Dueck.

Trip participants were shocked at the extent to which the Israeli occupation stifles economic life in the West Bank and Gaza. At the same time, they expressed amazement at what the Palestinians were able to do despite the occupation, such as making handmade olive-oil soap and creating high-quality clothing factories, plastic extrusion plants, and sophisticated computer assembly shops.

No one in the group made any definite business agreements while on the trip, but numerous business cards were exchanged and ongoing business relationships may well develop from the visit.

A more subtle achievement was the exchange that took place between group members and their Palestinian hosts. The Palestinians shared their hospitality, stories, enthusiasm, and hope for the future. The visitors gave words of support, listening ears, and their interest.

The trade mission participants left believing such exchanges are essential to the business of peacemaking.

—Marcus Shantz

Mission workers safe after Mogadishu blast

Mogadishu, Somalia (EMM)—The World Concern compound in Mogadishu, which housed three Eastern Mennonite Missions (EMM) workers, was struck by a bomb Sunday evening, Feb. 6. No one was injured.

Verda Weaver (Goshen, Ind.), Marilyn Metzler (Springville, Ala.), and Bonnie Bergey (Norfolk, Va.) were talking on the flat roof of the building at the time of the attack. Metzler and Weaver, both nurses, have been working in relief aid under EMM and World Concern for the past year. Bergey serves as EMM and Mennonite Central Committee Somalia representative.

Bergey's left ear was temporarily deafened, but no expatriate or national personnel were injured.

According to a World Concern report, damage to the house and office was extensive. The bomb created a hole that was almost 10 feet in diameter through a wall that was nearly 13 feet high and two feet thick. Though the cause of the blast has not yet been determined, it is speculated that it was an anti-tank rocket propelled grenade.

The blast was followed immediately by small arms fire.

"Bullets appeared to be fired at the house through the hole created by the blast," the World Concern report continues. "Almost as if the attackers wanted to

continue the attack into the compound."

World Concern guards fired back and the attackers quickly departed. The entire incident lasted two or three minutes.

At presstime, the Mennonite workers were scheduled to leave on a United Nations flight to Nairobi, Kenya, on Feb. 8.—Julie E. Hershey



College choice

"We wholeheartedly embrace the approach Goshen College takes to education and their emphasis on walking beside young people to help them make life decisions rather than to program them to a certain pattern."

—John and Jane Frankenfield, parents of Goshen College students Meghan and Sarah

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• **Confession translated.** The Mennonite Confession of Faith, now in draft form, is being translated into seven different languages: Chinese, French, German, Hmong, Laotian, Spanish, and Vietnamese. The Congregational Resources Board, which is working on the translations, says its goals are: to show support for non-English speaking churches; to ensure that the non-English speaking congregations are involved in the faith dialogue; and to make available a document that has the potential for contributing to our common mission.

• **Grants offered.** Applications are invited for grants from the June Swartzentruber Fund. Persons who feel called to work in any of the following missions are encouraged to apply: women in ministry; minority persons in ministry; peace and justice; urban ministries; cross-cultural projects where there is mutual enrichment. Application deadline is March 31. For an application, contact the Mennonite Conference of Eastern Canada, 4489-4497 King St. E., Kitchener, ON N2G 3W6.

• **"Mini-SST" scheduled.** A group of 11 Mennonite high school guidance counselors will travel to Costa Rica to experience firsthand a bit of Goshen (Ind.) College's Study-Service Term, March 19-26. While in Costa Rica, the counselors will be hosted by local families and GC registrar Stan Miller. Participants are: Lori Miranda, Academia Menonita Betania, Aibonito, P.R.; Sonia Ramon, Academia Menonita, Caparra

Heights, P.R.; Stan Miller, Belleville (Pa.) M.H.S.; John Zook, Bethany Christian H.S., Goshen, Ind.; Bruce Kooker, Central Christian H.S., Kidron, Ohio; Beth Knight, Christopher Dock M.H.S.; Lansdale, Pa.; Tina Glanzer, Eastern M.H.S., Harrisonburg, Va.; Dwight Gingerich, Iowa M.H.S., Kalona, Iowa; Ed Hollinger, Lancaster (Pa.) M.H.S.; Rolf Thiessen, Rockway Mennonite Collegiate, Kitchener, Ont.; Florence Neuchwander, Western M.H.S., Salem, Ore.

• **Station changes name.** VISN/ACTS has changed its name to the Faith & Values Channel. The Mennonite Church is one of 50 participating faith groups in Faith & Values, and supplies programming from its "Beyond the News" and "All God's People" video series, and other assorted Mennonite-produced programs. "In the future 500-channel TV environment, viewers will select programs from menus that appear on the screen listing different subject areas. Faith & Values will help viewers who are looking for uplifting programming to find us," says Ken Weaver, director of MBM Media Ministries. The next Mennonite Church programming on Faith & Values is scheduled during June 6-24, including release of "Beyond the News: Homelessness."

• **New books:** *Growing Up Mennonite*, a book of memoirs by pastor John H. Shenk, chronicles the first 24 years in Shenk's life. Available from Olde Springfield Shoppe at 610 286-0258.

• New resources:

Easter card for congregational outreach is now available from Mennonite Board of Missions Media Ministries. The 5 1/2-x-11-inch card shows two children enjoying flowers, and proclaims, "Springtime is for new beginnings." The back of the card can be imprinted with the congregation's name and address, and a brief message or invitation to a special event. Information from 800 999-3534.

I Am Somebody God Loves children's curriculum provides a creative alternative to traditional vacation Bible school programs. Includes five Old Testament stories for children ages three through grade eight. Available from Faith & Life Press, 316 283-5100.

The Quiet in the Land, an hour-long radio portrait of a Mennonite community near Winnipeg, Man., is available in a compact disc set issued by the CBC. First broadcast in April 1977, it is the third part of producer Glenn Gould's "Solitude Trilogy" which deals with themes of people in isolation. The 3-CD set is CBC Records PSCD 2003. Distributors are: CBC Records (phone 416 975-3498); in the U.S., Allegro Imports (800 344-5609).

• Job openings:

Program director, Highland Retreat, Bergton, Va. Primary responsibility is leadership for the youth camping program. Full-time position also includes maintenance, bookkeeping, and/or development. Position begins as assistant program director in June 1994. Information from Lee and Peg Martin, Rt. 1, Box 121, Bergton, VA 22811; phone 703 852-3226.

• Change of address:

The Echo publication from Stan Hill, editor, Colorado Springs, Colo., to Joyce Yoder, editor, 1105 Riverview Dr., Glenwood Springs, CO 81601.

Hopewell, Kouts, Ind.: Jason Alan Good, Matthew Marty Good, Brooke Joy Gaff, and Amanda Gayle Leek.

Landis Valley, Lancaster, Pa.: Ronald, Eugenia, Tom and Anita Gruber, Eric Horst, Beth and Susie Wenrich, Grace Stauffer, Sharon Zimmerman, and Kerry Hunsecker.

Locust Grove, Belleville, Pa.: Joe and Trudy Hartzler.

Marion, Shipshewana, Ind.: Mark Vincent and Lorie Vincent.

Preston, Cambridge, Ont.: Josh Kinsie, Daniel and Isabel Chaez, Roger and Sharon Douthwaite, Millie Holdaway, Bob Horvath, Judy Fertenbacher, and Barb Smith.

Springs, Pa.: K. James Thomas.

Stuarts Draft, Va.: Ed and Shirley Wrenn, Laura Yoder, Darren Via, Jeannette Heatwole, Crystal Heatwole, Steven Branch, and Stephanie Branch.

Walnut Hill, Goshen, Ind.: Jerimae L. Yoder.

Zion, Archbold, Ohio: Rachel Short, Tim Yoder, Sarah Yoder, and Dan Ruth.

Zion Hill, Harrisonburg, Va.: Michael Frazier.

BIRTHS

Bedward, Nelda Troyer and Ron, Nappanee, Ind., Shaylee Nichole (first child), Jan. 3.

Borkholder, Tabitha and Steve, Nappanee, Ind., Alexander Wade (third child), Dec. 8.

Bowman, Barbara McCabe and Randall, Archbold, Ohio, Rachel Ann (fourth child), Dec. 22.

Christophel, Lori Littlepage and Randal, Granger, Ind., Taylor Jane (third child), born Nov. 7, received for adoption Nov. 19.

Dunlap, Paula Witmer and John, Columbiana, Ohio, Levi Benjamin (third child), Jan. 16.

Engelbrecht, Beth Yates and Joe, Tiskilwa, Ill., Malinda Nicole (second child), Jan. 13.

Fehring, Rhonda Rhodes and John, Waynesville, Ohio, (twins) Rachel Elizabeth and Joel Michael (second and third children), Nov. 15.

Moyer, JoAnn Grasse and Michael, Chalfont, Pa., Darren Matthew (first child), Jan. 19.

Schlabach, Melissa Fenner and Steve, Dayton, Ohio, Kimberly Joy (second child), Dec. 23.

Walter, Judy Honsaker and Jeremy L., State College, Pa., Josiah Benjamin (fourth child), Jan. 10.

NEW MEMBERS

Bay Shore, Sarasota, Fla.: Henry Mullet, Merrill Kauffman, and Shirley Kauffman.

Benton, Goshen, Ind.: Michael Yeakey, Ruth Hoover Patten, Lowell Hoover, and Velorous Hoover.

Good Shepherd, Phoenix, Ariz.: George Salamunec.

DOMESTIC VIOLENCE WORSHIP RESOURCES



Resource in demand. *Winnipeg, Man. (MCC Canada)*—The first run of 250 copies of "Lord, Hear Our Prayers," a Mennonite Central Committee Canada resource packet on domestic violence and sexual abuse, was completely distributed within days of being printed. A second run of 250 copies of the packet, which contains calls to worship, litanies, hymns, prayers, and sermon themes, is being produced, and will be available from all MCC offices.

MARRIAGES

Bontrager-Renno: Merlin Bontrager, Sarasota, Fla. (Bay Shore), and Daphne Renno, Sarasota, Fla. (Laurel Worship Center), Jan. 22, by Howard S. Schmitt.

Burkholder-Hertzler: Alan Burkholder, Orrville, Ohio (Orrville), and Susan Hertzler, Goshen, Ind. (College), Jan. 1, by Ellis Croyle (uncle of bride) and Larry Hauder (uncle of groom).

Cooper-Cotterman: Mandy Cooper, DeGraff, Ohio (South Union), and Stephen Cotterman, DeGraff, Ohio, Jan. 15, by Randy Reminder.

Hoover-Patten: Ruth Hoover, New Paris, Ind. (Benton), and Dale Patten, Middlebury, Ind. (Benton), Jan. 1, by Galen Johns and Vernon Bontreger.

King-Schrock: Gene King, Atmore, Ala. (Sunnyside), and Judy Schrock, Atmore, Ala. (Mennonite Christian Fellowship), Jan. 1, by Jim Weber and John King.

Male-Weirich: Tracey Male, Kalamazoo, Mich., and Kyle Weirich, Middlebury, Ind. (First), Dec. 18, by David Helmuth.

Miller-Osterling: Melvin Miller, Columbiana, Ohio (Leetonia), and Debbie Osterling, Columbiana, Ohio (First Christian), Jan. 8, by Clarence Mansfield.

DEATHS

Brenneman, Rose Mary, 61, Kalona, Iowa. Born: March 26, 1932, Kalona, Iowa, to Ezra K. and Katie Swartzendruber. Died: Jan. 18, 1994, Iowa City, Iowa, of viral pneumonia. Survivors—mother; siblings: Stanley, Raymond, Rollin, Shirley Hochstedler; stepbrothers and sisters: Alvin J. and Dale Miller, Mary Yoder, Elnora Borntrager, Eldora Platt, Veva Herschberger. Funeral: Jan. 21, Kalona Mennonite Church, by David Groh and Scott Swartzendruber. Burial: East Union Cemetery.

Burkholder, John Hess, 90, Washington Boro, Pa. Born: Sept. 28, 1903, Farmersville, Pa., to Henry Rhoades and Emma Brubaker Hess Burkholder. Died: Nov. 5, 1993, Lancaster, Pa. Survivors—children: Paul A., J. Clyde, Ezra W., Raymond W., Glenn E., Ruth Breneman,



Twenty comforters . . . with love. *Hawkesville, Ont.*—Women from the Hawkesville Mennonite Church knotted 20 comforters this November during their annual WMSC (Women's Missionary and Service Commission) knotting event. The comforters were sent to Mennonite Central Committee for distribution. "As we thank God for the way our material needs are met, we can't help but respond to those still in need," writes Lorna Martin. "We pray a special blessing for each person who curls up under one of these comforters."

Jean Zimmerman; sisters: Virginia Sensenig, Eva Clark; 24 grandchildren, 53 great-grandchildren. Predeceased by: Mary Wenger Burkholder (wife). Funeral: Nov. 9, Habecker Mennonite Church, by Paul Witmer, Randy Martin, and Christian Charles. Burial: Groffdale Mennonite Cemetery.

Geiser, Werner E., 89, Dover, Ohio. Born: Jan. 14, 1904, Fernet Desscus, Switzerland, to Peter and Rosina Lehman Geiser. Died: Nov. 28, 1993, Dover, Ohio. Survivors—daughters: Phyllis Baker, Cheryl Marshall; siblings: Henry, Lydia Brogly; 2 grandchildren, one stepgreat-grandchild. Predeceased by: Ilma Franz Geiser (wife). Congregational membership: First Mennonite Church. Funeral: Dec. 1, Toland-Herzig Funeral Home, by Melvin Leidig. Burial: Ridgecrest Memory Gardens.

Handrich, Reuben Seymour, 81, Fairview, Mich. Born: Dec. 16, 1912, Mio, Mich., to Henry M. and Elizabeth Lowenberg Handrich. Died: Jan. 16, 1994, Howard City, Mich., of congestive heart failure. Survivors—children: Ilene Riegel, Martha Schremser, Agnes Rexrode, Elsie Haisma; sister: Laura Swartz; 9 grandchildren. Predeceased by: Eleanor Kauffman Handrich (wife). Funeral and burial: Jan. 19, Fairview Mennonite Church, by Virgil Hershberger and Ellsworth Handrich.

Kauffman, Ida Mary Troyer, 87, Surrey, N.D. Born: Nov. 3, 1906, Conway, Kan., to Menno and Susan Miller Troyer. Died: Jan. 18, 1994, Surrey, N.D., of cancer. Survivors—children: Ellen Yoder, Donavon, Doreen Dixon, Paul, Lois, Pearl Nussbaum; sisters: Bertha Troyer, Dorothy Schrock; 25 grandchildren, 7 great-grandchildren. Predeceased by: Floyd Kauffman (husband) and Richard (son). Funeral and burial: Jan. 22, Fairview Mennonite Church, by Galen Kauffman and Otis Yoder.

Stiffler, Pauline E. Ciucci, 68, East Freedom, Pa. Born: Aug. 25, 1925, Johnstown, Pa., to Luigi and Eva Marie Macholi Ciucci. Died: Jan. 11, 1994, East Freedom, Pa., of Lou Gerig's disease. Survivors—husband: Bernard E. Stiffler; children: Mary Alyce Mountain, Rachele, Gary W., Bernard E. II; sisters: Virginia Sacerino, Alberta; 6 grandchildren. Funeral: Jan. 14, Martinsburg Mennonite Church, by John Davidhizar and Bob Yoder.

Troyer, Ida Mae Weirich, 58, Middlebury, Ind. Born: May 12, 1935, Middlebury, Ind., to Joni and Anna Mast Weirich. Died: Dec. 15, 1993, Middlebury, Ind., of cancer. Survivors—husband: Ray Troyer; children: Melody Wegener, Tina Frye, Jonne; brother and sisters: William, Mary Weaver, Helen Laue, Katie Yoder, Anna Schmucker,

Clara Kauffman, Barbara Yoder, Lucy Yoder, Alpha Cross; 5 grandchildren. Funeral: Dec. 18, First Mennonite Church, by David Helmuth and Ron Adams. Burial: Ivens Cemetery.

Werner, Carl Linden, 82, Cauga, Ont. Born: Jan. 24, 1911, Rainham Twp., Ont., to Milton and Roseta Werner. Died: Jan. 14, 1994, Sarasota, Fla., of heart failure. Survivors—wife: Matti Anderson Werner; children: Gerald, Walter; brothers and sisters: Catherine Daley, John, David, Mary Moore; 4 grandchildren, 2 great-grandchildren. Predeceased by: Vera Held Werner (first wife). Congregational membership: Rainham Mennonite Church. Funeral: Jan. 20, Weiderick Memorial Chapel, by Rod Weber. Burial: Rainham White Church Cemetery.

Yoder, Edna Hershberger, 85, Milford, Ind. Born: May 4, 1908, Haven, Kan., to Jonas J. and Fanny Hershberger Yoder. Died: Dec. 31, 1993, Goshen, Ind. Survivors—children: Floyd J., Kate Doty, Marjorie Good, Barbara Sack, Donna Russell, Pat Boggs; brothers and sisters: Fred, Samuel, Katie Kauffman, Susie Gough, Anna Bontrager, Polly Kiem; 15 grandchildren, 14 great-grandchildren. Predeceased by: Jonas R. "Pete" Yoder (husband). Funeral: Jan. 4, North Main Stret Mennonite Church, by Ken Bontreger.

THE LAST WORD

Face to face with violence

"Violence, not Christianity, is the real religion of America," theologian Walter Wink says. "The myth of redemptive violence undergirds American popular culture, civil religion, nationalism, and foreign policy" (*Washington Memo*).

I want to quarrel with Wink. Statistics won't let me. MCC's *Washington Memo* (Jan.-Feb. 1994) also says 90 people die every day in the U.S. from gunfire; 13 of these are children. Further, the violence which is growing fastest is against women. Three out of four will be victims of violent crimes in their lifetimes. A woman is beaten every 18 seconds in the U.S.

Statistics like that depress me. As a peace-loving Mennonite, I want to throw up my hands in despair. There's so little I can do.

No so!

If anything was drilled into me during last month's Laurelville consultation for Mennonite male leaders on "Men Against Violence . . ." (see page 8), it was this: There is much I can do. Starting with myself.

It was an intense and painful four days. Being honest about oneself always is. At first I resisted by playing with definitions.

Surely the anger and rage I sometimes feel within me is different from that of a desperado holding up a convenience store. Violence *has* to be too strong to describe what I do when I consistently refuse to listen to my spouse.

But in my heart, I knew I had work to do, however you defined it.

I remembered how I sometimes want to relate to these words from the psalmist: "God will shatter the heads of his enemies . . . so that you may bathe your feet in blood" (68:21, 23b).

No, my daydreams about people who constantly disagree with me don't get that violent. But I do confess I fantasize about an occasional debate in which my arguments completely "shatter" my opponent. For good. Brought back to honesty, I know that attitude could destroy the spirit, if not the body.

I also remembered my besetting sin: interrupting people—giving answers before I hear the question. At Laurelville we learned that 95 percent of the time when interruptions occur, it's men interrupting women.

Tough as it was, I also had to admit that I benefit from a culture that makes it safer to be a man than a woman. Emily and I have a favorite

route for our evening walk. But when Emily's alone, she cuts off several streets because she doesn't trust what might happen to her in this part of our small town.

I must also come to terms with the fact that it's easier for me—a white male raised Mennonite—to get and keep a job in the church than it is for persons who aren't.

So what do I do with these realities? I came from Laurelville hoping to do four things:

- **Recognize.** I find it difficult to know, let alone acknowledge, when I put others down, when I enjoy privilege and status to feed my ego. Recognizing and admitting that this happens may be the first step to having it happen less.

- **Confess.** Intentions, no matter how good, can go astray. "Concentrate on effects, not on intentions," they told us at Laurelville. The apostle Paul put it this way: "For I do not do what I want, but I do the very thing I hate" (Rom. 7:15). So I must confess—especially effects, sometimes intentions.

- **Listen.** Hearing what I don't want to hear is most difficult. So is hearing that with which I disagree. Yet I know I must learn to listen around these barriers. Not to do so is to demean, to belittle. For me, a man, this means especially listening to women.

- **Believe.** Equally difficult is believing information that doesn't square with reality as I want it to be. That's too often been the case when listening to stories of women who have been misused and abused, especially by male church leaders. Yet I must believe this reality as I see it affecting and destroying lives.

Of course, there's a huge gap between a gang shootout on a Los Angeles street and my subtle methods of putting people down. But they are related in more ways than I like to think. Both involve individualism, the need to be someone, the ego. Both have to do with power and how it is used.

I am not naive enough to believe that changing the way I operate will suddenly mean there is less violence. But every solution starts somewhere. Four days of vigorous, painful confrontation and discussion about "men working with women to end violence against women" convinced me one place to start is with *me*.—jlp



February 22, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



In our troubled age, the church should return to giving prophecy its due. We should listen carefully, judge wisely, and retain what is good and correct.

How can we know God's voice?

Speak, Lord, your servant listens

Listening to prophecy is an act of faith. We do it because we want to be obedient. We have Christ's promise that he is with us, even though we are not always right.

As a boy I sometimes wondered how I would have responded if I had been in Samuel's shoes. Would I have been able to say to God, "Speak, for your servant is listening," after only four calls? (1 Sam. 3:10).

by
Greg
Leichty

The question of how we can know whether we hear God's voice is a practical one for Christians. In the context of the church, the question boils down to this: How can we know what God is saying to us? Or, how can we separate the wheat from the chaff when it comes to prophecies and prophets?

Our world is overrun with false prophets and false ministers. Jesus tells us that "many will come in my name and say, 'I am he!' and they will lead many astray" (Mark 13:6). Stories of religious cults are routine for us. More troubling is the fact that many of us at one time or another have had firm convictions that something is God's will only to discover later that we have been mistaken.

We often speak of the need for the Holy

ALSO IN THIS ISSUE

Getting to the heart of the gospel 7

Publication board takes action to restructure youth materials . . . 9

Horrors of war in Sudan fan flames of Christianity . . . 10

A person's sincerity or intense emotion do not reliably indicate God's will. The heart can tell us what we want to hear.

Spirit's guidance in discerning God's will, but we continue to hear all sorts of foolishness attributed to God's will. The authority of the Holy Spirit is sometimes invoked in authoritarian ways when rational arguments are weak. In other cases, God's will is equated with strong conviction and intense feelings and spontaneous ranting and raving.

The need to develop sound judgment concerning prophecy is evident. Christians are called to do this individually and corporately. Paul directs the Thessalonians, "Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good" (1 Thess. 5:19-21).

We need to listen carefully to prophecy—but careful listening implies that we evaluate prophecy in light of what we already know about God's will in the revelation of Jesus Christ.

One thing is evident. A person's sincerity, conviction, and intense emotions do not reliably indicate God's will. When people hear God speak, it undoubtedly fills hearers with conviction—but there are many voices which can lead us to conviction. The heart often tells itself what it wants to hear.

Two common responses to prophecy are rooted in fear and laziness. The skeptic is aware of the amount of foolishness and deceit circulating as "God's will." So, finding it difficult to discriminate between authentic and counterfeit prophecy, the skeptic elects to turn off the switch whenever prophecy is encountered.

But this is a disobedient response. Fear of making a wrong judgment keeps us from doing needed kingdom work. And failing to listen to prophecy means we will miss out on opportunities to develop mature judgment. Listening to prophecy involves a step of faith. It certainly could be that, when it comes to discerning prophecies, practice makes us better.

The example of spiritual slothfulness comes in the form of the Pollyanna attitude toward prophecy. This position holds prophecy in high esteem but resists rigorously testing it. Judgments about the authenticity of the prophecy and the prophet usually center on sincerity, conviction

(as evidenced by intense emotion), and how well the person can quote Scripture.

This Pollyanna response may be more harmful than the skeptical response. It allows all kinds of foolishness to be uttered without question or challenge. It brings ridicule and reproach upon the church.

Moreover, this response is also a disobedient one. If we fail to test the Spirit and keep the good, the body of Christ is undermined and made feeble by error and folly. This response also denies opportunities for growth in discernment. Jesus admonished his disciples to be as "shrewd as snakes and innocent as doves"

We can be patient in the process of discernment. The deceptions of the heart are more likely to be exposed if we proceed with deliberate speed.

(Matt. 10:16) on their first missionary journey. I believe that he intends to lead us to this kind of mature spiritual discernment if we respond in faith.

If both these responses are inadequate, the question of how we can know God's will remains. In any single instance, I don't believe that we can know Yahweh's will with absolute certainty.

Listening and testing prophecy is an act of faith. It is something we engage in because we want to be obedient. We have Christ's promise that he is always with us, even though we may not always be correct in our judgments. The Holy Spirit is with us in the process, and the process of walking in faith is more important than any single outcome. We may sometimes reject true prophecies or accept false ones, but this reminds us of God's mercy and of our continual need to walk humbly with God.

Samuel's experience provides several reassurances about this walk of faith. God kept calling Samuel until Samuel knew who was calling him. If God is calling to us, the call will keep coming until the message gets through to our hard-of-hearing ears.

Furthermore, God's messages will not contradict each other. We can be patient in the process of discernment. The mistaken feelings and deceptions of the heart are more likely to be ex-

We are well equipped to discern prophecy. We have the example of Jesus. We have access to God in prayer. We have the Holy Spirit to intercede for us.

"Make me to know your ways, O Lord; teach me your paths. Lead me in your truth, and teach me, for you are the God of my salvation; for you I wait all day long. Be mindful of your mercy, O Lord."—Psalm 25:4-6a, NRSV

posed if we proceed with deliberate speed.

Samuel's calling also suggests that spiritual discernment should be a corporate process. Eli recognized that it must be Yahweh calling Samuel and he instructed Samuel in how he ought to respond. The wisdom and maturity of God's people working together helps to compensate for weaknesses of individual members of the church. If wise people in the church affirm the prophecy, we have additional confidence that we are hearing God correctly. If I find I am receiving different messages than my brothers and sisters, I should return to God with open ears.

We also need to address Yahweh in our prayers as Samuel did: "Speak, for your servant is listening" (1 Sam. 3:10). We need to pray, but we need to spend more time listening than we do talking. God speaks plainly enough, but one wonders how often we fail to hear because we won't stop talking. The admonition to "pray without ceasing" may primarily mean that we are to develop the attitude of attentiveness when it comes to the voice of God. If we listen diligently, I believe that God will reward our faithfulness.

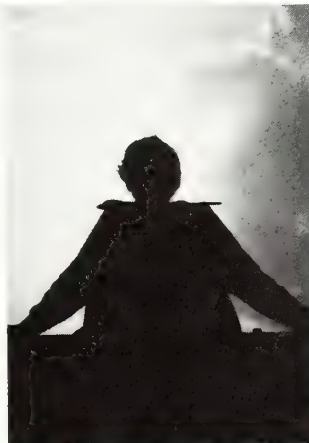
After we hear, we need to test what we have heard against the truth about Jesus recorded in Scripture—for "Christ is the author and perfecter of our faith" (Heb. 12:2). We should test everything against Christ's example. The Bible testifies to the identity of Jesus, to his work of redemption, and to his authority. The process of questioning and judging by the revelation of Christ will often be tedious, but Scripture gives us the benefits of hindsight to aid our foresight.

In our troubled age, the church should return to giving prophecy its due. We should listen carefully, judge wisely, and retain what is good. We do not have a simple recipe to follow. We have no guarantee that we will always judge correctly.

Yet we are well equipped for the task. We have the example of Jesus in the Scriptures. We have direct access to God in prayer. We have the Holy Spirit to intercede for us. And we have the communion of the saints to help us work things out. The task of testing prophecy is one which inspires fear, but may God grant us the faith to undertake it.

Greg Leichty is a teacher at the University of Louisville in Louisville, Kentucky. He attends Louisville Mennonite Fellowship. This article is based on a sermon he gave at the Mobile (Ala.) Mennonite Church.

We need to pray, but we need to spend more time listening than we do talking. God speaks plainly, but one wonders how often we fail to hear because we won't stop talking. To pray without ceasing may mean that we are to develop the attitude of attentiveness when it comes to God's voice.



Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.

Phone: 1 412 887-8500

Fax: 1 412 887-3111

E-mail: LORNE%5904477@mcimail.com

HOCKMAN%5904477@mcimail.com

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Historical revisionism is a wonderful business. For generations, the three wise men have occupied a prominent position among the excess baggage we annually drag into our celebrations of the birth of our Savior. Now Kenneth Gible tells us that these guys were a bunch of bumbling imbeciles in *Where Is He That Is Born King of the Jews?* (Dec. 28). They were heathen stargazers who worshiped the creation rather than the Creator; spiritual ancestors of the astrologers who advised Nancy Reagan. By their tactless blundering, they brought horrible suffering to innocent people. They deserve only the most profound contempt that we can possibly muster. Their modern-day equivalent is surely the Senate Armed Services Committee. Good riddance.

But if we look honestly into the mirror, we will admit that we have met these foolish magi—and they are us. Have we ever worshiped the created, especially that which was created by our own hands or intellect? Have we ever searched for the right things in all the wrong places? Have we ever blundered tactlessly into a situation and made a mess? Has God ever needed to tell us to change our plans and just “go home”—by a different way? And did we obey?

When God told the wise men to return home by a different way, he also told them why. And I believe that when they decided to obey, they also repented of the misguided actions that brought tragedy. If we follow their example, we too will find forgiveness.

John Eby
Pennsville, N.J.

Project Shows How to Help People Struggling with Mental Illness (Jan. 11). I am a victim of schizophrenia, a born-again Christian, and a member of the Mennonite Church. It has been only in the past several years that I have felt comfortable sharing my illness with my church family. They knew I was hospitalized many times during my adult years, but I did not feel comfortable sharing my symptoms with just anyone. I felt no one understood. I needed the kind of support this story shows.

More recently I have felt loved, accepted, and cared for among my fellow Christians. My church family is becoming more understanding of my illness,

and I can find some support when I share with them. But I wish there were more support groups among the constituency of the Mennonite Church. Often mental illness is put on the back burner and not talked about.

Anna M. Garber
Lancaster, Pa.

In *How Shall We Speak with People of Other Faiths?* (Jan. 11), Tom Finger seems to be saying to the non-Christian: “What you believe is not true, but we’re not going to make a big issue of it; there are lots of other interesting things to talk about.”

Unfortunately, rivers of human blood have flowed over these kinds of argu-

ments. Those who believe that the major religions “cannot all be pointing to the same way of salvation and the same God” are going to have a lot of nervous chattering to do while avoiding the inevitable severity of their real beliefs about each other.

Polite tolerance is always better than violent disagreement, especially if a Christian is going to refrain from saying to a non-Christian: “Your most sacred truth is not true.” The absolutism of the monotheistic faiths has bred great and often violent intolerance. In the long run, we’ve got to do more than just tiptoe around these differences.

Clyde Durham
Houston, Texas

Should Mennonite money help build

*What follows are excerpts from still more letters Gospel Herald received to answer the question, **Should Mennonite Money Help Build Both a Church and a Pagoda?** (Jan. 11). These letters have been forwarded to Mennonite Central Committee, which raised the question in relation to its response to requests from the people of Tam Dao, Vietnam.*

With this issue, we discontinue the discussion of this question in “Readers Say.” Thanks to the 25 persons who responded. Seventeen raised concerns about MCC’s decision while eight agreed that Mennonite money could be used to build both a church and a pagoda in this instance.—Editor

My husband and I know something of living and working in another country with a different culture and religion. We taught for three years in an American school for Turkish girls in Izmir, Turkey. Most of our students were Muslim. Our only witness was through the subject matter being taught. Any proselytizing meant a one-way ticket home. “Christian” to many of the personnel serving there meant “American,” and all the advancements we as a society have to offer.

This was a valuable experience in many ways. We did not feel the need to compromise our faith. Indeed, our faith was strengthened.

I feel very sad that the decision has already been made to donate money to rebuild this temple, which is primarily a

structure for conducting worship of a false nature. Traditionally, our MCC offerings overseas have carried the stamp “In the name of Christ.” Perhaps that should now be altered to read “In the name of culture.”

There is no situation where compromise is justified in areas of faith. Not too many years ago Christian missionaries knew what they stood for, and many died for their faith. Oh, that the martyr’s blood might fall once again.

Carmen Lehman
Albany, Ore.

*What an irony. At the same time that Christians and Buddhists are cooperating in repairing their places of worship, Christian “Brethren” are disagreeing on a name (**Brethren Women Refuse to Use ‘Sexist’ Denominational Name**).*

Perhaps Brethren should be called “Persren.” And Mennonites should be called “Personites.”

Thelma L. Martin
Osceola, Ind.

I don’t want my money building pagodas for two reasons:

1. One of the most difficult lessons the children of Israel had to learn was monotheism. After struggling with idol worship for centuries, Israel was finally “cured” by the suffering of the Babylonian captivity.

In his article, Earl Martin leaves out the fact that inside the typical pagoda is a large idol of Buddha. Fixing termite-

James Lederach's letter (Jan. 4) was quite good at explaining the differences between men and women in terms of "dominance" and "aggression." Lederach is probably correct in stating that men are in positions of authority because they exhibit more of the traits that give them a natural advantage. That is not all good, however. Dominance and aggression are beneficial for the football player, politician, and soldier. Do these traits also make one qualified to be a leader in the church? Men may strive harder, or they may simply strive louder.

The church does not work like General Motors, where goals can always be advanced by hard-driving ambition.

The church is a gathering of Christians, presumably a priesthood of all believers, meeting for fellowship and discerning God's will. Some of us don't want our church leaders to be *only* those who have maneuvered themselves to the top.

I prefer that people in the church be valued primarily for their wisdom, understanding, faith, compassion, and competence and secondarily for advantages that come from their "testosterone virilized" natures. Indeed, we may need to listen closer to people with quiet voices of wisdom, of either sex, rather than to the inspiring, forceful leaders.

Lederach is correct. Patriarchy may occur even though there is no deliber-

ate attempt to keep women down. That doesn't mean that it should be the norm for the church as it is in secular society.

Robert Erck
Lombard, Ill.

Occasionally I find something in *Gospel Herald* that needs rebuttal, and James S. Lederach's letter (Jan. 4) is one of these.

This is a difficult yet exciting time to be a woman. A new wind has blown upon the consciousness of kingdom people as we walk together as men and women. Men need women and can learn from them. Women need men and
(continued on page 6)

both a church and a pagoda?

eaten pillars and a bell tower doesn't sound too offensive, but how do we know that some of the money didn't go towards repainting the Buddha. I don't want to enhance the worship of a false god.

2. The decision leaves a confusing witness to the unbelievers in Tam Dao. Don't we say in unspoken action that both "faiths" are equally valid? Was that what Paul communicated on Mars Hill when he confronted the Greeks and their polytheism? If we accept Jesus' claim that "I am the way and the truth and the life," (John 14:6), we must be faithful in presenting the truth in a loving but clear manner. Jesus didn't purposefully go about offending the scribes and Pharisees, but neither did he alter his claims to avoid their anger or to keep unity, peace, and harmony at the cost of truth.

There is coming a day when those who worshiped Buddha in the pagoda and those who worshiped Christ in the church will have vastly different eternal destinies.

David L. Gingrich
Thompstontown, Pa.

no Is this not what is meant by being "unequally yoked" (2 Cor. 6:14-15)? What exactly does the worship of God have in common with the worship of Buddha?

I assume that we would never donate funds for things that destroy the flesh (weapons, illegal drugs, etc.). How then can we donate funds for things which

destroy the soul and lead to eternal damnation? That money was given by the faithful for glorification of God. How then can it be used to glorify Buddha?

Do we bring people to Jesus by helping them go farther away?

Joel L. Nafziger
Hopedale, Ill.

yes Although there are many religions, legalistic reasons why MCC should not contribute money to the rebuilding of a church and a pagoda, I am convinced about what Jesus would have done: give money to both.

Ryan Ahlgrim
Peoria, Ill.

yes The initial, unanimous response of a Sunday school class in our congregation—Oak Grove, Smithville, Ohio—was that MCC made the right decision as the details of the situation were explained in the article.

Gwen Schmucker
Wooster, Ohio

yes I support the decision MCC made to help restore a pagoda and a church in Tam Dao. A fresh, new, and creative act!

"What factors must be considered in working with people of other faiths?" Earl Martin asks.

One important ingredient is an attitude of openness. We won't have prepared, pat answers. Rather, we are

open to proposals, to the persons presenting them, and to the Spirit of Christ whom we trust to guide our response.

Openness means that we expect our preconceived notions of what we should do to be jolted, shaken, disturbed and turned inside out. God doesn't seem to repeat a lot. God's too creative, usually doing a new thing.

Lydia Samatar
South Orange, N.J.

no Jesus tells us, "I am the way, the truth, and the life. No one can get to the father except through me" (John 14:6). Let's teach and support this way of salvation. If MCC does not agree with this teaching, it should not use the Mennonite name nor ask for support from the Mennonite community.

Compromise and gaining favor with man will not accomplish our mission on earth. This is to share the gospel of salvation with the world for the building of Christ's Kingdom.

Wilmer L. Hostetter
Oxford, Pa.

no Does the Mennonite church believe salvation is by faith in the blood of Christ with no other provision? We need a yes or no answer. Then we will know whether or not the Mennonite church is still on the foundation.

Allen R. Mohler
Kirkwood, Pa.

can learn from them. This is being mutually submitted to one another.

Either of the sexes can be abusive of their opposite when we let out our natural, worldly tendencies and play power games of all kinds. These do not build up people in kingdom ways, nor do they glorify God. They are the natural expressions of our aggressive natures.

Women have learned how to avoid injury in this world by getting out of the line of fire when a man begins to throw stones. So women become passive to accommodate male aggressiveness. But in the kingdom, where love and mutual respect abound, passivity gives way to creativity, energy, and freedom of expression that allow the woman's energies to flower and bear fruit in the kingdom.

Calling names is a form of aggression. Calling women "feminists" is just one of the ways to silence them. Women are not one group; they have varied beliefs.

Women in the church have no desire to rule over men, or to hierarchically exceed them. Most want to serve God, standing side by side with men in mutual respect, busy with spreading the good news. How can we be busy about the Master's business when people within the church make it their business to be putting people down? Let us get on with the work of the kingdom and allow patriarchy to fade into the mists as being less than what Jesus was teaching and modeling.

Jeanne Zook
Portland, Ore.

As Kristine Platt Griswold says in her letter (Dec. 7), we too feel that much more needs to be done for young girls and women who find themselves with an unwanted pregnancy. We feel a strong connection needs to be made between the concern

for life before birth and life after birth.

Adoption is no panacea. More attention and support need to be given to adoptive parents and to children who need special services.

Vera and Dan Steiner
Goshen, Ind.

While I agree with Enid Schloneger when she says in her letter (Jan. 18) that adoption should not be seen as the answer to abortion, I am deeply concerned and angry about her views on adopted children. They support a stereotype of adopted children that I find very disturbing and unwarranted.

Society is full of children who grow up with problems. To me this is an indication of how poorly we view our children and the lack of value we place on family life. We can raise an unhealthy biological child just as we can raise an

MPH Discontinues Role of Anabaptist Speaker (Jan. 11)

Words cannot describe my emotions when I read this story regarding Jan Gleysteen. I have known Jan since I was a young girl, and I cannot imagine him behaving improperly toward women.

When I think of the years of dedicated, faithful service Jan has given to our church, it saddens me to see his reputation tarnished now just several months before his retirement. Why will not his accusers sign their names to justify their accusations?

Jan deserves our respect and gratitude for the tremendous job he has done throughout our church.

Joyce Kuhns Harshberger
Boswell, Pa.

We want to voice our support of and confidence in the work of Jan Gleysteen. We have appreciated his intellect and his ability to make Anabaptist history and our Mennonite heritage come alive. Is it possible that someone has misinterpreted his conduct?

Mary Plank
Elva Kornhaus
Sarasota, Fla.

I was saddened to see that the quality of news reporting in *Gospel Herald* has so deteriorated. There was a

time when its mission was to strengthen and edify the church and to honor Jesus Christ. Obviously the paper is now attempting to pattern itself after secular newspapers, which specialize in scandal and sensationalism.

Does the distribution of such information have its basis in a real desire for restoration? Does it demonstrate even the faintest glimmer of true agape love?

Who are the persons who would destroy the testimony and character of a leader in the church? Why is the editor of *Gospel Herald* so eager to support the liberal, feminist philosophies that are threatening to destroy the very foundations of our families, our churches, and our country?

I wish to publicly affirm my loyalty, friendship, prayers, and support for Jan Gleysteen and his family.

Mary Ellen Wolfe
Lancaster, Pa.

I read the news item with disappointment and anger. Disappointment that Jan's tours and lectures have been discontinued, and anger that *Gospel Herald* felt that it was appropriate to publicize the allegations of improper behavior.

Surely if these are only allegations, reporting could have waited until the investigations have been completed. If the allegations are proven to be true,

that is the time to spread the bad news. If the allegations are unfounded, they need not have been reported at all, but the harm to Jan in that case will be irreparable.

Our society has raised our awareness of sexual harassment to the point that none of us are safe from allegations. Let's keep our church news to the facts.

Ramona M. Hartzler
Canton, Ohio

We've done it again—crucified another church leader who has blessed thousands of us throughout the church with his illustrated lectures, his Anabaptist tours, and his art.

I am sick and tired of revelations of wrongdoing that continue to be heralded by *Gospel Herald*. For what purpose? Jesus said, "Your sins are forgiven! Go and sin no more," not, "Publish sin in the *Jerusalem Times*." Perhaps *Gospel Herald* needs to rethink some of its reporting policies.

How much better to include a page now and then telling of the beautiful acts of Christian love which are happening daily in our communities. These go unheard and unrecognized. They would bless, not burn.

Olive Yoder
Goshen, Ind.

Getting to the heart of the gospel

unhealthy adoptive child. Being adopted is not the deciding factor.

Please do not put adoptive children in a category. This is unfair to them, to their birth parents, and to their adoptive parents. Adoption is an option that can work out wonderfully for all those involved.

Lisa Yoder
Goshen, Ind.

In response to Enid Schloneger's letter regarding adoption (Jan. 18): I seriously question the suggestion that a higher percentage of adopted children are in special needs programs and detention facilities. Do the facts support that statement? I would suggest that a high percentage of those in detention facilities and other special needs programs are persons who, as children, were not wanted, not aborted, and not placed for adoption. Nor is it true that a family unit comprised of only biological children will somehow have a fairy tale ending.

For many couples, adoption is not viewed as a secondary alternative to biological children. Many times it is a part of family planning. There are many of us who have biological children and adopted children. We would not do anything differently if given the opportunity.

I have the most wonderful mother that any daughter could hope for; she was adopted at age 6. I have five siblings, the youngest adopted; she is truly my sister. I have an adopted daughter, a foster daughter, and a biological daughter. They are all gifts from God, and all have richly blessed our lives with their individual uniqueness. And I have seven adopted nieces and nephews who have enriched and continue to enrich our family.

I certainly don't view any of these persons as victims. The children who are victims are those who are not wanted by those given the responsibility of nurturing and loving them—be it the biological parent, foster parent, or adoptive parent.

Verda Beachey
Sarasota, Fla.

Why are Mennonites expected to settle for "armchair theology" (How Shall We Speak with People of Other Faiths? Jan. 11)?

Dorothy Yoder Nyce
Goshen, Ind.

Peter said just seven things when he preached to Cornelius and his household. Each was about Jesus. In them Peter gave the essence of the good news.

by Stanley C. Shenk

Before Jesus came, a "wall of hostility" lay between Jews and Gentiles (Eph. 2:14, RSV). And no wonder.

Early in the Old Testament, God had given special covenants and laws to the Jews. Inevitably these had produced a barrier between Jews and the rest of the world. And in the last four centuries before Jesus' birth, rabbis had raised the wall by doling out even more laws—tiny, man-made regulations. Some of these made it still harder for Jews to associate with Gentiles.

The atoning death and resurrection of Jesus bulldozed the wall down, but at first no one realized it. Then God gave a vision to Peter in Jewish Joppa and sent him off to Gentile Caesarea.

When Peter arrived, he found an amazing situation. A large Gentile audience was waiting for him. Clearly it was God who had made the advance arrangements.

What was Peter to say? He knew he couldn't tell it all. He had to choose among hundreds of narratives, parables, proclamations, ethical urgencies, and points of theology. But, as recorded in Acts 10, Peter said just seven things—and each one was about Jesus. In these seven points, I believe, he gave the heart of the gospel.

• First, Jesus was sent from God with "good news of peace" (10:36-37, RSV). We don't have a video and the full text of Peter's sermon (it must have been far longer than the outline given in only eight verses), but in this first point Peter certainly emphasized the good news of God's grace—the good news that offers reconciliation between sinful persons and the holy God. It was a great way to begin. It reached out to the elemental human need for peace of soul and peace of mind.

• Second, Jesus "is Lord of all" (verse 36, RSV). In the early church Jesus was constantly

Despite our best intentions, it is easy to bypass Jesus in our teaching, religious conversation, and preaching. And yet it is Jesus who is at the heart of the gospel.

called "Lord"—that is, Master, Leader, Savior. Peter called him Lord in Acts 2, and Stephen did the same in Acts 7. In fact, in the book of Acts Jesus is referred to as "Lord" no less than 29 times.

• Third, Peter spoke of Jesus' wonderful life and earthly ministry: "How God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him" (10:38, RSV). While Peter highlighted Jesus' casting out evil spirits, the words "doing good" may also reflect his ministries of teaching and physical healing.

Just as the first two points were crucial, so was the third. No other person has so appealed to minds and hearts as the incarnate Jesus—the friend and defender of the poor, the splendid teacher, the master and leader, the mighty miracle-worker, our best example, and the one who above all others so blended in his personality humility and authority, eloquence and silence, compassion and indignation. Here in point three we see him in action "throughout all Judea, beginning from Galilee" (verse 37, RSV).

• Fourth, Jesus was crucified: "They put him to death by hanging him on a tree" (verse 39b). The language here is bare and sparse. But the emphasis on the crucifixion by both Peter and Paul—in no less than eight different messages in Acts—indicates its great importance. This emphasis is extended in the Pauline letters and in Hebrews—most notably in Ephesians 2:13-16 and Hebrews 9:11—10:25. In the latter segment the writer states flatly, "Without the shedding of blood there is no forgiveness of sins" (9:22b, RSV).

• Fifth, Jesus rose from the dead: "But God raised him on the third day and made him manifest: not to all the people but to us who were chosen by God as witnesses, who ate and drank with him after he rose from the dead" (Acts 10:40-41).

Note the emphasis on witnesses. In 1 Corinthians 15:5-8, Paul declares there were many—Cephas, the twelve, more than 500 at one time, James, and himself. And in the next paragraph of 1 Corinthians 15, the resurrection appears as the cornerstone of Christian truth. Without it, faith is vain, death is final, we are still in our sins, and our situation is pitiable. No wonder God provided many witnesses. No wonder Peter used the resurrection of Jesus as point five of his Caesarea message.

• Sixth, Jesus will be the judge at the last day: "And he commanded us to . . . testify that

he is the one ordained by God to be judge of the living and the dead" (Acts 10:42, RSV).

Peter's sermon not only offers grace (point one); it warns of judgment (point six). Peter is approaching the climax of his presentation. He wants his hearers to realize the eternal implications of what he is saying.

• Seventh, through belief in Jesus we may receive forgiveness: "every one who believes in him receives forgiveness of sins through his name" (verse 43, RSV). In his first six points, Peter has sketched a broad picture of Jesus and his significance. Now he points to the open gate of grace, to the pathway of personal relationship with Jesus. That path doesn't end with forgiveness of sins; it begins there. The seventh point is *invitation*. Come to Jesus, Peter is saying. Be forgiven!

Seven statements about Jesus. A Christ-centered message indeed.

T. R. Glover once said, "The church doesn't make enough of Jesus." This is true. It is easy (despite our best intentions) to bypass Jesus in our teaching, religious conversation, and preaching.

The Christian faith is rich in themes. The Bible is loaded with drama and vital personali-

The Bible is loaded with drama and vital personalities. But it is Jesus who appeals; it is Jesus who is the magnet.

ties. And so we can talk and preach for weeks on end (on important subjects, too) and scarcely mention the name of Jesus.

But Jesus said, "And I, when I am lifted up from the earth, will draw all people to myself" (John 12:32, NRSV). He said this primarily of his crucifixion, but the statement has a broader meaning. It is Jesus who appeals; it is Jesus who is the magnet.

The biblical message is many-sided, yes, but it centers in Jesus. And that is where our biblical thinking should center—and our Bible studies and messages, too.

Stanley C. Shenk, Goshen, Ind., taught Bible at Eastern Mennonite College, Harrisonburg, Va., for three years and then at Goshen College for twenty. He has also served as pastor in several congregations.

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contact



"Let us then pursue
what makes for
peace and for
mutual upbuilding"
Romans 14:19.

Pursue Peace

MCC 1993 ANNUAL REPORT

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Pursuing peace in the world's villages, slums and back-roads was Mennonite Central Committee's (MCC) focus in 1993. "We believe it is at the grassroots — not in the corridors of power — where Jesus is seen 'with the least of these,' the hungry, the thirsty, stranger, illiterate and suffering," says John A. Lapp, MCC executive secretary.

MCC is the service, development and relief agency of North American Mennonite and Brethren in Christ churches; more than 900 MCC workers serve in 54 countries in community development, education, health, food production, administration and peace and reconciliation work.

MCC workers and partners were heartened by 1993's steps toward peace — September's handshake, for example, between Israeli Prime Minister Yitzhak Rabin and PLO Chairman Yasir Arafat and November's signing of an interim constitution that granted black and white South Africans equal rights for the first time in more than 300 years.

Yet many partners and workers entered 1994 with the aftertaste of 1993 unrest. Violence was eroding North America's cities. Zairians, including some 100,000 Mennonites, were struggling to find food due to out-of-control inflation, violence and political corruption.

Haitians were exhausted by the political instability of a repressive military regime and economic hardships caused by international embargo. And the world's early optimism about the ability of international troops to enforce peace in Somalia had worn thin by year-end; in fact the longstanding, intractable obstacles to peace loomed ever large.

These world conflicts and many more underscored the importance of finding long-term peaceful resolutions to war. At its February 1993 annual meeting, MCC adopted a new peace statement that reflected changes in the church and world since the last statement in 1950. "We have learned that violence can be done not only in warfare but also through economic structures," the statement reads. "We have come to realize that violence can reach into our churches and homes."



"In 1993 MCC U.S. resolved to play a more active role in eliminating the problems of individual and institutional racism. We want churches to experience the joy that comes in a fellowship where there is 'neither Jew nor Greek.... bond nor free... (Galatians 3:28),' " noted Lynette Y. Meck, MCC U.S. executive secretary

MCC also supported peacemaking activity in various countries. For nearly five months, more than 250 clan elders in northwest Somalia sat, talked and drank innumerable cups of tea in a school in Borama. At the end of these meetings, partially supported by MCC, the elders reached a consensus on how to govern northwest Somalia and how to resolve conflicts among their five clans.

Churches in Sudan worked for peace with MCC support. About 1.3 million people have died in Sudan, the direct or indirect result of that country's 10-year civil war.

In Croatia at an MCC-sponsored conference, Catholic, Protestant and Serbian-Orthodox church leaders traded stories of people working for peace. "They also discovered to their great joy that they were still friends, despite the formidable propaganda, half-truths and manipulation fueling this conflict," wrote Hansulrich Gerber, MCC Europe secretary.

In Ireland, John Paul Lederach, MCC international conciliation specialist, encouraged a gathering of 80 to work for peace at the grassroots and with church, business and nongovernmental leaders. "People tend to think of peacekeeping as negotiations among top-level leaders seated at a table. But what happens at the middle level and grassroots is more important for a lasting peace."

In Mozambique an MCC child psychiatrist helped children recover from war's trauma and led peace seminars for church members. In Canada MCC began work with five Mennonite conferences to produce Sunday school curriculum for youth on peace.



Adrian Denny, center, found his "voice" through a fund raising event by members of Winnipeg's MCC SALT (Serving and Learning Together) unit. The unit, sponsored by the Aberdeen Evangelical Mennonite Church, raised \$1,600 at a spaghetti supper so Denny could buy an \$8,000 computerized voice-box to replace his harder-to-use Bliss symbol board. SALT is a one-year MCC program for young people ages 17 to 20 who serve in various assignments and study the Bible.

*We strive to share
with all people
the good news
that the grace
of God in Jesus
Christ, experienced
in forgiveness and
discipleship,
changes lives
and enables us to
be peacemakers.*

from 1993 Peace Statement

1993 saw 15 MCC-funded rural health clinics in Iran open their doors. And MCC sent 13,851 school kits to children in Iraq where many families could not afford food, much less school supplies, due to international sanctions

banning all imports but food and medicine.

In 1993 MCC did its usual development work. Ninety-six MCC teachers in 26 countries, for example, helped bolster education for children and adults in formal and nonformal settings.

MCC also, as before, ministered to people who were hungry, thirsty, homeless or suffering due to natural disasters. People in southern Africa planted fields in 1993 with MCC-given seeds after drought had threatened millions with starvation. In addition, MCC, with Canadian Foodgrains Bank, shipped tons of corn and beans to southern Africa. This outside support and local initiative together fed some 120,000 people in Zambia alone.

Mennonite Disaster Service set up flood relief centers in three states in the U.S. Midwest where more than three months of flooding left 50 dead, 70,000 homeless and 20 million acres of farmland flooded or too wet to plant.

Those whom MCC workers intended to serve in North America and overseas — folks traditionally seen as recipients of charity — proved charitable in 1993 as before. They interpreted local languages, cultures and customs to MCC newcomers. They shared their homes, families and lives with workers, teaching, among other things, unforgettable lessons in hospitality.

James Logan, who directs MCC's community ministries in the United States, says MCC's partner agencies remind him of the "church in Smyrna whom John referred to in Rev. 2:9-11: 'I know your tribulation and your poverty (but you are rich)...Be faithful unto death and I will give you the crown of life.' These U.S. agencies, with few resources, empower the powerless and create communities based on the rock of Christ's love."

In 1993, as in the preceding 72 years, MCC workers aimed to be faithful and shared food, clothing and shelter with people in need. They also learned life-changing lessons from these new-found friends, thanks to generous Christians in North America, Europe, Latin America and Asia who, because they desired to serve God and others, shared with MCC.



Frank Friesen and Peter Kroeker, Winnipeg, Man., hold a sample of the four-color printing performed on an AB Dick in the former Soviet Union. These two men went to Russia to help with the printing presses there. They came back amazed at good work printers there were producing using dated materials and basic equipment.

MCC program expanded in Russia in 1993. Ben and Erna Falk, of Niagara-on-the-Lake, Ont., went to Siberia to help residents market dairy, meat and other food products; this couple from Virgil (Ont.) Mennonite Brethren Church brought the number of MCC workers in Russia to eight. Aspiring entrepreneurs in Moscow received a financial boost from a joint endeavor of MCC, Mennonite Economic Development Associates and the Moscow-based Association of Christians in Business.

Russia and the Ukraine received the lion's share of MCC material resources in 1993: 1,800 food boxes, seed corn, Bible commentaries, medicines, wheelchairs, books, office equipment, winter coats and 33 metric tons of canned beef.

... Charmayne Denlinger Brubaker
MCC Communications



*What will 1994 hold
for this Zairian
family and others?*

Continuing political instability, stemming from President Mobutu Sese Seko's refusal to loosen his grip on power, caused incredible hardship in 1993. Food prices shot up more than 5,000

percent; unemployment was staggeringly high. "God works miracles. We do not know what God has in store for us but God will not abandon us in misery," said one Mennonite pastor.

*We will pray
for and witness
to those in
authority
over our
countries.*

from 1993 Peace Statement

*We will resist
evil and
oppression
in the
nonviolent
spirit
of Jesus.*

from 1993 Peace Statement

Blessed are the peacemakers: **Peacemaking as the driving force for MCC**

In 1944 J. Lawrence Burkholder, then a young Mennonite pastor, volunteered to go to China for MCC. Although exempt from the draft, Burkholder felt the tension of being a nonresistant Mennonite in a highly militarized society. Burkholder was searching for a "moral alternative" to war. "The prospect of helping to feed and clothe starving and freezing people," he noted, "appealed to my need for an honorable Christian alternative to war that would include a measure of drama, danger, adventure and heroic sacrifice."

During World War I those same sentiments caused dozens of American and Canadian Mennonites to look for an alternative to military service. After numerous imprisonments some of these conscientious objectors began to do "peace service" with the American Friends Service Committee and Near East Relief. These same individuals appealed to the leaders of the Mennonite conferences to form an inter-Mennonite mission and service program that would include "an aggressive peace program...a program of witness to the state against military training and the imprisonment of conscientious objectors, a relief and service organization ready to deal effectively with emergencies, such as wars and natural disasters."

MCC, established in 1920, was from its beginning a statement. The Mennonite movement, at that time nearly 400 years old, decided to more formally express its profound convictions that "peace is the will of God." A 1950s history of MCC expressed this rootedness clearly:

MCC is an organization that spontaneously grew out of the desire of the Mennonite peoplehood to feed the hungry, clothe the naked, and to testify by loving service to the Gospel of peace and love... Relief and peace services were an integral part of the Mennonite witness and way of life in the world.... They (Mennonites and Brethren in Christ) were moved to be energetic in showing mercy and love toward enemies as well as toward all humankind.

From the 1920s and 1940s to now, everything MCC has done expresses this fundamental conviction. In our 1991 statement of mission we say our primary concern is "to demonstrate God's love through committed women and men who work among people suffering from poverty, conflict, oppression and natural causes.... MCC strives for peace, justice and dignity of all people by sharing our experiences, resources and faith in Jesus Christ."

More than 20 years ago I asked former executive secretary Orie O. Miller what Scriptures he used as a basis for MCC work. He immediately cited the Sermon on the Mount (Matthew 5) and the Apostle Paul's admonitions

in Romans 12, "if anyone strikes you on the right cheek, turn the other also...if anyone forces you to go one mile, go also a second mile, feed the enemy and in so doing overcome evil with good." MCC takes the teaching of Jesus seriously and in so doing is a "moral alternative" to the violence in our world.

We are not always as clear as we should be as to how God's compassion undergirds all we do. Our involvements are not only a desire to do something; more impor-

tantly they express who we are and want to be. MCC can be a doing organization because the community we represent and the workers who serve have made peace integral to their very being.

It is always a temptation to reduce peacemaking to a political activity. While Jesus was an intensely political figure, he

nonetheless approached the human condition through the synagogue rather than through the state-house, from the peripheral province of Galilee rather than from the power center of Jerusalem or Rome. Logically one would work for peace with the holders of power but the experience of Christ and the church through history suggests such an approach is stronger when our peace witness grows out of a vital faith community.

Peacemaking **is finally the first fruits of God's new creation.**

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MCC from its beginnings has emphasized the concrete deed. Robert Coles, the distinguished Christian psychiatrist, observes that Jesus "spent his short time with us doing these everyday acts of charity, offering these small gestures, emphasizing the importance of the concrete deed." For MCC the can of meat, garden hoe, blanket, school or health kit are expressions of a peaceable people as well as responses to suffering.

We believe Christ calls us to minister to those with no status in the world. They are often in refugee camps or in remote villages in areas of conflict. MCC's first work was in a revolutionary situation in South Russia. Today conflict tears apart Haiti, Zaire, Sudan, Somalia and numerous locations in the former Soviet Union and Yugoslavia.

Providing food, water and shelter fulfills God's intention that all people discover shalom. But shalom also includes community structures and organizations that make possible sustainable life. Ever since MCC sent 50 Fordson tractors to Russia in 1921, we have seen peace-making as development. Long before Pope Paul VI, Mennonites understood "development to be a new word for peace." Building houses and schools, training teachers and midwives, providing new kinds of seeds and appropriate technologies, encouraging new forms of business enterprise and creating jobs are essential if communities are going to be satisfying places to live.

Peaceable communities are the building blocks of a peaceable world.

Shalom also includes understanding the meaning of life. We believe life's ultimate meaning is found in the God who was "in Christ reconciling the world." This knowledge and belief, along with deep roots in a faith community, make it possible for MCC workers to work for peace and to resist the temptation to join one side or another when communities are being torn apart.

Susan Classen and other workers in El Salvador have deeply felt war's agony and the temptation to join one side or another. "Peacemakers are called to be rocks in the whirlpool of violence. We're called to stand firm, 'the violence stops here,'" Susan observes.

Because peace has been so essential to the Mennonite and Brethren in Christ sense of obedience to God's call, the churches asked MCC to administer alternative service programs in the United States and to address government as appropriate in Ottawa and Washington. The work of our Peace and Justice Ministries, Peace Office and Peace and Social Concerns program has been an important vehicle for articulating our theology of peace and extending our peace witness.

During MCC's nearly 75 years, peace has indeed been a driving force. The arena of peace concerns and witness has grown as we discover our own involvements in structures that create much of the world's violence. We now know that if we are to "overcome evil with good," we must promote new strategies for making peace.

To work for peace is not simply to ameliorate—but also transform—the situation.

Thus MCC has made mediation and conciliation higher priorities in our work during the past decade. We

have struggled to find an appropriate niche outside the established diplomatic process. In Somalia we focused on conciliation beginning with the clan elders rather than the warlords. Conciliation Services works with church, regional and family disputes.

Peace and peacemaking are not mere ethical veneers for MCC, rather they are the fruit of deeply held biblical convictions. While we have much to learn in our obedience, we do strive

in the words of Wilbert Shenk, to demonstrate "the fruit of Messianic renewal."

"The great innovation in the 20th century (Anabaptist heritage) has been the discovery of 'service' as a consequence of the Historic Peace Churches' opposition to military service," Shenk notes.

Last spring MCC workers Gerald and Sara Shenk returned to the former Yugoslavia where they lived and worked for more than a decade. As they sought out that creative minority who steadfastly refused to join the violence, Gerald sensed again the meaning of the Good News in our time: "peace-making, truth-telling, a passion for justice." That is what it means for MCC to work for peace "In the Name of Christ."

♦♦♦ **John A. Lapp**
MCC Executive Secretary



We submit ourselves
**to the study of Scripture,
the giving and receiving
of counsel, and the
practice of prayer,
as ways to receive
the gift of God's peace.**

from 1993 Peace Statement

Healing for a **South African community**

Bhambayi, a shantytown in South Africa and the scene of ongoing political violence, saw more than 250 deaths in 1993.

In September, in an effort to restore peace, a small group of women from various churches marched into Bhambayi to hold a prayer meeting. They knelt and prayed in an area occupied by the "reds" and then knelt again near a clinic that belonged to the "greens."

Then a miracle happened. As the women sang hymns and prayed, hundreds of people from opposing sides poured

onto the streets. Former enemies wept as they greeted and hugged each other. Later they tested their peace with a soccer match in a lot located between their two areas of town; the "reds" and "greens" continued to chat amicably with each other.

Peace monitors and security force members were stunned at the transformation; Richard Steele and Anne McKay, long involved with mediation work in the community, said it felt as if "spring had finally come to South Africa."

Violence in South Africa killed some 100 people weekly in 1993. Youth there have grown up surrounded by violence. Rather than rolling tires, for example, as young boys in Lesotho do, they were burning enemies in that infamous stack of rubber tires called a "necklace."



MCC agriculture and health work

MCC workers helped others grow crops and raise animals so they need not depend on relief food. Some 39 agriculturists served in 13 countries in 1993, supporting local farmers who wanted to improve their rice, wheat, olive, fruit, pepper, tomato, date palm, peanut, bean, vegetable and soybean harvests. They also helped farm families better tend their fish, rabbits, sheep, goats, bees, water buffalo, oxen and cows.

In Bangladesh Bodera Nesa enjoyed a life she did not dream possible four years ago when her husband left her and their five children. Without land to cultivate, she and her children often went hungry; they survived by selling parboiled rice in the market.

MCC taught Bodera Nesa to vaccinate chickens against Newcastle disease that kills 35 percent of the chickens there; now she travels from village to village vaccinating about 1,400 hens each month, work that has earned her respect and the title "animal doctor." Her income buys the family's daily food and augments her husband's fish retailing business; he returned to the family a year ago.

In Vietnam a rural savings and credit program enabled 1,000 farm families to fatten pigs and other animals to sell for a profit. Traditionally these families who live at subsistence levels were refused loans because they lacked collateral. Now, with the MCC program off to a good start, the local bank has also begun giving non-collateral loans.

Nine fruit growers in New Brunswick formed a business to do together what they could not do alone—successfully market small fruits. Each member of the MCC-supported business plants half an acre of currants, goose-



Tanzanian water tank

berries, grapes, elderberries and saskatoons. By pooling their resources they are able to contract accounting, marketing and distribution services — "things they could never afford to do by themselves," says Brian Elliot, MCC Maritimes director.

Helping villagers irrigate fields and plots also put more food on tables and in markets. People in Bolivia, Brazil, Nigeria,

Cambodia and Burkina Faso, for example, had more water for their crops in 1993 because they dug new wells and cisterns, water conservation techniques learned from MCC.

Seventy Bedouin families in Jordan received permission to improve a cistern built in 7000 B.C. near Petra, a well-known archaeological site. The cistern has proved a reliable source of water for centuries but its water is easily polluted and not readily accessible. The Bedouin cleaned the cistern, installed a pipe and faucet near the bottom, built watering troughs, cleaned the channels feeding rainwater into the cistern and replastered it.

MCC also created new jobs or helped people obtain needed job skills so families could afford to buy food. Twenty-nine job-seekers in Alberta learned auto mechanics or metalworking through an MCC Alberta Employment Development Program. Of the 24 people who graduated from the 10-month program in February, all but three have found work. "It's hard for people, especially immigrants and refugees, to break into this area of work," says program coordinator Walter Hossli. "Employers are often reluctant to take unskilled people into apprenticeship programs because of the costs involved. This training project gives them a head start in the job market."

In 1993 MCC had 59 health workers in 20 countries who treated ill people and worked to prevent illnesses by such methods as immunizing children.

"When I look back on my time in Uganda, the health clinic is the project I feel best about," noted Christine Rowe Miller, of South Bend, Ind., who went to northern Uganda in 1990 to train church development workers in basic health and medical skills. For three years, Rowe Miller says, she resisted the urge to take over the faltering clinic. "I could have painted it,



Rose tends the rice roasting ovens at Kagiowosa Menonin, a community owned and operated business supported by MCC. James Kroeker, originally from Winkler, Man., serves there.



Nurses in Kabul, Afghanistan, hospital bandage a patient's arm. In 1993 MCC shipped medicines, intravenous fluids, surgical instruments and other medical supplies valued at \$20,825 Cdn./\$16,600 U.S. for this and other Kabul hospitals.

equipped it with shiny, new equipment and treated patients. But then it would have become 'Kristi's clinic.'" Instead she worked behind the scenes training staff to keep records, maintain inventory and link up with a national drug distribution program, among other things. Now the bustling clinic treats 75 to 150 — instead of 30 — patients daily. Rowe Miller is a member of Living Hope Fellowship in Ithaca, N.Y., and is associated with Assembly Mennonite Church in Goshen, Ind.



MCC worker Jeanne Zimmerly Jantzi, of Orrville, Ohio, harvests squash seeds with members of a farmer's group in Zaire.



Begum Noorjahan makes paper in a MCC-started job creation project in Feni, Bangladesh. This handmade paper is sold at most SELFHELP Crafts of the World stores in North America. SELF-HELP Crafts of the World, an MCC job creation program, provided the equivalent of 12,000 full-time jobs for crafts-people in 35 countries.

*We will contribute
to the relief of
human need
and suffering
by giving of
ourselves and our
resources.*

from 1993 Peace Statement

Partners who inspire

"It is right that we should thank God for you, because your faith increases mightily, and the love that you have for all grows even greater" (2 Thess. 1:3).

MCC would not exist without its partners — those North Americans who support MCC and those whom workers serve. Halloween 1993 found children at the Goshen (Ind.) College kindergarten going around the neighborhood singing and asking for donations for purchasing supplies for MCC school kits, an alternative to the usual "trick or treating."

Iowa Mennonite School let 152 rambunctious teens loose one day in November to tear out rotted drywall and mud-caked carpets, shovel muck off floors, haul ruined furniture to dumpsters and hose down the gutted remains of 25 homes damaged by the summer floods.

It was a smashing success, said Wilbur Litwiller, Mennonite Disaster Service director in Iowa. Homeowners were awestruck by the students' eagerness to pitch in; the students were invigorated by the camaraderie they experienced and the visible difference their efforts made.

In Ephrata, Pa., John Groff, Ben Burkholder and other church folk opened a store that was kind to God's good earth, to pocketbooks and to people in need. This new Re-uzit Home Supply store sells repaired furniture and appliances that would likely end up in a landfill. These items are priced and sold to people who cannot afford to purchase household goods at regular retail prices.

"I'd rather be fixing a rocking chair than sitting in one," said Burkholder, member of the store's management committee. Proceeds from the store go to MCC's ministry.

While most MCC heroes are unsung, Elizabeth Zuercher and Esther Pankratz, sisters in Kansas, made the *Wichita (Kan.) Eagle* with the story of how they spend each Tuesday at the MCC Material Resource Center in Newton. Esther, 90, has been working at the center since 1970; she recruited her 82-year-old sister when Zuercher's husband died in 1980. Over the years they have sorted truckloads of clothing. On Thursdays Esther volunteers at the Etcetera Shop, a Newton thrift shop also affiliated with MCC.

MCC workers were also inspired by the support and love of those with whom they work. Robert and Louise Henry, "like a hen gathering her chicks under her wings," have encouraged and nurtured hundreds of Jamaicans, wrote Henry Block of Saskatoon, Sask., MCC worker in Jamaica. Robert has served as president for the Jamaica Mennonite Church for seven years. He also pastors three rural churches, helps administer a school for deaf children and oversees a host of community development and social services projects. Louise proudly tells of the numerous foster children they have parented and of the church youth from poor homes, now nurses and teachers, whom they supported and encouraged.

The Henrys take literally biblical commands to give unstintingly to others, said Block, member of West Portal



Mennonite Disaster Service volunteers Kevin Penner, Sperling, Man., and Nancy Braun, Winkler, Man., measure and cut drywall in a flood-damaged basement in the U.S. Midwest.

*We will strive
to show by
our lives that
war is an
unacceptable
way to solve
human conflict.
from 1993 Peace Statement*

When violence against Hindus erupted in mostly-Muslim Bangladesh, an MCC staff person in Dhaka decided to work for peace. He called a meeting of other mosque leaders and together they agreed that no Hindus, Christians or Muslims should be attacked in the areas around their local mosque. They also agreed to preach against retaliation toward Hindus at their prayers the coming Friday. No one was hurt in that neighborhood.

In Bosnia Franciscan theologian Ivo Markovic's heroic actions for peace inspired as well. When tensions in his town erupted into open hostilities between Muslims and Croats who had lived together amicably for generations, Markovic and other Franciscan leaders, in full habit, set out across the dividing lines. First, to their own Croatian people, they said, "We'll stand between the two lines; you'll have to shoot us first."

Then they approached the Muslim fighters, men they knew by name, who threatened to shoot them. Markovic replied, "Go ahead! Shame on you!"

Markovic and the other Franciscans crossed the line, found the Muslim religious leader and then with him gathered the military leaders. At one cafe table, three Christian and three Muslim religious leaders brainstormed ways to reduce the tensions. At another table, the military commanders agreed to a truce.



**MCC U.S. Summer
Service worker Richard
Pannell, New York, N.Y.,
cools off with campers at
Camp Deepark, West
Brookville, N.Y.**

Menonite Brethren Church. "If someone needs to be taken to the hospital, the Henrys not only take them but also pay the bill if need be."



**Mallte Alvarado, 12, helps
dry peaches that were
later sold at relief sales to
raise money for MCC.
Alvarado attends Templo
La Paz in Oroquieta, Calif. In
1993 West Coast farmers
donated fruit, which when
dried and sold earned
\$44,586 Cdn./\$35,000
U.S.**



**"Our vision is not only
health and agriculture,
but also to share our faith
that God is with people, to
give people
a notion that everyone can
be united as a whole."**

**...Sima, agriculture
educator, Haiti**

Kanadier Mennonite children in Grassy Lake, Alta., read *Das Blatt*.



Mary Riley chats with Belay Tuccu, Phoenix, Ariz. Tuccu worked at the Glencroft Retirement Center in Phoenix as part of the MCC U.S. Summer Service Program.



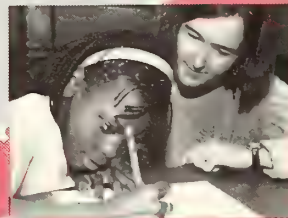
NORTH AMERICA 546
Canada 269
United States 277



MIDDLE EAST 32
Egypt 20
Jordan 2
Lebanon 2
Syria 2
West Bank 6



Elsida Ashman, Jamaican woman whom MCC helped build a cistern.



MCC U.S. worker Kathy Smith, N. Newton, Kan., assists second grader Nechelle Wright with her homework in Atlanta, Ga.

LATIN AMERICA 130
Bolivia 31
Brazil 18
Colombia 1
Costa Rica 2
El Salvador 12
Guatemala 7
Haiti 15
Honduras 8
Jamaica 14
Mexico 9
Nicaragua 10
Paraguay 3

El Salvador



Haiti



You are here

in each of these countries through MCC. This map shows countries where MCC workers served in 1993 and the number of workers in each of those countries on November 30, 1993. The number of MCC workers in each continent is found beside the continent name.



Child at a refugee camp in Croatia. The German Mennonite Peace Committee sent frequent volunteer groups to camps in southern Croatia in 1993. They planned activities and provided emotional support to the refugees.

EUROPE	25
Croatia	2
Germany	8
Northern Ireland	1
Russia	8
Serbia	2
Switzerland	4

Sudan



AFRICA	119
Angola	2
Botswana	10
Burkina Faso	11
Chad	8
Ethiopia	4
Kenya	10
Lesotho	6
Mozambique	3
Nigeria	7
Somalia	2
South Africa	2
Sudan	9
Swaziland	5
Tanzania	6
Uganda	8
Zaire	9
Zambia	16
Zimbabwe	1



MCC worker Debbie Ainslie, Fly Creek, N.Y., visits with students at Ghandi Ahsram school in southern Bangladesh; students at that school are sponsored through MCC's Global Family Program.

ASIA	83
Bangladesh	22
Cambodia	10
China	11
India	2
Indonesia	14
Laos	3
Nepal	4
Philippines	6
Taiwan	2
Thailand	4
Vietnam	5

*We seek to build up
the church as a community
of love that welcomes people
of every race, class, sex and
nation, uniting even those
who were enemies.*

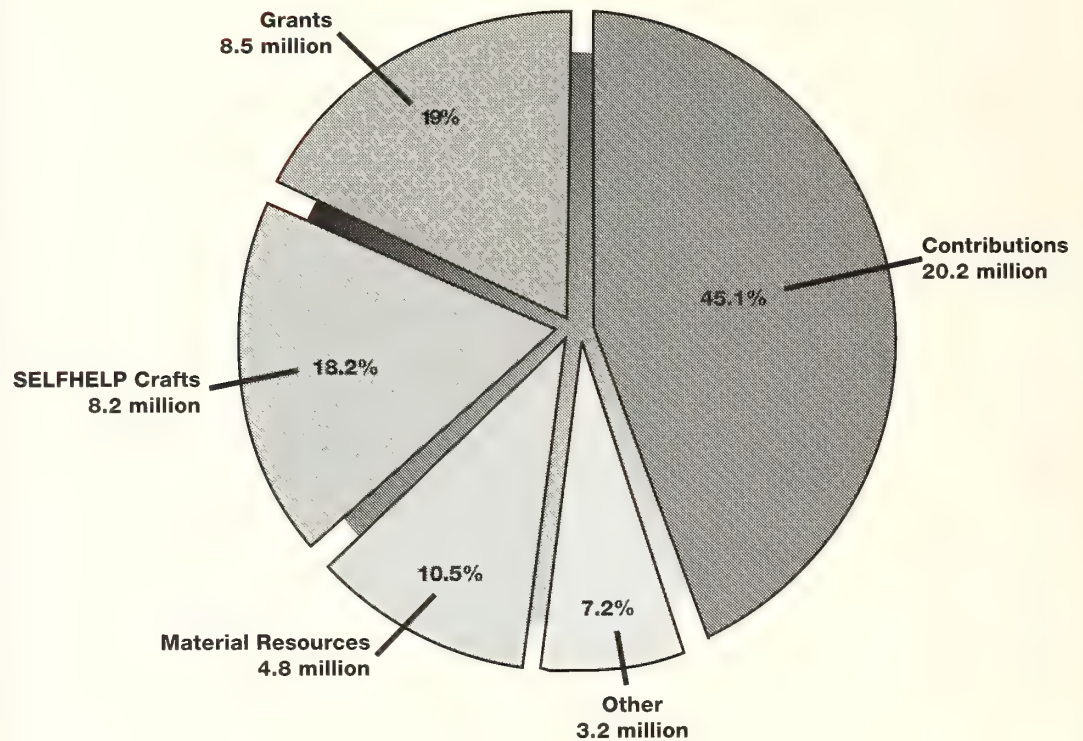
from 1993 Peace Statement

Your dollars at work

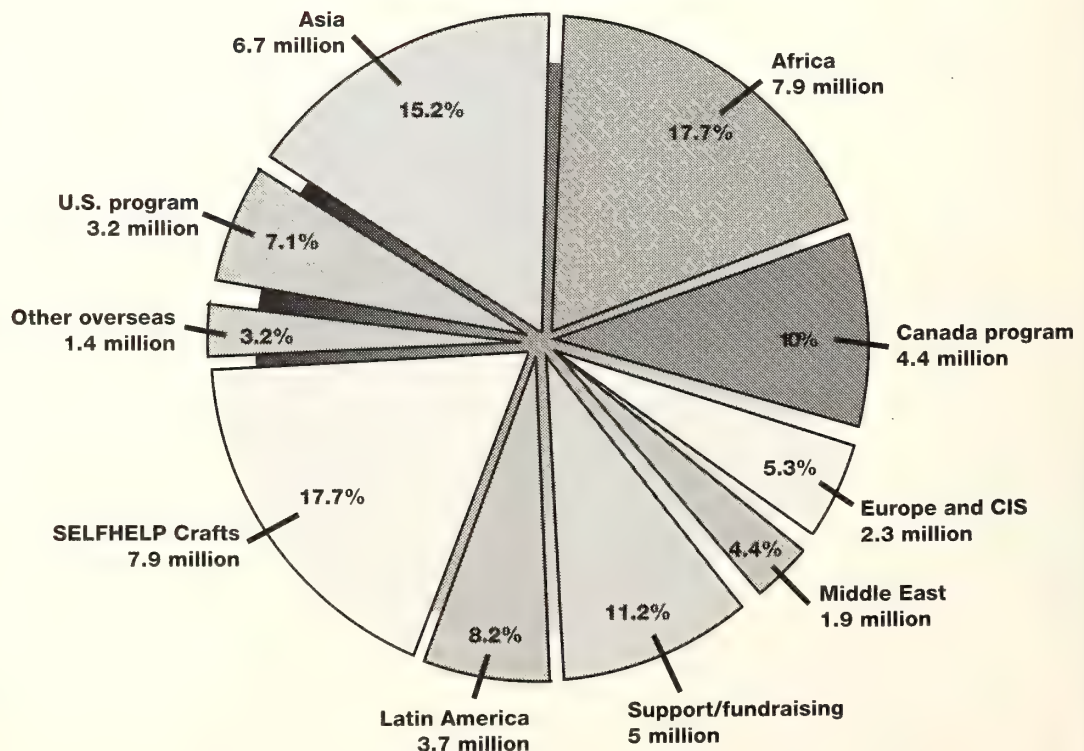
1993 consolidated income, expenses

These two pie charts show sources of income received by all MCC entities during their 1993 fiscal years and then how that income was used, again by all MCC entities during those fiscal years. Totals include Canadian provinces and U.S. regions. These figures, in U.S. dollars, are a composite of many financial statements with varying fiscal years. Audited financial statements are available from the MCC office nearest you.

MCC Income, consolidated
\$44.9 million U.S.



MCC Expenses, consolidated
\$44.4 million U.S.



"Since I assumed the role of interim MCC Canada executive director, I have become increasingly aware of MCC's complexity and of the value of the staff who serve it so well. Above all, though, I continue to marvel at the love, good will and generosity of the supporting constituency. Without a doubt this is a miracle of faith and God's grace."

•••John Dyck, MCC
Canada interim
executive director

MCC International *

Income

U.S. contributions	7,667,952
Canada contributions*	3,603,786
Other contributions	269,708
Non-governmental grants	1,504,873
Governmental grants	2,665,371
SELFHELP Crafts	5,918,574
Investments earnings	591,064
Workers earning, fees and miscellaneous	531,749
Material resources in kind - U.S.....	3,299,026
Material resources in kind - Canada*	4,377,183
TOTAL	30,429,286

Expenses

Agriculture & intergrated development	3,689,560
Emergency assistance	2,556,701
Economic & technical assistance.....	1,541,861
Education.....	2,204,024
Health	1,213,146
Social services	1,824,995
Religious & peace	2,248,062
SELFHELP Crafts	5,624,953
Supporting and fundraising activities	2,194,885
Material resources donated in kind	7,676,209
TOTAL	30,774,396
Net decrease in fund balance	(345,110)

* in U.S. dollars

* report for 12 months ended November 30, 1993

MCC U.S.**

Income

Contributions.....	3,560,418
Grant income.....	27,780
Community Ministries revenue.....	687,452
Peace and Justice Ministries revenue.....	52,550
Mennonite Health Services revenue.....	333,901
Regional revenue	123,785
Material resources donated in kind	75,629
Other income	5,686
TOTAL	4,867,201

Expenses

Community Ministries	1,323,815
Peace and Justice Ministries	596,992
Mennonite Disaster Service	426,853
Mennonite Health Service	416,216
Material resources donated in kind	75,629
Constituency Ministries	334,906
West Coast MCC	312,593
MCC Central States	378,766
MCC Great Lakes	166,101
MCC East Coast	284,352
Executive office	168,941
Support services	297,483
TOTAL	4,782,647
Net increase in fund balance	84,554

** in U.S. dollars

** report for 12 months ended November 30, 1993

MCC Canada***

Revenue

Contributions	
Constituency	6,941,179
Other	63,865
Grants	
CIDA	3,452,557
Other	511,414
Earned Income	
SELFHELP Crafts	2,629,601
Voluntary Service	84,099
Interest	144,167
Other	266,763
Material resources/food aid	
Contribution.....	1,974,464
Grants	6,594,531
Interest and other	(58,783)
TOTAL	22,603,857

Expenditures

Program	
Coordination.....	340,720
Development education.....	92,557
Eastern regions.....	407,301
Employment concerns.....	351,486
Kanadier concerns.....	370,715
Material resources/food aid.....	8,055,047
Mennonite Central Committee.....	8,133,792
Mental health disabilities.....	89,703
Native concerns.....	145,859
Other.....	174,776
Peace and social concerns.....	55,474
Refuge assistance.....	8,669
SELFHELP Crafts.....	2,656,495
Victim offender ministries.....	76,553
Women's concerns.....	42,502
General administration.....	816,319
TOTAL.....	21,817,968
Excess of revenue over expenditure.....	785,889
Equity at beginning of year.....	7,048,142
Equity at end of year.....	7,834,031

*** in Canadian dollars

*** report for 12 months ended August 31, 1993

*We will work together
to discern what
God's reign means
for our lifestyles
and economic systems.*

from 1993 Peace Statement

God at work among and through us

As you read this report, you will note that the MCC's work received strong financial support in 1993. Cash contributions to MCC totaled nearly \$27 million

Cdn./\$20 million U.S. Gifts of material resources—school kits, blankets, food, medical supplies—added several million dollars more.

The 12,014 metric tons of food shared through MCC included beans, corn, flour, meat, milk, oil, rice and wheat. This food will nourish 3.8 million people for a week, assuming that a pound, or 0.5 kilogram, of MCC food provides 2,000 calories. Canadian farmers donated more than 10,250 metric tons of grain—the third new annual record in a row.

SELFHELP Crafts sales created the equivalent of 12,000 full-time jobs by selling more than \$10 million Cdn./\$8 million U.S. worth of crafts in North America.

It is easy to overlook the generosity and commitment hidden in these figures. Countless volunteers worked at relief sales, thrift and SELFHELP Crafts shops and Houses Against Hunger; farmers donated grain, meat, milk and fruit. Congregations supported MCC workers with offerings and prayers.

In other words, this report does not record the resources MCC has *raised*; instead it acknowledges what Mennonites and Brethren in Christ people have *given* in faithfulness to Christ and in fidelity to brothers and sisters around the world.

The total given is but a drop in the bucket of world-wide need. But that does not discourage us! God will add the blessing.

"As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish...so is my word that goes out from my mouth. It will accomplish what I desire and achieve the purpose for which I sent it. You will go out in joy and be led forth in peace" (Isaiah 55:10-12).

We are grateful for the resources given in 1993. Most of all, we are grateful that God is at work among us and through us to accomplish God's purpose.

...Berry Friesen
Director of Administration and Resources



Children at the Pennsylvania Relief Sale record the latest number of pennies gathered in a "Penny Power" project for MCC.

Cash projects

...
(April) Helping Mozambicans return home: 1993's tenuous peace gave 5.8 million Mozambicans courage to return home. "Compassion grants" see these brave souls through their first lean days at home. 35¢ Cdn./25¢ U.S. buys a loaf of bread. \$1.35 Cdn./\$1 U.S. buys maize for four people for two days. Include project number B627-70 with your contribution.

...
(May) Training in peace and conflict resolution: The International Fellowship of Reconciliation in Uganda offers a three-week peace-making and conflict resolution seminar for schools, churches and other institutions. \$13.35 Cdn./\$10 U.S. provides a day of training for a Ugandan; \$67 Cdn./\$50 U.S. transports and trains one person. \$133 Cdn./\$100 U.S. trains two Ugandans for a week. Include project number B644-70 with your contribution.

...
(June) Developing Haitian church leaders: Relationships between Protestants and Catholics have eroded in Haiti. MCC will organize seminars for church leaders in one district to discuss biblical concepts of development and of ministering to the whole person as a way to restore dialogue. 89¢

Cdn./67¢ U.S. pays for one participant to attend a seminar. Include project number B918-70 with your contribution.

Material resource projects

...
(April) Infant and children's clothing: MCC urgently needs infants' clothing and clothing for boys and girls, sizes 2 to 16, for Angola. Take your children's outgrown, slightly worn, outfits to the nearest MCC collection center. Or collect funds from your Sunday School class and together purchase children's clothing.

...
(May) Health kits: MCC will send health kits to Laos, Nicaragua, Haiti, Jamaica and Egypt in 1994. To prepare a health kit, place these items in an 18- by 25-cm-timeter/8- by 10-inch drawstring bag: 1 toothbrush (adult small size), 1 tube toothpaste (168-196 g/6-7 oz. squeeze tube), 1 bar soap (112-140 g/4-5 oz.), 1 nail clipper with file, and 1 hand towel (larger than fingertip, bright or dark color).

...
(June) New bar soap: In 1993 MCC sent about 30,000 bars of soap to Cuba, Haiti, Nicaragua and the West Bank. New bar soap, with labels please, is needed to replenish inventory so MCC can quickly respond to emergency requests.



**Mennonite
Central
Committee**

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

**Please include the following
information with all
contributions for Contact
cash projects:**

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.

*We will work
to restore
the earth
God created.*

from 1993 Peace Statement

Publication board takes action to restructure youth materials

Pittsburgh, Pa.—Mennonite Publishing House (MPH) must “simplify and restructure” its products for the youth market. That was the decision of the Mennonite Publication Board meeting here Feb. 11-12.

The decision came after the board heard MPH has lost more than \$290,000 on youth products in the last three years. These include Foundation Series Youth Bible Studies, FS Youth Electives, Youth Resources, *YouthGuide*, Venture Clubs, and *With* magazine.

In presenting the list to the board, MPH treasurer Reuben Savanick noted, “We have saturated the market to this one age group. We are cannibalizing our own market.”

The decision was not an easy one for the board. “I don’t think we will ever make money on youth products,” said Ron Guengerich, Hesston, Kan. “I don’t think we can do anything in this area without some kind of ‘mutual aid’ subsidy from the church.” Historically MPH has relied on contributions or subsidy only for capital and not for operations.

Making the decision more difficult was the fact that youth products are cooperative ventures with other denominational publishers. The board directed staff to investigate having different publishers

become solely responsible for a product, with MPH becoming a “cooperative user.”

The board also asked MPH staff to consult with various groups in the church—such as conference youth ministers—as it implements the decision to simplify youth products.

New CLD director. Putting the board’s directive into action will be the responsibility of MPH’s new congregational literature director, Levi Miller, who was introduced to the board at this session.

Currently director of the Mennonite Church Historical Committee, Miller took on the role of CLD director on a half-time basis Feb. 1. He will assume full responsibilities on June 1, when a successor has been found for the Historical Committee.

“We have to take some action and focus on one or two products for youth that we can do well,” Miller told the board. He cited the FS Youth Bible Studies and *With* as two possible examples.

\$15 million budget. Following its decision on youth products, the board adopted a 1994 budget for MPH calling for sales of more than \$15 million (U.S.) with a net revenue of \$53,000. The budget projects a three percent increase in expenses with no wage increase for MPH employees.

“I’m concerned about the small amount

of net revenue for a business this size,” Calvin Britsch, Archbold, Ohio, said. “That’s why the action we’ve taken about youth materials sets an important direction.”

The publication board also heard that merging MPH’s operation with the publishing and education arm of the General Conference Mennonite Church (GC) will be a difficult issue to sort through in integration discussions.

“Assets, leases, debts, and a printing establishment add a level of complexity not encountered before in the discussions,” James Lapp, Mennonite Church (MC) general secretary, told the publication board. His comments came in reporting on a January meeting between MC and GC persons working in education and publication.

Publication board members also reviewed the first Jubilee curriculum off the press. *Jubilee: God’s Good News*, an Anabaptist Sunday School curriculum for children ages 2 through grade 8, will be released this fall.

Several board members also attended part of a weekend retreat on Jubilee for conference education personnel at a nearby location. Jubilee development costs for MPH will be over a half million dollars.—*J. Lorne Peachey*

AMBS Pastor’s Week focuses on ‘The healing body of Christ’

Elkhart, Ind. (AMBS)—“The Healing Body of Christ” was the focus for participants in the 1994 Pastor’s Week held at the Associated Mennonite Biblical Seminary Jan. 24-27.

According to Dorothy Nickel Friesen, continuing education director, 190 people officially registered for the annual event, although more than 200 participated.

The keynote speaker was David Hilton, a physician and consultant to churches on international health and congregational health ministries for Ecumenical Health Ministries based in Georgia. He asked the group to consider questions ranging from “What is health?” to “How can the church be involved in health and healing?”

He spoke of when he was in Africa trying to help children who were dying from dehydration because of diarrhea. “We told the mothers to give their children water with a certain amount of sugar and salt. Soon there was a drop in the death rate and the mothers began referring to this water as ‘miracle medicine.’

“We were empowering people to take their health into their own hands,” Hilton said.

Each morning AMBS New Testament professor Willard Swartley led Bible studies which examined the place of healing in the Bible and the church’s ministry in healing. He urged the pastors to use discernment as their congregations develop healing ministries.

“We need to ask the question: will healing be understood as part of Christ’s mission?” he said. “Always talk to people about Jesus. Always point them to Jesus.”

The participants learned about healing with their hearts and heads, according to Friesen. “The worship symbols of anointing, praying, laying on of hands, singing, and communion enabled personal healing as well as corporate healing,” she said.

—*June Mears*



“Health is not primarily a medical issue,” said David Hilton during Pastors Week at AMBS. “Medicine is an important piece, but health is much more.” Hilton, pictured with Tom Flaming, a registered nurse from Wellman, Iowa, urged congregations to become places of mutual confession, forgiveness, and support, as well as to be prophetic in raising questions about the health care system.

Horrors of war fan flames of Christianity in Sudan

Nairobi, Kenya (MCC)—Sudan's uneasy equilibrium of the past few months, established by a lull in fighting and by tons of relief supplies from the outside, has been disrupted.

Tens of thousands of people are again on the move, fleeing fighting, famine, and drought. Up to 140,000 are said to be on their way to the south where thousands are already housed in refugee camps along the Sudanese border and in Uganda.

Here then is the now-familiar litany of horrors that over the years observers have come to associate with places like Ethiopia, Somalia, and the former Yugoslavia: war, famine, disease, refugees. In fact, some observers warn that Sudan has the potential to be the worst human catastrophe since World War II.

What is not so familiar, and sets Sudan apart from the situation in Somalia, for example, is the growth and strength of the local Christian church.

"What moved me most has been the

strength of the people's faith, coupled with their desperate plight," said the English Archbishop of Canterbury after a recent visit to southern Sudan. Many say the Christian church is the primary institutional structure remaining in the south and the only one crossing the barriers of politics and tribe.

Until a few years ago, Christians were a minority in Sudan; Episcopal, Presbyterian, and Roman Catholic leaders reported only a few churches in their districts. Today, they number the congregations in the hundreds. One pastor in the district of Upper Nile reportedly baptized 9,288 new believers in 1992.

According to Roger Schrock, director of the New Sudan Council of Churches (NSCC), in one region 5,000 new hymns are said to have emerged in the last few years as a result of this "movement of the spirit."

Local leaders cite a number of possible reasons for the church's explosive growth.

"There is no other hope than relying on God for safety" in this desperate situation, says Paul Bol, general secretary for the Presbyterian Church of Sudan. Other leaders note that faith provides essential absolutes in a time of uncertainty and suffering.

In addition, the Christian church provides an alternative to the Islamic faith that is identified with oppressive policies of the north.

Another reason for the church's growth has been its important role in seeking peace and well-being for all Sudanese in the south, regardless of faith. Local church leaders have played an important role in distribution of relief supplies. They have agreed that relief will be distributed without regard to faith.

Most impressive, perhaps, has been the spirit of ecumenical unity in which this work is being conducted. Prohibited by the government from contact with the south, the northern-based Sudan Council of Churches has nevertheless worked cooperatively with the NSCC that formed in the south.

"I've never been where the sense of unity of the church was so highly valued," Schrock says. It's not just a theoretical vision but is played out on a daily basis, he adds.

The church has played a significant role in peacemaking efforts as well. A particularly tragic dimension of this war is that even as the south fights the north, the south is also torn by warring factions within. Indeed, many in the south say their "brothers" are causing them more suffering than the northern "Arabs." The church has worked across these lines, pushing the factions to end this devastating infighting.

Asked what the North American church can do, local church leaders consistently say, "Pray for us; advocate for us."

—Howard Zehr

EMC spiritual renewal week provokes controversy

Harrisonburg, Va. (EMC)—The semi-annual spiritual renewal weeks at Eastern Mennonite College (EMC) are designed for response. But few such previous events generated as much reverberation as this one.

Instead of a single guest speaker, the second semester renewal week held Jan. 24-28 at EMC was led by a six-member team. Leanne Payne, founder and president of Pastoral Care Ministries in Wheaton, Ill., and five of her associates spoke in morning college assembly programs and led worship on the theme, "Restoring the Christian Soul: Spirituality, Sexuality, and the Christian Life."

Payne opened the week by speaking on the "creative power" that is unleashed "when we begin to incarnate [God's] presence in our lives." She said this happens "by taking the biblical text to heart, crying out to God and listening for his voice."

The talk that particularly triggered response came on Wednesday when speaker Mario Bergner told his personal story of growing up in a largely dysfunctional home where he "didn't experience masculine love as a child." As a teen, he "fell in love with other boys," while at the same time he accepted Christ at a Leighton Ford crusade.

For a long time, Bergner said he "felt a strong tension" between his feelings as a Christian and as a homosexual. He went

on to speak quietly yet candidly of his college and graduate school years as an active member of the gay community.

Sometime later, "I had a vision and experience of Christ healing me totally, not just sexually," Bergner said.

A number of students and faculty took issue with the approach the team took during the week. Some felt the presenters were "insensitive, judgmental, and not open to dialogue on other viewpoints." Others, however, said what was shared was "appropriate," "scriptural," and "long-overdue."

"I really didn't expect the homosexual issue to become the major issue during the week," campus pastor Bruce Martin said later. "This simply indicates that this issue [homosexuality] is an emotional, volatile one not only on the campus but in the larger church."

"EMC&S affirms the Mennonite Church's 1987 statement on human sexuality as the expected lifestyle standard for faculty, staff, and students," said EMC&S president Joseph L. Lapp. "As we listen to other viewpoints and seek better understanding of sexuality issues, we believe the Mennonite Church's position should have more prominence than any other view."—Jim Bishop



An address by Leanne Payne opened EMC's second semester spiritual renewal week Jan. 24-28.

Event on small-group style churches draws 500

Broadway, Va.—Almost 500 pastors and church leaders attended Cornerstone Church's Cell Church Leadership Conference, held Feb. 7-9 at the fellowship's location here. Ralph Neighbor, a leader in the cell church movement, addressed the crowd the following weekend on the topic of "The Second Reformation": the growing phenomenon of congregations based on small groups.

Neighbor, senior pastor of Faith Community Baptist Church in Singapore, told the interdenominational group that the cell church concept is exemplified in Anabaptist concepts from the Reformation. He said that the biblical model involves people with outreach and interdependence in small groups.

"The cell-church movement knows no boundaries," Neighbor claimed. He asserted that the concept can be implemented in churches of varying theologies, constituencies, and locales, noting that "the vision of every cell group must be the incarnation of Jesus Christ and the touching of other lives. A cell group is evangelistic, a servant group, and has a broken heart."

Neighbor described the activity and essence of the cell group as a basic Christian community. He portrayed the cell group as more than a Bible study group, but as a place where people's lives become meshed together with a willingness to help each other, reach out to others, and glorify God.

"A servant life expressed in community is the most powerful witness that can occur," Neighbor added.

The conference featured three stories of churches who have been established or converted to the cell church philosophy—including Cornerstone Church of Virginia Mennonite Conference.

Cornerstone senior pastor Gerald Martin claimed, "Had we not gone into cells, we'd be pretty much the same as we were four years ago." Instead, the church has grown from a single congregation to a fellowship of more than 1,000 people who meet for worship at four locations.

"God is responding to the heart cry of people who have been disillusioned," Martin said. "People are searching for spiritual reality, and the cell movement is bringing people into that."—Steve Kriss

Swiss editor refuses to participate in military service

Akron, Pa. (MCC)—After 15 years of obeying his every-other-year call to military service, the editor of the Swiss Mennonite weekly paper, *Perspektive*, decided his conscience would no longer permit it.

Last October, when summoned for his last two weeks of service in the Swiss Army, Jürg Rindlisbacher wrote a letter to his commanding officer outlining how his Christian beliefs prohibited his further participation in military service.

Then, because alternative service is not available in Switzerland, Rindlisbacher performed "symbolic service" by working mornings at the Mennonite Central Committee (MCC) Europe office.

"His officer asked, 'Why do you do this now and create difficulties for yourself?'" relates Hansulrich Gerber, MCC Europe secretary.

Gerber says that among Swiss Mennonites, Rindlisbacher's act is not unique. But for such a "high-profile" person to refuse military service "takes great courage because many Swiss Mennonites do not share the conscientious objector stance," he adds.

Rindlisbacher wrote to his officer that he could no longer reconcile the use of

violence with his understanding of the Bible, especially "the example God gives when God in human form (Jesus Christ) went the way of submission, nonviolence, and suffering."

Rindlisbacher resigned from his editor position and will take a sabbatical at Eastern Mennonite College & Seminary in Harrisonburg, Va., starting fall 1994.

MMA executive testifies on health care reform

Washington, D.C. (MMA)—Karl Sommers, Mennonite Mutual Aid vice-president of corporate planning, testified before the U.S. Subcommittee on Health of the House Ways and Means Committee Friday, Feb. 4.

The subcommittee, chaired by Rep. Pete Stark, is in the process of gathering information in preparation for work on actual health care reform legislation.

Sommers reported three House committees will work on the legislation before it is debated by the full House. He also noted that most committee staff members assume the basic legislation will be shaped around the Health Security

Philadelphia Cambodian Mennonite Church celebrated an answer to prayer, as 250 worshipers met Jan. 2 to celebrate their new place of worship. The congregation purchased a former city library building in south Philadelphia.

"The purchase of this building has opened many opportunities for other types of ministry within the Cambodian community," said Leonard Burkholder, church planting coach. During the celebration, David Shenk of Eastern Mennonite Missions spoke of the new building as being a dedicated instrument to expand God's kingdom.

Pastor Sarin Lay thanked the members and friends for their generous giving. The celebration concluded with a communion service and a fellowship meal of Cambodian noodles and egg rolls.

Trips to the morgue through a damp, dimly lit tunnel in the middle of the night. Learning to give injections. Assisting in electric shock treatments.

All these things, and many more (including more pleasant stories) were remembered when 51 people from 10 states gathered for a 40-year reunion of the unit of 1-W conscientious objectors who served at the Fairfield State Hospital in Newton, Conn., from 1952-55. Some hadn't seen each other since their service together during the Korean War. The reunion was held Nov. 12-14 at Kenbrook Camp, Lebanon Cty, Pa.

Let the games begin. The 1994 Goshen (Ind.) College MYF (Mennonite Youth Fellowship) Olympiad will be held June 16-19 this year in the new Recreation-Fitness Center. Events include basketball, volleyball, soccer, softball, racquetball, tennis, wallyball, a 5-km race, track and field, swimming, and golf.

Youth groups interested in combining the MYF Olympiad with a service project can contact the college for help with arrangements.

Information is available from Mike Zehr at the GC admissions office (219 535-7535 or 800 348-7422).

ty Act proposed by President Bill Clinton and not based on other legislative proposals also pending.

Testimony presented by Sommers provided background on MMA and some of its health programs. Sommers pointed out the need for a provision which will allow MMA to operate under the requirements of the Clinton plan.

Chairperson Stark indicated his appreciation for the values and beliefs of Mennonites related to health care. He promised to support a provision that would enable MMA to serve Mennonites and other Anabaptist groups under a revised health care system.

Mission workers live out dream of self-sufficiency at church camp in Brazil

Elkhart, Ind. (MBM)—Mennonite Board of Missions worker John Graber had a dream. He longed for the opportunity to move with his wife, Crissie, and four children to a rural setting. John wanted to experiment with the possibility of becoming self-sufficient. In November 1990, the dream came true.

One year into their four-year term with MBM in Brazil, Grabers moved out of the town of Colmeia to a regional campground. Colmeia Mennonite Church owned the six-acre plot, and asked John and Crissie to develop and build camping and retreat facilities for the five Mennonite congregations in Region 4 (northern Brazil).

The family moved into a brick house with no electricity; well water had to be brought into the house in buckets. Crissie remembers what it was like to live without a refrigerator.

"We learned from local people how to keep our food fresh," she says. "Our milk had to be boiled twice a day, morning and

evening. We boiled our beans in the evening and left the lid on them overnight."

Grabers recall that they felt like first-year farmers during their first 12 months living at the campground. "We had to clear the land and plant a garden to raise some of our own food," John says, "as well as organize the building of camp facilities."

During the nearly three years that Grabers lived at the camp, they organized and helped build a large kitchen/meeting hall and a girls' dormitory. They had to build the meeting house in installments as funding became available. Four different work teams flew in from Canada and the United States to help with the construction.

About 160 people from the five churches in the region attended an inaugural



MBM workers Crissie and John Graber, with their children Rachel, Benjamin, James, and Daniel.

celebration on July 3, 1993, for the campground, called "Camp Way of Peace." Nine young people, including Rachel Graber, were baptized the following day at the creek that runs near the campground.

When Grabers left Brazil on July 15, the meeting hall was basically completed and being used by the local Mennonite congregation for special functions, including Easter meals and birthday parties. The regional camp administration plans to make the camp available to other denominations as well.

Living at the campground meant changes for the Graber children. Instead of walking to school, they rode a motorcycle every day. Daniel, the oldest, began driving his brothers and sister to school when he was 12 years old. The village school in Colmeia opened only during the morning, and class sizes ranged from 8-20 students.

Today, Daniel (15) and Rachel (12) are students at Goshen (Ind.) Middle School. James (10) and Benjamin (7) are enrolled at Waterford Elementary in Goshen. John is working for Hope Builders in Elkhart, Ind. Crissie is presently working at home, but will eventually return to nursing work. They are members of Fellowship of Hope in Elkhart.

The Grabers look back at the campground experience as a good time for their family.

"We had more time together," John says. "We drew closer together." John and Crissie also look back with gratitude to all who helped in the building of the camp facilities and in supporting them in their life there.—Katie Kreider

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• **MCC gets into SOOP.** In January Mennonite Central Committee Canada began working as a partner with Mennonite Board of Missions in the Service Opportunities for Older Persons (SOOP) program when Helen Unrau joined MCC Canada to coordinate SOOP's activities in Canada. SOOP is a joint MBM-Mennonite Association of Retired Persons program which links older people who want to do short terms of service with congregations in North America who need volunteers. According to MCC Canada's Ed Barkman, "there's been discussion in MCC Canada circles for a long time about ways to mobilize the considerable energies and motivation for service of older adults. Rather than create another program to do this, we felt it would be best to join SOOP, since they already have experience in this area."

• **Church honors pastor.** Merle Cordell, with his wife, Beulah, was honored for 40 years as an ordained minister during a special celebration at Marion Mennonite Church, Chambersburg, Pa., on Jan. 30. He received a plaque commemorating four decades of service, and a fellowship meal was held in the couple's honor. Merle was ordained as a minister by lot on Feb. 2, 1954, at the Marion church. He was ordained as a bishop in 1971, and presently serves as chair of the Franklin Mennonite Historical Society. —Lorraine Eby

• **Tuition costs up.** When the Goshen (Ind.) College board of overseers met Jan. 28-29, they approved a 6.4 percent increase in fees for the 1994-95 school year. The inclusive cost for full-time students who live on campus next year will be \$13,150 (U.S.), up from \$12,360 this year. Offsetting the fee increase is a substantial increase in student financial aid, according to GC president Victor Stoltzfus. "A portion of the fee increase reflects the anticipated shift from the trimester to the semester academic calendar for 1994-95, a change which extends the school year by two weeks and allows students to earn more credit hours," Stoltzfus said.

The board also ratified an action taken earlier by conference call to spend \$750,000 from the bequest of Harold and Wilma Good in the current fiscal year

for minor capital projects and equipment. "This action represents a one-time investment in equipment that we have put off buying for some years," said business manager Mardene Kelley.

• **Summer courses offered.** Eight intensive summer school courses are being offered this year at Associated Mennonite Biblical Seminary, Elkhart, Ind. Classes include: "Anabaptist History and Theology," "Biblical Theology of Violence and Peace," "Christian Worship in Historical and Contemporary Perspectives," "Conflict and Conciliation," "Family Therapy and Pastoral Care," "Christian Spirituality and Peacemaking," "Creation and Spiritual Renewal," and "Reading Hebrew Narrative: Ruth." For information on instructors, credit hours, and time schedules, contact either registrar Ruth Ann Gardner or Dorothy Nickel Friesen, director of summer school, at 800 964-2627 or 219 295-3726.

• **Correction.** The names of two participants were mistakenly omitted in the Feb. 15 report on the consultation of "Men Working with Women to End Violence Against Women," held in Mt. Pleasant, Pa., Jan. 11-14. Also attending were: Martha Smith Good, campus pastor, Goshen (Ind.) College; and Shirley E. Yoder, pastor, Park View Mennonite Church, Harrisonburg, Va.

• **Pastor transitions:**

Craig Morton has transferred to Salford Mennonite Church, Harleysville, Pa., from Zion Mennonite Church, Donnellson, Kan. He and his wife, Karla, reside at 388 Main St., Harleysville, PA 19438; phone 215 256-8646.

Cal Thorpe is the new interim pastor at the Soo Hill Community Church in Escanaba, Mich. He and his wife, Edna, reside in Menominee and participate in the Menominee River Fellowship.

• **Coming events:**

WMSC annual meeting for Lancaster Conference, Weaverland Mennonite Church, East Earl, Pa., March 16. Marian Brendle Hostetler will speak on the theme, "If My People," based on 2 Chron. 7:14.

Mennonite Health Assembly annual meeting, Hyatt on Capitol Square, Columbus, Ohio, April 7-10. Speakers include J. Law-

rence Burkholder, Jane H. White, Janelle Goetcheus, and Anne Stuckey. Information from 219 533-9069.

Workshop, "Conflict Resolution Skills for Global Citizens," Cincinnati (Ohio) Mennonite Fellowship, April 22-23. The workshop will be led by Bob Williamson of the Lombard Mennonite Peace Center, and is intended to develop skills for use in the home, school, church, workplace, or the international scene. Information from 513 281-4452.

Young adult network, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., May 13-15. Agenda includes the network's vision for the future. Information from Dawn Ranck (20 N. Decatur St., Strasburg, PA 17579) or Stan Shantz (4334 W. Vista Ave., Glendale, AZ 85301).

• **Job openings:**

Analyst/programmer, Mennonite Mutual Aid, Goshen, Ind. Person will lead project to analyze, design, develop, and/or purchase business software for an AS-400 and PC-LAN environment. Bachelor's degree and 2-5 years experience required. Strong skills in leadership, working with people, communications, planning, and organization desired. *Junior programmer/analyst* also sought; candidates must have or be in the process of completing a bachelor's degree. Send résumé to MMA Human Resources Dept., PO Box 483, Goshen, IN 46527-0483.

Female residence hall director, Goshen (Ind.) College. Director will be responsible for the administration of one or more halls housing about 200 students. Responsibilities include representing the Student Development Division in the hall, counseling students, enforcing policies and standards, and supervising student staff. Bachelor's degree and at least two years of related work experience required; master's degree preferred. Contact dean of students Norman Kauffmann, Goshen College, Goshen, IN 46526; phone 219 535-7539.

Summer staff, Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Some 15 positions include staff for children and youth camp programming, food services, nurse, lifeguard, and maintenance. Orientation begins June 12. Information from Em Yoder at 800 839-1021.

NEW MEMBERS

Ephrata, Pa.: Brent Good, Travis Good, Trisha Good, Benjamin Meiskey, Maggie Men, Phanith Men, Samphas Men, Luke Troyer, Joel Weinhold, Holly Zimmerman, Julie Zimmerman, Loren Kampen, Holly Martin, Brent Styan, Jennifer Styan, and Dawn Weaver.

First, Middlebury, Ind.: Lyz Witzky and Bill and Debra Gilson.

Hyattsville, Md.: Joseph Heatwole, Matthew VanWingen, and Jacob VanWingen.

North Baltimore, Baltimore, Md.: S. Tom August and David Dranbauer.

BIRTHS

Brandenberger, Rhoda and Elmer, LaGrange, Ind., Adrian Jobe (third child), Jan. 20.

Fast, Debbie and Menno Weibe, Garissa, Kenya, Sophie Helen Weibe (first child), Dec. 9.

Helmuth, Beverly Snyder and Marcus, Venice, Fla., Brandon Lee (third child), Jan. 29.

Hochstetler, Ronalee Hart and Gary, Millersburg, Ohio, Evan Lynn (first child), Jan. 2.

Hochstetler, Sheri Martin and Ledru, Albany, Ore., Shelby Rae (third child), born Aug. 23, 1993, received for adoption Jan. 26.

Hyde, Dana Schlegel and Paul, Tavistock, Ont., Chelsea Joy (first child), Jan. 9.

King, Karen Stoltzfus and Kevin, Lititz, Pa., Andrea Nicole (second child), Jan. 22.

King, Susan Drescher and Barry, Harrisonburg, Va., Lydia June (second child), Jan. 28.

Kjeldgaard, Lisa and Eric, Philadelphia, Pa., Nicholas Gregory (first child), Jan. 25.

Martin, Karen Stauffer and T. Dean, Newmanstown, Pa., Casey Dean (second child), Jan. 10.

Miller, Patsy Stuckey and Kevin, West Unity, Ohio, Derek Eli (second child), Jan. 18.

Schlabach, Shirley Stromme and Jim, Millersburg, Ohio, Caleb Stromme (first child), Jan. 29.

Schrock, Jennifer Halteman and Daniel, Columbus, Ohio, Peter Raphael (first child), Feb. 1.

Schrock, Diane Gingerich and John, Wellman, Iowa, Quinlan Mary (fourth child), Jan. 27.

Siegrist, Marilyn Eberly and Clair, East Earl, Pa., Adam Joshua (third child), Dec. 26.

Smoker, Gayle Sollenberger and Reuben "Rob," Gap, Pa., Colton Kane (fourth child), Jan. 4.

Sollenberger, Susan Groff and J. Merle, Landisville, Pa., Matthew Scott (second child), Nov. 26.

Stoner, Cathy and André Gingerich, Elkhart, Ind., Tobias Andrew Gingerich (first child), Dec. 31.

Stultz, Dawn Hurst and Steve, Harrisonburg, Va., Summer Magdalene (third child), Jan. 11.

Wanner, Christina Weaver and Scott, Akron, Pa., Rebecca Jo (third child), Jan. 20.

Birth Correction: Nathan Andrew Severein (Dec. 28, 1993, *Gospel Herald*), son of Andrew and Lori Kauffman Severein, was born Nov. 21.

MARRIAGES

Densmore-Hooley: April Densmore, Scio, Ore. (King's Grace Fellowship), and Randy Hooley, Sweet Home, Ore. (River of Life Fellowship), Jan. 28, by Gordon Johnson.

Kunkel-Stoltzfus: Randy Kunkel, Ronks, Pa. (Paradise), and Heidi Stoltzfus, Gap, Pa. (Rockville), Jan. 29, by Amos Stoltzfus and Fred Martin.

Lehman-Mize: Roger Lehman, Tempe, Ariz. (Kidron), and Sandra Mize, Phoenix, Ariz. (Baptist), Jan. 29, by Bill Detweiler.

Martin-Price: Diane Martin, Honey Brook, Pa. (Rockville), and Grant Price, Pennsburg, Pa. (Frederick), Jan. 22, by Amos Stoltzfus.

Metzler-Smith: George Metzler, Christiana, Pa. (Maple Grove), and Erin Smith, Dec. 18, by Phil Freed.

DEATHS

Althouse, Wilmer B., 92, Doylestown, Pa. Born: Sept. 29, 1901, Bedminster Twp., Pa., to Edwin Crouthamel and Ellen Bergey Althouse. Died: Jan. 19, 1994, Souderton, Pa. Survivors—children: Vernon H., Wayne H., Helen H. Rutt, Marie H. Stoltzfus; 15 grandchildren, 20 great-grandchildren. Predeceased by: Martha Hestand Althouse (wife). Funeral: Jan. 23, Souderton Mennonite Home Chapel, by Duane Bishop. Burial: Doylestown Mennonite Cemetery.

Amstutz, Clara Bixler, 83, Colorado Springs, Colo. Born: Nov. 30, 1910, Dalton, Ohio, to John D. and Katie Bixler. Died: Dec. 31, 1993, Indianapolis, Ind., of congestive heart failure. Survivors—children: Sidney, Howard, Violet Amstutz Miller, Rosalyn; brother and sisters: Reuben, Annie Evans, Hilda Johnson, Selma; 10 grandchildren, one great-grandchild. Predeceased by: Rufus Amstutz (husband). Funeral: Jan. 5, Chestnut Ridge Mennonite Church, by Ron Williams and Richard Ross. Burial: Sonnenburg Church Cemetery.

Brubaker, Marlin Milton, 89. Born: Sept. 30, 1904, to John and Elizabeth Lauver Brubaker. Died: Dec. 21, 1993, Brooks, Alta. Survivors—children: Raymond, Wilma Hofer, Ruth Ramer, Marlin, Jr.; sisters: Carrie, Edna; 24 grandchildren, 42 great-grandchildren. Predeceased by: Anna Burkholder Brubaker (wife). Funeral and burial: Dec. 28, Duchess Mennonite Church, by Paul Voegtlin.

Cashman, George M., 81, Altoona, Pa. Born: July 14, 1912, Altoona, Pa. Died: Jan. 25, 1994, Altoona, Pa., of cancer. Survivors—wife: Mina Glick Cashman; sons: Mahlon G., Samuel E.; sister: Bertha Amanda Miller; 5 grandchildren. Funeral: Jan. 29, Mill Run Mennonite Church, by Andrew Sloan and Timothy Koontz. Burial: Alto Reste Cemetery.

Combs, Ruth Stalter, 73, St. Louis, Mo. Born: March 2, 1920, Gridley, Ill., to Christian and Mary Stalter. Died: Jan. 11, 1994. Survivors—children: Cary, Stanley, Bruce, Reid; brother and sisters: Harvey, Cora, Edna Weaver, Bernice Bachman; 8 grandchildren. Predeceased by: John Combs (husband).

Eash, Joe S., 80, Middlebury, Ind. Born: May 14, 1913, Honeyville, Ind., to Sam T. and Katie Eash. Died: Jan. 8, 1994, Goshen, Ind. Survivors—wife: Fannie Kauffman Eash; children: Fern Yoder, Orlan, Olen, Elwin; sister: Leota Burkholder; 10 grandchildren, 6 great-grandchildren. Funeral: Jan. 11, First Mennonite Church, by David Helmuth and Ron Adams. Burial: Miller Cemetery.

Gingrich, Luida Brubacher, 58, St. Jacobs, Ont. Born: July 2, 1935, Conestogo, Ont., to Ivan and Mary Brubacher. Died: Jan. 19, 1994, Kitchener, Ont., of cancer. Survivors—husband: Ian Gingrich; children: Marvin,

Norma Bauman; brothers and sister: Eldon, Leonard, and Edna Brubacher; 3 grandchildren. Funeral and burial: Jan. 22, St. Jacobs Mennonite Church, by Sue C. Steiner and Mahlon Roes.

Hurst, Pearl Mast, 57, Harrisonburg, Va. Born: April 30, 1936, Morgantown, Pa., to Raymond and Anna Mary Sensenig Mast. Died: Jan. 13, 1994, Harrisonburg, Va. Survivors—husband: Luke Rhodes Hurst; children: Dawn Rose, Luke Schrock-Hurst, Michael David, Carol Grace Hurst-Nafziger, Steven Paul, James Byron; mother; brothers and sisters: Clair, LeRoy, Michael, and Ernest Mast, Grace Stoltzfus, Verna Mae Clemmer; 7 grandchildren. Funeral: Jan. 16, Park View Mennonite Church, by Owen Burkholder, Shirley E. Yoder, and Shirlee K. Yoder. Burial: Dayton Mennonite Church Cemetery.

Killius, Walter Anderson, 88, Springs, Pa. Born: Nov. 12, 1905, Springs, Pa., to Charles and Matilda Miller Killius. Died: Jan. 26, 1994, Meyersdale, Pa. Survivors—children: James R., Gay Brownlee, Joyce Brenneman; brother: Albert; 22 grandchildren, 24 great-grandchildren. Predeceased by: C. Loveta Ash Killius (wife) and Nonna Beitzel (daughter). Funeral and burial: Jan. 29, Springs Mennonite Church, by Steven J. Heatwole.

Mease, Clifford E., Sr., 67, Quakertown, Pa. Born: June 23, 1926, Riegelsville, Pa., to Frank and Lottie Mease. Died: Jan. 25, 1994, Quakertown, Pa., of a heart attack. Survivors—wife: MaeKratz Mease; children: Cliff, Jr., Dean, Doug, Don, Sharon Gehman; brothers: H. Leroy, Lester, Russell, Roland; 15 grandchildren. Predeceased by: David (son). Funeral and burial: Jan. 29, Swamp Mennonite Church, by William A. Brunk and Robert Miller.

Nafziger, Alta M. Stuckey, 90, Archbold, Ohio. Born: Nov. 21, 1903, Archbold, Ohio, to Peter and Anna Short Stuckey. Died: Jan. 22, 1994, Wauseon, Ohio. Survivors—children: Ilva Ann, Donna Smith, Eugene; brothers and sister: Orville, Chauncey, and Mary; 3 grandchildren. Predeceased by: Otto Nafziger (husband) and Carol Lou (daughter). Funeral and burial: Jan. 26, Lockport Mennonite Church, by Allen Rutter, James Groeneweg, and Walter Stuckey.

Nyce, Henry N., 85, Telford, Pa. Born: Jan. 21, 1909, Elroy, Pa., to Harvey M. and Katie Nyce. Died: Jan. 25, 1994, Harleysville, Pa. Survivors—wife: Hattie G. Ruth Nyce; son: Arlen R.; brother and sisters: Harvey N., Anna Frankenfield, Naomi Roth, Minnie Kratz, Marian Moore; 7 grandchildren, 13 great-grandchildren. Predeceased by: Lorraine Derstine (daughter). Funeral: Jan. 29, Peter Becker Community Chapel, by Earl Yoder, John Ehst, and Floyd Hackman. Burial: Franconia Mennonite Church Cemetery.

Rohrer, Melvin Groff, 73. Born: Sept. 2, 1920, Lampeter, Pa., to Jacob and Anna Groff Rohrer. Died: Jan. 27, 1994, Quarryville, Pa., of a brain tumor. Survivors—wife: Evelyn Hershey Rutt Rohrer; children: Nelson, Joanne Morton, Nancy Wissler; stepchildren: Kenneth Rutt, Richard Rutt, Peggy Groff. Predeceased by: Erla Landis Rohrer (first wife). Funeral and burial: Jan. 31, Landis Valley Mennonite Church, by Joy Ranck, Thomas Horst, and Lester Hoover.

Siegrist, Landis B., 73, Lancaster, Pa. Born: Feb. 27, 1920, Upper Leacock Twp., Pa., to John and Sue Burkhardt Siegrist. Died: Jan. 18, 1994, E. Lampeter Twp., Pa. Survivors—wife: Anna Esbenschade Siegrist; children: Betty Keperling, Theda Klemm, Ellene Gerow, Susan Zimmerman; brother and sister: Jason, Mary; 6 grandchildren. Funeral: Jan. 22, Stumptown Mennonite Church, by Luke Nolt and Chester Kurtz.

Steckly, Lester L. "Sam," 54. Born: Feb. 14, 1939, Lebanon, Ore. Died: Jan. 15, 1994, Sweet Home, Ore. Survivors—wife: Sherry Berkey Steckly; children: Edward, Katherine Neuschwander, Sandra Lyndaker; brother: George; 5 grandchildren. Funeral: Jan. 15, First Baptist Church, by Gary Hooley, Geoff Nelson, Edward Steckly. Burial: IOOF Cemetery.

Stutzman, Alma Earnest, 89. Born: Nov. 20, 1903, Milford, Neb., to Benjamin and Kathryn Roth Earnest. Died: Sept. 25, 1993, Long Beach, Calif. Survivors—daughters: Evelyn Lichti, Ruth Schrock; 4 grandchildren, 6 great-grandchildren, 3 great-great-grandchildren. Predeceased by: Peter Stutzman (husband). Graveside service and burial: Sept. 29, Inglewood Cemetery, by Ken McIntosh.



Menonite Mutual Aid
Post Office Box 483
Goshen, IN 46527
Toll-free: 1-800-348-7468

An Open Letter to Menonite Brethren, General Conference Menonite and Menonite Church Members in the U.S.:

Health care reform. It is becoming one of the most significant issues in the history of the United States. MMA welcomes the current national debate. After all, we've been calling for reform of the U.S. health care system since 1988. And with good reason.

Reforming health care is a Christian issue. We are all stewards of God's gifts to us, and health is one of those gifts. But the present system is broken, leaving too many people in our country without adequate health care. That's wrong.

This is one reason why church members share resources through MMA's fraternal benefits programs. These grants assist people who are uninsurable or whose insurance is inadequate. This fact has put the Menonite churches and MMA at the forefront of health care reform.

We at MMA are pleased that most of the viable health care reform measures, including President Clinton's, would allow all U.S. citizens access to adequate health care. There is, however, one specific concern about the Clinton plan that troubles us, and that should concern you.

The plan proposes to create giant health care alliances and require every U.S. citizen to belong to one. These alliances would not allow you to seek health coverage from a Christian-based, mutual aid program, like MMA's. An exception would be allowed for health plans where an employer-employee relationship exists, but not where people are related to each other through faith in Christ.

MMA believes Menonites and members of other historic Anabaptist churches should have the freedom, under any new health care reform measure, to continue to practice mutual aid by sharing health care and health insurance resources. Several key senators and representatives agree with us; we are in dialogue with others in Washington, D.C.

Lawmakers understandably respect the Menonite churches' innovative record in health care and mutual aid. It is a record that is closely aligned with the spirit of reform: access to adequate health care for all God's children. As our nation's leaders develop a new health care system, they need to recognize the value of the Menonite churches' mutual aid ministry. With it, health care reform is advanced. Without it, our freedom to practice our faith as a people of God is diminished.

Howard L. Brenneman
President

**Call or write us for a free copy of
MMA's study guide, *Health Care
Reform: Exploring the Options***

THE LAST WORD

Thus saith the Lord

Prophecy crops up from the strangest places. This winter in our community, it's supposed to have come from an "Amish almanac."

Evidently the groundhog seeing his shadow on Feb. 2 wasn't enough. Now we're supposed to have an almanac out there somewhere predicting 54 inches of snow for our area this month. Newspapers and radio stations have been calling anyone remotely connected with the Amish, trying to get a copy of this almanac. Rumor has it people have also been running to the grocery store, stocking up on bread, milk, and toilet paper for the Big One.

What is this fascination with predictions? One would think a culture as scientific and as sophisticated as we hope ours is wouldn't fall for things like this. With cable TV's Weather Channel, newspapers' four-color weather maps, and our knowledge of isobars and jet streams, I find it amazing that so many people pay attention to predictions from an almanac from no one knows where. (I have yet to meet anyone who's seen a copy.)

Not that we're any better for it. As Greg Leichty points out in this week's lead article, if the predictions turn out to be true, we'll fall all over ourselves to accept both prophecy and prophet, rigorously resisting testing either.

If the predictions turn out false, we also suffer. Cynicism and skepticism close our minds all the more to any genuine prophecy that does come our way.

Perhaps that's why prophecy has fallen on such hard times in the church these days. Though it's listed as a gift of the Spirit (second in order in 1 Cor. 12:28), we've been burned too often with unfulfilled predictions of anything from the weather to the end of the world. Our skepticism won't allow us to hear good about any kind of prophecy.

If adopted at the next Mennonite General Assembly in 1995, a new *Confession of Faith in a Mennonite Perspective* could change that. The commentary to a draft article on the Holy Spirit says we Mennonites believe that "prophecy is one of the gifts given to the church by the Holy Spirit."

If we are going to make that statement operational in our lives, we must come to realize that prophecy has much more to do with the present

than the future. Look up the words *prophet*, *prophecy*, and *prophecy* in a dictionary, and you'll discover that many more definitions are about hearing God's voice now than about predictions for the future.

The same is true of much of the prophecy of the Bible. It is about God's will for God's people for their present. Yet even in the Bible, people went after "signs and wonders," likely because it's easier and safer to hear what we think is a word for the future than what God would say to us for now.

But it is for the present that God speaks to us most often. God's concern is that we live fruitful lives today, leaving to faith our worries for the future. In the words of the new confession of faith: "The Spirit of God is not silent in the present."—jlp

Testing the prophets

But how are we to know God's voice? For, as Greg Leichty also notes, "we continue to hear all sorts of foolishness attributed to God's will."

Any new word of God "will not contradict what we know of Christ's way in Scripture," the new confession of faith says. What we hear God say now will line up with what God said in the Bible.

To this test of prophecy by the Scriptures, Leichty adds two others:

- God's messages do not contradict each other. What we hear from God now must be compatible with what God has revealed to disciples and saints through the centuries.

- God's voice must be tested in the community. Spiritual discernment is a corporate process. Says Leichty: "If I find I am receiving different messages than my brothers and sisters, I should return to God with open ears."

With tests like that, prophecy can come into favor again in the church. Not the trivial predictions that seek to know the future through groundhogs and almanacs. But prophecy that takes seriously God's word and will for our day.

"We can open ourselves to revelation and prophecy," says our new confession of faith, "provided we test them by the norm provided in Christ through the Scriptures."—jlp



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Though people can choose to reject God and do evil, they seldom do so directly. Instead, sinful behaviors often appear to be socially necessary for happiness.

First in a series of three on
the human relationship with God:

Sin is more than individual guilt or social evil

Few religious words arouse as strong reactions as does "sin." Upon hearing it, some people feel oppressed by condemnation and guilt. They would rather not hear this word, even in church.

by
*Thomas
N. Finger*

To others, however, efforts to avoid this word seem like attempts to escape reality. For them, sin is the heart of the human problem, and the church should constantly stress it.

Why do people react so differently when someone says "sin"? Perhaps because they are not hearing the same thing. Perhaps, that is, because Christians use and understand this term in quite different ways.

There are three common ways of talking about sin. Two, while containing elements of biblical truth, are one-sided and often distorted. The third, as I see it, incorporates the best elements of truth from the first two.

1. Sin as individual guilt. The Protestant Reformers of the 16th century accused the Catholic Church of minimizing sin's seriousness. Catholics seemed to be teaching that one could earn salvation by doing good works. Against this, the Reformers insisted that humans, on their own,

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We must be honest about the depth and subtlety of sin's work in our lives. At the same time we must identify sin with many social structures and ideologies.

could never perform works this good. Salvation, on the contrary, occurs only when we realize how inadequate all our efforts are and cry out for God's forgiveness.

The Reformers believed people hide from the disturbing awareness of their sin. To put it in today's terms, they felt that persons have too high a "self-image" and that to become ready for salvation, this image must be broken down. According to Martin Luther, we must first be crushed by the demands of God's *law*; only when we become utterly convinced that we cannot meet them are we ready to receive *grace*.

This approach underlines the depth and subtlety of sin's work and asks us to acknowledge this honestly. This, in my view, is quite biblical. Yet when it is emphasized apart from other biblical themes, it can become distorted in the following ways.

First, it can sound as if the roots of all evil are enclosed within the individual. Sin's social dimensions will then be overlooked. While this approach critiques humans as sin's perpetrators, it may not notice that they also are its victims. The emphasis on every individual's responsibility and guilt can extinguish sympathy for those oppressed by sin.

Second, by stressing that human acts and motives are impure, this approach can make them all appear as corrupt as possible. Sin can be portrayed as direct, wholly deliberate rejection of God. In Scripture, however, people are more complex. Even the heathen occasionally act—and some of them often act—in accordance with God's law (Rom. 2:14-16). And sin frequently involves a paradoxical internal struggle. Paul insists that he often *does* know and even desires what is good; yet apart from God's grace, he cannot do it (Rom. 7:7-24).

Third, by emphasizing the negative, this approach can overshadow God's final, loving goal: liberation from sin and thoroughgoing transformation of life.

2. Sin as social evil. In the Bible, sin does not consist merely in individual attitudes and acts. Sin becomes a massive force, distorting all human relationships and societies, and harming the natural world. During the last century we have increasingly recognized that social and economic influences shape individual behavior. Accordingly, many Christians now identify sin with massive systemic forces which oppress races, classes, and individuals.

Sin, then, tends to be identified with social

structures and ideologies like racism, militarism, or patriarchy. This approach points out that people are victims of sin and arouses sympathy for the oppressed. It often stresses that oppressive structures engender low "self-images" in their victims and seeks to raise these.

This perspective underlines the broad scope of sin's activity and rouses us to combat it. This, in my view, is quite biblical. Yet, like the first view of sin, it can become distorted.

First, it can sound as if all evil is simply the product of impersonal, corporate structures—a massive tragedy for which no one bears responsibility. Sin's individual dimensions will then be overlooked. In arousing sympathy for sin's victims, this approach can ignore how often they participate in their own victimization.

Second, this approach also can overlook human behavior's complexity. Whereas our first perspective tended to see individuals as totally evil, this one can regard them as entirely good.

The more sin is identified with social structures, the more can one assume that, if individuals would simply be freed from them, their innate goodness would automatically flower. Any dimension of rebellion against God can be overlooked. The paradoxical interplay between being hurt and hurting oneself, and between wanting what is good but not doing it, can be lost from view.

Finally, overemphasis on sin's systemic nature can dilute the biblical message of God's judgment. Often proponents of this view will pronounce judgment on systems; yet individuals will hear only comforting words of God's love and mercy.

3. Sin as willing bondage. The full biblical perspective on sin, as I understand it, is more subtle and many-sided than either one of the above. Sin is not simply rebellion against God; it is turning away from God by turning *toward* something contrary to God and coming into bondage under that force. God's judgment consists primarily in abandoning us to the forces we have chosen.

In Eden, Adam and Eve did not merely disobey what God said. They obeyed a contrary voice—the serpent's—and turned toward the thing it recommended—the forbidden fruit (Gen. 3:4-6). By being banished from God's presence, they became subject to forces represented by the serpent: sin and death (Gen. 3:19; Rom. 5:17-21).

A similar procedure appears in Romans 1. Humankind sinned by turning away from the Cre-

ator and placing greater value on created things (1:19-23). Consequently, Paul says three times, "God gave them over" to the fruits of the ways they had chosen (1:24, 26, 28). As a result, humanity came under the rule of the forces of sin and death (Rom. 5-6), law (Rom. 7), and flesh (Rom. 8).

If sin operates this way, what forms might it take in today's world? A person might begin by desiring something like popularity, wealth, or se-

Sin operates with the force of collective lifestyles which attract, allure, and pressure people to adopt them—and then to be victimized by them.

curity as the highest goal—as god. To attain it, the person would follow unreservedly the social behavior that leads to that goal. Attitudes like jealousy, lust, or fear would initiate and accompany that behavior.

But sin would involve more than these inner attitudes; the overall life pattern would be sinful. And since this pattern would join one with others pursuing the same god, it would add to the strength of social activities opposing God.

In following such a pattern, the person would be rejecting, even if subtly, something they knew about God. But God would not normally inflict direct punishment (like sudden illness or accident). Instead, after urging one to do otherwise, God would let these persons go their chosen way.

One would become increasingly enmeshed in behaviors and relationships, in business and community involvements, necessary to pursue that goal. Gradually these connections would become harder to break. God's voice would grow dimmer. One would become more and more imprisoned in this way of life and suffer from its negative aspects (such as, in pursuit of wealth: anxiety about investments, financial reverses, inability to keep up appearances). This path would increasingly lead away from God and finally to eternal death.

If sin is understood this way, it is, first, both individual and social. When people follow evil paths, they exercise some degree of choice. Yet sin does not consist of individual guilt alone, and each heart is not as wicked as possible. For

sin operates with the force of collective lifestyles which attract, allure, and pressure people to adopt them—and ultimately victimize them. As such, sin works through social structures (such as those which distribute wealth). Yet it cannot be directly identified with them.

Second, this understanding reflects human behavior's complexity. Though people do choose to reject God and do evil, they seldom do so directly. Instead, sinful behaviors often appear to be socially necessary, or as ways to happiness for us and others. We often glide into them gradually, wrestling with impulses to do good, sometimes even doing it. Yet Scripture affirms that, apart from God's grace, we cannot ultimately resist sin's subtle power.

Finally, this approach finds place for both God's judgment and love. Since we cooperate with sin at some level, God's judgment—which consists mostly in abandoning us to the forces we choose—is entirely just. No one (who has reached the age of accountability) can claim that they bear no responsibility for their overall fate.

Yet the forces that enslave and lead to death are much harsher than people originally suppose. By joining with them, we often wind up contributing to far worse evil than we individually desire (such as when we find we must cheat customers to survive in business).

Ultimately, God has compassion on victims of sin, even when they have chosen it. The final biblical message is that for those who turn to God, God's love will overcome and free them from the justice they have chosen.

Thomas N. Finger teaches theology at Eastern Mennonite Seminary, Harrisonburg, Va. A more thorough treatment of the subject of sin is found in his two-volume work, Christian Theology (Herald Press, 1989).

This article is the first in a series of three on our relationship with God. Subsequent articles will treat atonement and salvation.

Ultimately, God has compassion on victims of sin, even when they chose it. The final biblical message is that for those who turn to God, love will overcome and free them from the justice they chose.

"I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you." —Genesis 17:7, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

Two items. First, thanks for the series on the beatitudes (Sept.-Nov., 1993). Our small group used them during our study hour. We received new insights which we had not had previously.

I also appreciated your editorial, *Warning: Possible Mess Ahead* (Dec. 7). I feel too caution is the word for merger. Maybe all that energy and printing space should be channeled elsewhere, even though the GC's and we MC's all have the same goal.

Aldine Wyse
Middlebury, Ind.

In response to James Lederach's letter (Jan. 4): Gender differences may appear to be innate. But, which if any, of those differences are biologically predisposed remains questionable. Patriarchy, or hierarchy of any kind, is a social order that has been chosen by many cultures and feeds off of a human tendency toward aggression and dominance. To presume that females are exempt from those tendencies is to misunderstand human condition.

Where survival is equated with a superior/inferior ranking, aggression and dominance will be expressed regardless of gender or level of passivity. Those who don't conform to this ideal are generally considered "too soft" or "effeminate," thus keeping the "feminine" inferior.

To say that "every society that has ever existed has associated familial and social authority with the male" is a blatant disregard of archaeological evidence found to the contrary. Excavations over wide geographic areas have unearthed artifacts from people of the Paleolithic and Neolithic Ages that represent a social order based on partnership, one of linking rather than ranking between people, regardless of gender.

Long ago, God urged the people of Israel not to go the way of the surrounding nations and choose a human king. God yearned for the Israelites to choose a different way, but the people yammered, and the God-given ability to choose was honored. People then, and since, have had to live with the consequences of that choice.

God tried again, in the person of Jesus, to get the message across that we are all equally created and loved. Jesus continually upheld people, regardless of gender, social, or economic status. Jesus modeled partnership in

choosing a group of disciples with which to live, travel, and share ministry over an extended period of time. That group of disciples broke established relational boundaries of gender and social status considered acceptable by the religious community.

As the body of believers, God has called the church to represent Jesus on earth, through the power of God's Spirit. The church can only stand for sexual morality when all the body of Christ, regardless of gender, experiences the fruits of sexuality expressed in the context of loving, mutual relationships.

Patriarchy, or any hierarchy, seems inevitable, not because God ordained it thus, but because humans have long chosen and upheld might and rank as "natural." As Jesus' representatives, may we not continue to make that choice.

Charlene Epp
Bronx, N.Y.

Have We Become too Professional? (Jan. 4) rightly calls our attention to the pastor-people relationship. Much of pastoring is relationships. When the congregational members feel good about their relationship with their pastor, other issues are less divisive. The pastor who fits in or can adjust to the "culture" of the congregation is more likely to succeed.

But there are other matters to think about regarding the pastor-people relationship. Merely reacting to the term "professional" raises the wrong set of questions. Instead of asking if we want professional pastors or not, we should be asking if we want *competent* pastors.

Most congregations want pastors who know the Scriptures and theology. They want pastors who have the skill to preach God's word. They want pastors who have insight into human behavior and have learned the necessary counseling skills. They want pastors with administrative skills who can lead the congregation forward in its spiritual development.

They also want a pastor who has an in-depth understanding of Anabaptist/Mennonite theology and can perceive how to relate that theology to contemporary issues. They want a pastor who knows how to plan worship services that lead the congregation into an in-depth encounter with God. They want a pastor who is a spiritual person

both in devotional life and upright living.

These competencies, along with the necessary social and relational skills, are necessary to lead a congregation into the 21st century. If these competencies make a pastor a professional, let the pastor be so. That's far better than an incompetence.

Paul M. Zehr
Lancaster, Pa.

Wise as Serpents, Innocent as Doves (Jan. 18). Recently I retired from part-time positions with interchurch organizations in three states: Kentucky, Pennsylvania, and West Virginia. Part of those assignments included work in the state capitals for what in the political world is labeled lobbying. But for church concerns and witness, we call such activity advocacy.

Perhaps it is time for the Anabaptist-Mennonite family to establish positions at the state level similar to the ones we have in Washington, D.C., and Ottawa, Canada. Full-time offices might be staffed in states where we have large constituencies. We could also challenge a church planter or paralegal person to go to areas with smaller constituencies.

This would be another way we could share our unique understanding of the gospel and Scriptures in the servant-hood role.

C. Nelson Hostetter
Akron, Pa.

Enid Schloneger's letter (Jan. 18) stated a point long overdue—adoption isn't simply an easy, painless answer to abortion. In most cases, certainly, adoptees are victims of some tragedy, some unfortunate circumstance. Harsh Old Testament injunctions (e.g., Deut. 23:2), courts sealed court records, and oxymoronic expressions like "illegitimate babies" don't help ease the pain many adoptees feel.

Many of us go through life wondering who we really are—in my case, unable ever to meet my biological mother and father and help ease their (and my) pain. But I have been one of the fortunate ones—an adoptive home and relatives who unreservedly accepted me, caring congregations, a superbly understanding spouse and children, and a satisfying professional life.

There aren't any easy answers on how to make the adoptive process

"work." But a warm, understanding community of Christians can help immeasurably. That's one big reason why I've remained an "adopted" Mennonite.

Carl S. Keener
State College, Pa.

In regards to Millard Lind's letter (Jan. 25) about Gary Draught's writings in the *Adult Bible Study Guide* (Sept.-Nov.): I am glad that there is freedom for personal thinking. For myself, I believe the statements Jesus made in Luke 24.

The statements or findings that satisfies me are the research of Ivan Panin on the numerical pattern beneath the Hebrew and Greek texts. There I rest my case.

Wayne B. Hottenstein
Manheim, Pa.

Daniel A. Witmer's letter to *Gospel Herald* (Jan. 11) asserted that the Bible says that there will be wars and rumors of war until the end of time. This is, I believe, a misunderstanding of Scripture. It allows some to argue that to work for peace is at best a waste of time and at worst to work against God's word.

In the difficult passage of Matthew 24, Jesus, upon viewing the temple buildings, said that not one stone would be left on another. The disciples privately asked him when this would happen. In effect they asked: When will your Kingdom rise as Jerusalem, and its temple, crumbles and falls? To prepare them for the inevitable travail, when the old age gives way to the new, Jesus gave them some reference points, including false Messiahs and wars and rumors of wars.

Certainly, a prediction of war does not make war inevitable for all time or sanction its occurrence anytime. Even if

one views Jesus' comment on war as a prophecy of things to come for an extended period of history, it has been fulfilled many times over. Wars could now cease without doing violence to Scripture.

Wouldn't it be tragic if an honest misinterpretation of the words of Jesus would, in effect, cause us to fight against the Prince of Peace?

John A. Hertzler
Mathews, Va.

Your Jan. 25 editorial *Trusting the Process*, leaves some interesting questions unanswered but suggests there must be an answer somewhere. It is true that in the work of the congregation there must be trust in the process. And then you conclude, "Of course, they [people entrusted to carry a responsibility] will sometimes be wrong. . . . The Holy Spirit can lead in discovering and righting that wrong."

It is my experience that the Holy Spirit most often works through other Christians. In the business world and in secular society, grievance procedures and the courts are a recourse for those who feel they have been treated unjustly. It is my sense that the church frowns on using such processes. This leaves the question unanswered as to how church leaders or committees learn that they have reached a wrong decision.

For example, many people have expressed to me that they feel you were wrong in publishing *MPH Discontinues Role of Anabaptist Speaker* (Jan. 11) and *Conference Issues Warning Following Suspension* (Jan. 18). If they are right and you were wrong, what avenues do they have to convince you of that?

Nelson Waybill
Scottsdale, Pa.

Pontius' Puddle



God's work continues on a sure foundation

Building on its heritage as an intentional community, this group of believers has renewed its focus on the needs of the people in its urban neighborhood.

by
Tom
Price

"They would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day . . . they broke bread at home. . . . Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common."—Acts 2:45-46; 4:32

After hearing their seminary professors explain the lifestyle of the early Christians and Anabaptists, about 10 students and spouses took a radical step in 1970, believing the kingdom of God was among them.

They combined their assets and set up a common treasury, bought houses within a six-block area of urbanized south-central Elkhart, Ind., lived together in extended households, and met for worship in homes as the Fellowship of Hope. They were "throwing our lot in with each other," according to Keith A. Kingsley, one of the community's first leaders, who continues as a member today despite his resignation as the congregation's pastor last August.

"We wanted to establish a covenant of loyalty and common experience, where one person's pain is another person's pain, one person's joy is another person's joy," he says. "It was a discovery in each other of a common hunger to be a community and see the church as a community [that] goes beyond only worship or gathering one or two times a week."

As students at the Associated Mennonite Biblical Seminary, they knew their free-church heritage, which emphasizes a separation from state-enforced ecclesiastical structures. But they deliberately chose to call themselves a parish—a geographic designation that persists today as a remnant of the state-church system.

"We care about all the people who live in this geographic area," says Kingsley, who lives in the heart of the neighborhood. "We live in a mobile culture in which there is very little sense of place, rootedness, or geographic stability. One of the ways to recover that is to work at tying community to location."

Although the congregation required members to participate in the common treasury until 1981,

most of the Fellowship of Hope's communal aspects no longer exist. But its early influences shaped the way the congregation today views its role in the Ullery neighborhood of Elkhart.

"They wanted to be about something they didn't see in other churches," says Nina Bartelt Lanctot, now the congregation's assistant pastor.

Lanctot and her husband, Donald, moved to Elkhart from Grand Rapids, Mich., in 1977 specifically to join the fellowship. Neither has a Mennonite background.

"We were very interested in the church as an alternative to mainstream American cultural values," says Lanctot, who wanted to become part of the "intentional community" she saw at Fellowship of Hope. "When you joined the church, it was like it was in Acts."

Members turned their paychecks to a common treasury. The congregation owned all major property, paid every member's bills, and gave each a personal allowance.

"I didn't have a car," Lanctot said. "I had access to about 40 cars."

The group operated a neighborhood pre-school and routinely organized summer activities for neighborhood children in "The Red Baron," a craft barn in a garage. Several members also were early leaders of Church Community Service or active in parent-teacher organizations at nearby elementary schools.

At its peak, a congregation of 160 people (including children) supported a staff of four full-time elders with pastoral responsibilities, one secretary, a bookkeeper, pre-school teachers, and a car mechanic. "Now," says Lanctot, the only current staff member, "even to have the equivalent of a full-time pastor is a major chunk of our budget."

"It was exciting to see how much money went for the ministry," says Ruth Mallory, a member since 1975. "We still share cars, and our financial resources are shared to some extent."

Fellowship members worshiped and shared a common meal Sunday mornings, meeting in small groups in the evenings. They met for business Wednesday nights, common meals Thursday nights, and worked together Saturday mornings. This doesn't include the time of prayer and fellowship that took place in each household.

During its days as an intentional community, the congregation took Vietnamese boat people and others into their homes.

"We had a number of broken families that were incorporated into the households," says

Choosing to identify with the neighborhood

At Fellowship of Hope today, more than two-thirds of the 38 households that make up the congregation live within six blocks of the meetinghouse. Almost half walk two blocks or less to church.

Within the last year, the fellowship is experiencing a renewed sense of commitment to the Ullery neighborhood. Several ventures have occurred either as a church initiative or under the leadership of fellowship members:

- A neighborhood peace festival last summer drew more people from outside the church than fellowship members. It also helped spur discussion of neighborhood issues.
 - The Ullery Neighborhood Association was formed to address neighborhood concerns.
 - Member Andre Gingerich Stoner headed a Community Listening Project (see the Dec. 28, 1993, *Gospel Herald*) which surveyed community needs and attempted to listen to racial concerns.
 - The church has increased contact with the Church Without Walls, an African-American Mennonite congregation.
- "There has been a turning again to the question of why are we here in this neighborhood," says Keith Kingsley. "We are here because we choose to identify with a multiracial, lower socio-

economic neighborhood and we want to be engaged with our neighbors in the problems, the needs, and the good things that are possible here.

"What I hear among us is, 'This is our neighborhood.' It is not a matter of helping 'that neighborhood' or helping 'those people,'" Kingsley continues. "It's our neighborhood. Our kids grew up here; they went to school here."

Church members have found shotgun shells, evidence of drug-dealing, and maybe even prostitution in the church parking lot, according to assistant pastor Nina Bartelt Lanctot.

"It started to feel like we didn't live in a very safe place," she says.

But in the fellowship's 23-year history in the neighborhood, only one of its members was physically assaulted—an incident that occurred 10 to 15 years ago.

"I don't feel it is any more dangerous to live in this neighborhood than it is to live anywhere else," says member Ruth Mallory. "We have a violent society. I feel at home in this neighborhood. I feel the protection of the angels."

"We are going to be here," Kingsley says. "In that presence, we hope that something good will happen, somehow."—*Tom Price*

Karen Kingsley, who married Keith's brother in 1977. "Today, if I were to take a troubled person into my house, it would put much more stress on my family."

Fellowship of Hope joined with other Mennonite-related house churches in 1974 to form the Shalom Covenant Communities, an association that emphasized renewal, community, missions, and discipleship. But by the early 1980s, several factors led to a disintegration of the fellowship's intensive community life. "Painful" is the word fellowship members universally seem to choose to describe the era.

Most members, who were single or married without children when they began the community, now had families. Household living became more complex and stressful. "The number of decisions and the complexity of the decisions became unmanageable," Lanctot said.

Several people left the community at the time, including two or three elders, leaving Keith and Gretchen Kingsley in pastoral leadership. Others went into the mission field, where four families and one single man continue to serve as fellowship members.

"It was a shock to have to write personal checks again," Lowry Mallory says. He was one of several members who would have preferred to continue in community life. "I'm living a different lifestyle now. When we had the common treasury, we lived a lot more simple lifestyle than we do now. That felt very freeing to us. I feel we are more part of middle-class America now than we were before."

Still, the new Fellowship of Hope retains a sense of mutual support, exemplified by the congregation's decision to pay thousands of dollars in medical expenses for one family.

"I don't think we could ever redo the past," Lanctot says. "But I wonder sometimes if what we experienced will emerge in a different form?"

"I have a great hope for the future of this congregation," Lowry Mallory says. "We did make mistakes in the past. What we ourselves created fell apart. But what the Lord wants to do here will be on a sure foundation. God will build a new edifice, which will stand."

Tom Price, South Bend, Ind., is the religion writer for The Elkhart Truth. He and his family attend the Kern Road Mennonite Church.

By our presence, we hope something good will happen in our neighborhood.

One last cheer for communism

by J. Robert Charles

Novelist E. M. Foster once pronounced democracy "less hateful than other contemporary forms of government." Because it "admits variety" and "permits criticism," he concluded, democracy merits two cheers. Not a third—for "only Love the Beloved Republic deserves that."

Today communism—one of those forms of government Forster decried half a century ago—hardly deserves any cheers. In fact, we could think of plenty of reasons for giving it a pair of jeers.

But today too we are sickened by the images coming from Sarajevo. We agonize over conflicts tearing apart former communist lands from the Balkans to the Caucasus. We debate what should be done by Christian peacemakers or by governments to stop the carnage.

It's enough to drive us—well, me at least—to propose one quick cheer for communism.

Yes, one cheer, not two. And note that it should be a subdued hurrah for a system that Martin Luther King, Jr., found "fundamentally incompatible" with Christianity, one another theologian viewed as "Christian heresy."

That's right, a brief, subdued salute to that "specter haunting Europe" heralded by Marx and Engels in their 1848 manifesto. A modest ovation for that once-potent brew of ideology, politics, and economics that has been losing its fizz for at least a decade now.

"But isn't even one cheer too many?" many of us are already asking.

After all, for years Marxists and Leninists ridiculed Christianity as nothing more than a tool of the powerful to sedate and manipulate the masses. Their twentieth-century revolutions, especially those in Russia and China, brought suffering and death to millions, including thousands of Mennonites. Once on top, communists persecuted Christians and tried to squash all threats to their self-appointed monopoly on power and truth.

True, Marx and his followers championed—and not always cynically—the cause of the poor, the exploited, and the disinherited. But their own economic experiments often flopped miserably. And weren't those communists downright uncouth to denounce the "contradictions" of our economic system and to relish its imminent collapse? Socialism and then communism would roll up capitalism, their theory said, as surely as day follows night. A new era of harmony and

abundance—owing nothing to a Christian hope—would commence, free of class and national rivalries.

Now those predictions and that vision lie shattered. Like a boomerang, the prophecy of doom circled back to revisit its authors. Why not just rejoice wholeheartedly that the fall of the "evil empire" and its official atheism have opened the doors of the former Soviet Union to a score of Mennonite ministries?

It is those tragic convulsions in those faraway places to the east—where communism held sway in the recent past—that inspire a proposal for a cheer. And so does a parable. When the unclean spirit leaves a person and finds no rest, Jesus cautioned, it can return to its original home with other, more sinister spirits. "And the last state of that person is worse than the first" (Matt. 12:45).

Yugoslav theologian Miroslav Volf applied this to the powder keg of restive, intermingled nations in Eastern Europe as long ago as 1990. "In the hubbub of the dismantling of communist totalitarianism," Volf warned, "three other demons" were waiting in the wings: "cold-blooded economics, nationalistic totalitarianism, and political clericalism." The second of these demons alone, he said, was worse than communism. If all three entered together, "the last state of these countries would, no doubt, be worse than the first."

Despite Volf's call for an "authentic Christian internationalism" to counter it, the second demon did rush into the home vacated by communism's "despotic internationalism" and begin its destructive work—nowhere with more vengeance than in Volf's country. Bad as things have become, the worst may still lie ahead.

Can anyone dispute that yesterday's communism, bad as it might have been, had become less hateful and destructive than today's virulent nationalism? Can we as Christians seriously prefer the ideal of a world subdivided into ethnically pure nation-states—with all the terrible "cleansing" this will entail—to the ideal of a world society in which the divisions of class and caste, race and color, are overcome?

Anyone to join me in at least one cheer for communism?

J. Robert Charles, Goshen, Ind., recently completed a Ph.D. in international relations at the Fletcher School of Law and Diplomacy, Medford, Mass. He is a member of the Waterford Mennonite Church.

Dare we Christians seriously prefer the ideal of a world subdivided into ethnically pure nation-states?

Int'l. sanctions have greatest impact on poorest Haitians, MCC workers say

Port-au-Prince, Haiti (MCC)—The international embargo against Haiti should either be abolished or significantly altered, says Gordon Zook, Mennonite Central Committee (MCC) country representative for Haiti.

Current sanctions are creating unspeakable hardship for Haiti's poor people while seemingly having no or little effect on the Haitian military and elite they are intended to impact.

"I saw numerous wealthy Haitians flying back from Miami loaded down with radios, TVs, perfumes and other luxury items, yet while in Haiti we saw many people suffering from malnutrition," says Ed Stamm Miller, MCC assistant secretary for Latin America and the Caribbean. Stamm Miller visited Haiti last November.

Hospital personnel in Haiti report that patients are much more ill than they were before, Zook says. They attribute this partially to the doubling or tripling in public transportation costs due to the fuel embargo. People in the countryside are putting off costly trips to the hospital for as long as possible.

"What also frustrates me about the embargo is that it's destroying Haiti's economy for a political gain, which the likelihood of attaining in this way is very remote," Zook says.

"The current sanctions are trying to make an impact by squeezing the bottom to death," he adds. "A better way would be to make the top people stay in Haiti; they will only feel the pinch if they can't travel to Miami to obtain the goods they need to maintain their lifestyle."

So while seriously questioning the current fuel blockade, Zook favors selective actions targeting Haiti's elite and military. Such actions could include a wider revoking of travel visas to other countries, freezing Haitians' assets in foreign banks, and cutting off noncommercial flights to the United States.

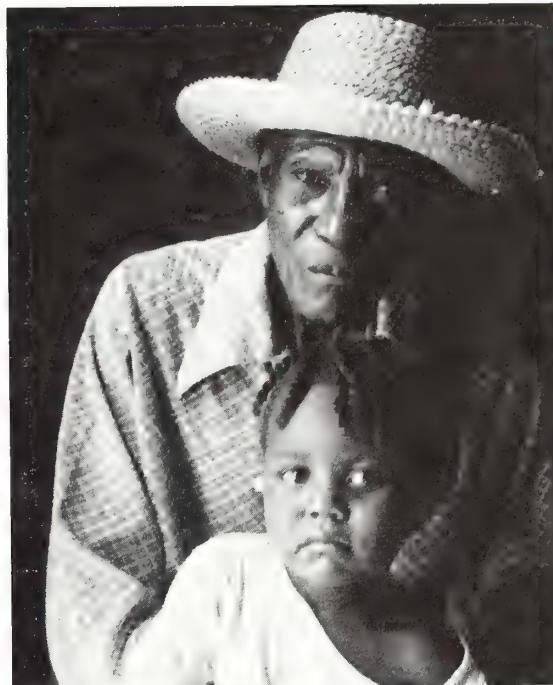
Zook and others have two further critiques of the embargo: it is not necessarily nonviolent and it is an "answer" imposed from the outside.

"When children are dying of malnutrition-related diseases, an embargo cannot be called 'nonviolent,'" says Linda Shelly, MCC secretary for Latin America and the Caribbean.

"Some Haitian MCC friends believe U.S. military intervention might kill fewer people in the long run. I am certainly not advocating military intervention but it points out how sanctions can blur the distinction between violent and nonviolent action," Shelly adds.

Haiti's history of foreign intervention has contributed to rising expectations that aid will come from the outside, even in building roads and other infrastructure, providing health care, or feeding people. Zook sees the current sanctions as one more attempt to bring in a political solution from the outside.

It's time for Haitians themselves to work out the fundamental question of how



Citizens of La Gonave, Haiti

to govern their society so that everyone has an appropriate voice, Zook says.

"The international community needs to clearly state its opposition to the present government in Haiti but, ultimately, long-term solutions must come from within Haiti," Shelly says. "It frustrates the international community that it can't come up with a rapid solution; some citizens also feel responsible because their governments' policies have helped create the problem."—Emily Will

Christian churches reach out to Muslim refugees in Sweden

Jokkmokk, Sweden (MBM)—Mennonite missionaries Tom and Disa Rutschman and other Christians in Sweden are feeding, clothing, and housing refugees from the former Yugoslavia.

The town grew 10 percent in 1993 due to the influx of 350 refugees, most of them from Kosovo. According to Rutschmans, overseas mission associates with Mennonite Board of Missions, their congregation became involved "both as friends of a number of families, as well as helping them practically."

The congregation joined with other churches in town to open a secondhand clothing store, and has helped plan festive gatherings for the town so everyone can get acquainted with the refugees. Church members have also helped organize activities at the school where Tom and Disa

teach, to foster understanding between the students and refugees.

The vast majority of the refugees from Kosovo are Muslim Albanians. Although the Swedish Immigration Services admits ethnic cleansing is occurring in Kosovo as in other parts of the former Yugoslavia, there isn't, technically, a war going on. As a result, the 50,000 refugees from Kosovo risk being repatriated. "Many fear for their lives and many have gone underground," Rutschmans note in a recent report.

Some of the refugees lived with members of the church, including the Rutschmans, for a time.

"In Norway, churches have been giving sanctuary to these refugees, and the police have promised not to enter the churches. In southern Sweden, the police

recently entered a convent and took the refugees who were hiding there."

Police have told Rutschmans' church that "although there is no legal status for church sanctuary in Sweden, their practice is that they avoid going into churches." Despite the incident in the south of Sweden, "we feel it is quite safe if people want to temporarily take refuge in our church," the mission workers say. However, most have chosen to go to Norway or Germany.

"Though we don't know what consequences this might have, we feel we have little option other than to help people who honestly fear for their lives," Rutschmans conclude. So now the town will host not only refugees, but also foreigners who have been given official refugee status.

—Phil Richard

Daring to wake the dragon: artists gather in Cincinnati

Cincinnati, Ohio—Songs of risk and desire, poems of uncomfortable truths, celebration of beauty, and joyful fellowship among peer artists marked the Feb. 4-6 arts weekend at Cincinnati Mennonite Fellowship. This second biennial event for the congregation featured several firsts:

- The premiere performance of "Our Prayer," a choral piece by Carol Ann Weaver, Waterloo, Ont., commissioned by the church for the 1994 event.

- The release of *Living Mirror: Young Mennonite Poets*, an inaugural collection of poems written by youth (see page 11).

- The premiere exhibit of "Interpretations of New Testament Personalities," showing the art of 13 artists for use in the 1996-97 *Adult Bible Study Guide*.

- The creation of a group sculpture, under the supervision of sculptor Merrill Krabill, N. Newton, Kan.

In addition, works by 15 Mennonite artists were displayed at the Carnegie Arts Center in Covington, Ky.

Artist as truth-teller. In one workshop, Brad Yoder (Elkhart, Ind.) and Milonica Stahl-Wert (Pittsburgh, Pa.) used song and movement to explore the idea of artist as truth-teller. As he sang about

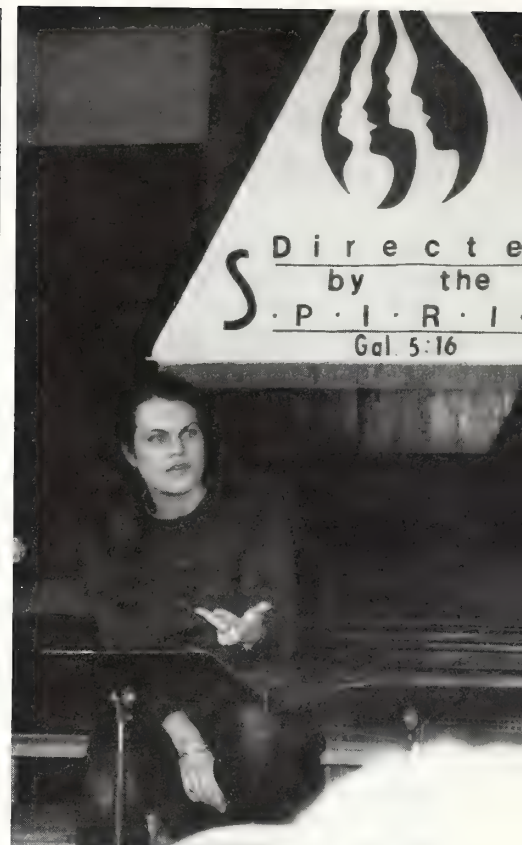
tiptoeing around a sleeping dragon in the house, Yoder concluded, *I wanna wake the dragon/and make him dance and sing. . . /I wanna wake the dragon/and watch him burn down everything.*

We're told, he said, that certain things—big, dangerous things—can't be talked about. And so we've kept a lid on them. But we might find "ways to discover and communicate truths"—even difficult truths—"through the creative arts."

"When we are able to acknowledge more fully the dark or angry side of experience, that also frees us to acknowledge the beauty and goodness," Stahl-Wert added.

But Mennonite artists often come into serious conflict with their community, noted poet Julia Kasdorf, Brooklyn, N.Y., in her presentation on oral and literary tradition. For one, the poet "takes something that belonged to the group and puts [their] name on it," Kasdorf said.

But more than just outright theft, she continued, the poet proceeds to change the story. "If I was telling the story, I could not have deviated. I would have had to 'get it right,' and conform to the traditional understanding. Poets, however,



Poet Julia Kasdorf

may find new meaning and insight in an old story. A lie written into a poem, Kasdorf said, may point to a greater truth.

A place for artists? In an open forum moderated by Goshen (Ind.) College professor of communication J. Daniel Hess, weekend participants debated the question, Is there a place in the Mennonite church for artists?

Actor Ted Swartz, Harrisonburg, Va., observed that Mennonites are still more comfortable "buying something you can cook from. . . . People will say, 'The church needs what you [artists] do—but we're not sure we can pay for it just yet.'"

Stahl-Wert noted, "We as artists can try to name where we are now; is this where we want to be? If not, what do we want to do about it?"

"The arts are about changing our experience of life," Merrill Kraybill agreed. "Your lens is different after seeing the artwork."

But there's another, quite simple reason for creating art, added actor Lee Eshleman of Rockville, Md.: celebration. "It seems odd that the world is so beautiful, and yet we're supposed to keep everything behind glass," he said.

Additional weekend presenters included: organist Dina Pannabecker Evans, Lawrence, Kan.; conductor Warren Friesen, Muncie, Ind.; poets Jeff Gundy, Bluffton, Ohio, and Joanne Lehman, Kidron, Ohio; visual artist Juanita Kauffman, Goshen, Ind.; and musician Mary Oyer of Goshen.—*Cathleen Hockman*

Urban congregation exhibits commitment to art

Cincinnati, Ohio—"This congregation sees as part of its mission the expression of art," said J. Daniel Hess, Goshen, Ind. "It's a congregation that loves art—art is an essential part of how they define themselves."

Hess was among participants at the 1994 Mennonite Arts Weekend who were singing the praises of Cincinnati Mennonite Fellowship (CMF), a 75-member congregation with a serious commitment to encouraging art in the Mennonite church.

"The commitment from this congregation is amazing," said actor Ted Swartz, Harrisonburg, Va. "They have provided a safe place for artists to talk and show their work—among people who not only understand the language we're using, but who also want to hear about it."

Hal Hess, Christine Schumacher, and Cynthia Stayrook, along with Cheryl Pannabecker, chaired this year's event. The four, in addition to Jon Clemens and Jim Miller, make up the "Cincinnati six," whose efforts have made both a 1992 and the 1994 weekends possible.

"We see this as a way for our congregation—especially as an urban church—to serve the larger Mennonite church. It's a

ministry for us," Schumacher said.

She explained how University of Cincinnati students who are connected with the arts have passed through the congregation. One of those who stayed was Pannabecker, a ceramic sculptor who came up with the original idea for the gathering.

"We also want the local community to know what we're doing," Schumacher added. CMF youth videotaped this year's events to air on a local cable station.

In 1992, two college choirs were able to attend; this year, in contrast, was a much more local effort, Schumacher said, with CMF members performing the featured choral piece themselves.

Church members' tasks ranged from coffeehouse entertainment (featuring "The Mennonite Home Companion") to hosting guests overnight to providing a potluck meal for some 150 people Sunday noon. Individuals provided funds for the commissioned choral piece and for the printing of *Living Mirror: Young Mennonite Poets*.

CMF has been encouraged to continue the biennial weekend and is looking for external funding.—*Cathleen Hockman with a report by Diane Eigsti Gerber*

Historical drama highlights dedication service

Waynesboro, Va.—As often happens, one idea led to another, and the dedication committee of the new addition to Springdale Mennonite Church found themselves with a bigger than expected project.

As the committee was brainstorming about the Nov. 14, 1993, dedication service, one member said, "It would be nice to hear some old stories." And the idea for doing a drama emerged.

The congregation hired actor Ted Swartz of Harrisonburg, Va., to write and produce a play. There was no written history to work from. He didn't come to rehearsal with beginning scripts.

Instead, the three-month writing and production process began with storytellers. Swartz met with Springdale members who had memories to share, and then wrote from these stories. "I asked [the cast], 'Is this what reflects Springdale?' and they answered 'yes' or 'no,'" Swartz says. "And then we made any needed changes."

"Many of these cast members have come up with ideas and line changes. Working it that way, the cast has a feel of being involved in the creation of it."

The theme of the play is faithfulness through the generations. "We do not try to gloss over the fact that there were conflicts in the past," Swartz says. "In dealing with changes through the years, the things of the past are not made to look silly, but as part of what happened. Humor is in this play. If it wasn't there it wouldn't be an honest reflection of the congregation."—Irene Kegerreis

"Dear Margarita,"

I felt sorry for myself
to get braces
at the haughty age of sixteen.
The pain,
blood,
and tangling of wire.
But I think of you and I am ashamed.
Catching the bus to the *colegio*
you have hauled your body up and
down the road
a million times
on leg braces and canes
always with a desperate grace
polio-thin legs swinging
obedient in their metal cages.

—Joanna Yoder, age 16, Harrisonburg, Va.

"Spirit Song"

Mystical voices lift a song above the
skyline
The hairs on my head tingle, arising
as a spiritual dove enters my heart

I begin to understand:
Maybe our walk is like a song,
to be performed as one in peace,
so a God up in the heavens
can come in
and make our hairs tingle

—Steven P. Miller, age 16, Stuarts Draft, Va.

Reprinted from *The Living Mirror: Young Mennonite Poets*, © 1994 by Cincinnati Mennonite Fellowship. Copies are available for \$6 (U.S.) from Cynthia Staybrook, 233 Emming St., Cincinnati, OH 45219.

Kenyan women's music bolsters social change

Waterloo, Ont. (CGC)—A colorful array of musical instruments and examples of Kenyan women's work decorated the Conrad Grebel College chapel for the 14th annual Benjamin Eby Lecture, presented Feb. 13 by associate professor of music Carol Ann Weaver.

In her presentation—titled "Kenyan Women's Music: Agents of Social, Cultural Change?"—Weaver noted that Kenyan women are at a crossroads between long having been powerless and becoming empowered, between dealing with the reality of a colonial past and a new and invigorating post-colonial self-expression.

African women's music has been influ-

enced by cultural traditions "which guard the behavior, public accessibility, and social roles and mores" within Kenyan society, Weaver said. Except in certain ceremonial functions, almost no Kenyan women play musical instruments.

Learning an instrument is a skill which takes time—just what Kenyan women have little of, what with running households, gathering firewood, and cultivating the land. Weaver said she witnessed one Kenyan woman—just one—playing a keyboard in a public setting.

Yet music continues to play a vital role in African community life. Joyous music is everywhere, with women dancing and singing, performers and audience frequently blending into one another, along with accompanying marketplace noises and wandering animals. Women do the clapping and singing; men are the drummers.

There is, however, a coming of age for women in Kenya, Weaver added. And Kenyan women's voices, she declared, are making a difference. Thousands of regional women's groups are regularly making music. Their music is becoming a definite means by which social and political change is occurring. For example, protest songs are surfacing regarding election outcomes, political change, and repressive Swahili conditions for women.

Kenya faces a larger identity problem with respect to music, Weaver said: it must decide whether it wishes to champion its own music and culture or continue to borrow a musical style of the North Atlantic world.—Betti Erb



Members of Cincinnati Mennonite Fellowship sing the premiere performance of "Our Prayer," a choral piece by Carol Ann Weaver, commissioned for the 1994 arts weekend. Based on a poem by Judith Miller, the piece uses the Lord's Prayer as its basis and begins with the men singing Latin, "Pater Noster," and the women singing English, "Our Mother." By the end of the piece the men are singing "Our Mother" and the women are singing "Our Father." Warren Friesen conducted the choir.

Washington Office urges support of arms proposal

Washington, D.C. (MCC U.S.)—Should the United States sell or give weapons—tanks, fighter planes, guns, or other conventional weapons—to dictators or governments that abuse its citizens' human rights?

Some 96 percent of U.S. citizens say "no," according to a recent survey funded by the National Security News Service.

U.S. government action does not jibe with this sentiment, however. Of the \$35 billion in arms that the United States sold or gave abroad in 1993, \$25 billion went to governments the U.S. State Department acknowledges do not allow citizens to choose their leaders democratically, says Keith Gingrich, of the Mennonite Central Committee (MCC) U.S. Washington Office.

Now two U.S. lawmakers are introducing legislation to tighten the transfer of U.S. weapons abroad. MCC U.S. has joined a coalition of some 80 organizations in a campaign to support the legislation, generally referred to as the "Code of Conduct on Arms Transfers."

Gingrich attended a Feb. 1 news conference at which Senator Mark Hatfield of Oregon and Representative Cynthia McKinney of Georgia kicked off a national campaign for the code of conduct. Hatfield, a Republican, will introduce the initiative into the Senate and McKinney, a Democrat, will introduce it into the House.

"The United States is the world's lead-



United Mission to Nepal celebrates 40 years. Lalitpur District, Nepal (MBM)—

A Nepali mother feeds "super porridge" to her daughter, who is recovering from severe malnutrition. Longtime Mennonite Board of Missions nutrition consultant Miriam Krantz, serving under United Mission to Nepal (UMN), continues to bring life to children through the use of a mixture of grains dubbed "super flour."

Several special activities have been planned this month to celebrate UMN's 40th anniversary this year. The events include a British medical expedition to climb Mt. Everest in an effort to promote and raise funds for UMN. Sunday, March 6, has been designated as Worldwide Day of Prayer for Nepal. Mennonite UMN workers include Ed and Ethel Metzler, Mark and Darlene Keller, and Daniel and Margaret Entz Spare. A 19-minute UMN anniversary video, "Many Strings, One Chord," is available from MBM Media Ministries at 800 999-3534.

ing arms merchant," says J. Robert Herr of the MCC Peace Office. "Most of the transfers are in the form of high-tech items such as airplanes, helicopters, and other expensive antiaircraft missile systems. Some 90 percent of these transfers

go to three areas in the world: Taiwan, Korea, and the Middle East (Saudi Arabia, Israel, and Egypt)."

Of these countries, Herr says, "Saudi Arabia is likely the only one that would be listed as nondemocratic, using current State Department guidelines, and Israel was reported as abusing human rights in this year's State Department human rights report. However, the new code would significantly enlarge the number of countries affected."

Under the new legislation, guidelines will be much stricter than the current ones, Gingrich says. Tighter criteria of what it means to be democratic or to observe human rights will be used, so a longer list of countries would be affected than those now named by the State Department.

Gingrich encourages individuals to write to their representatives and senators requesting them to cosponsor and support the legislation as a new and significant first step in curtailing U.S. sponsored arms transfers. The legislation is called the Hatfield bill (S. 1677) in the Senate and the McKinney bill (H.R. 3538) in the House.

City turns attention to revolutionary Anabaptists

Münster, Germany (Mennonite Reporter)—Anabaptists are getting considerable attention in Münster these days. Currently playing is a new opera, *Divara, Wasser, and Blut*, which focuses on Queen Divara, wife of Jan van Leyden, the Anabaptist leader who established the New Jerusalem here in 1534.

Van Leyden and the violent events in Münster were also the subject of a recent two-part series on German television. The director said the theme was of current interest, given events surrounding David Koresh in the United States.

The city has decided to focus its anniversary celebrations this year on the revolutionary Anabaptists and the bloody siege that ended their utopia. (The cages which imprisoned van Leyden and his companions are still displayed in the

local church tower.) This Anabaptist focus has raised concerns among Dutch Mennonites.

The predominant images of Anabaptists as either a "bloodthirsty sect" or as the "quiet ones" are inadequate, argued Klaas Prins in the Dutch Mennonite weekly. He urged the "Menno 500" committee, which is preparing events around the 500th anniversary of Menno Simons' birth in 1996, to focus attention on the post-Münster years in which nonviolence became the norm for Anabaptists.

Prins was enthusiastic, however, about the opera. Van Leyden's wife embodies "the idealism of the Anabaptist movement; effacing herself, she exerts herself for the heavenly Jerusalem on earth," he said.

—from the *Leeuwarder Courant*, translated by Lydia Penner

• **College president resigns.** Rodney Sawatsky has resigned from his position as president of Conrad Grebel College, Waterloo, Ont., as of June 30 to become president of Messiah College in Grantham, Pa. Sawatsky has served Conrad Grebel College in various administrative capacities since 1974. Messiah College is affiliated with the Brethren in Christ. A search committee for a new Conrad Grebel president will begin its task soon.

• **Yoder to run for Congress.** Wayne J. Yoder, an ordained Mennonite minister and a member of Lafayette Christian Fellowship, a congregation in the Ohio Conference, has announced his candidacy for the U.S. Congress. Yoder, a Democrat, is running for the seat representing the 18th District, a 12-and-a-half county area in east central Ohio. He will be one of at least four candidates in the May 3 Democratic primary. "I have a chance, but it's a long shot," he said. "I have a support group around me, and our aim is to run a creative, smart, low-budget campaign."—*Mennonite Weekly Review*

• **Haiti team sought.** A 12-member Christian Peacemaker Team delegation to Haiti is being assembled for 10 days in April at the request of Haitian pastors and church workers. Lay people or pastors with experience in international human rights work, familiarity in Creole or French, and commitment to nonviolent action are invited to participate. Information available from CPT at 312 455-1199.

• **MBM Auxiliary lauded.** Members of Mennonite Board of Missions Auxiliary volunteered the equivalent of 272 eight-hour days—three-fourths of a year—during 1993. The 85 members and 15 helping friends were honored during their 15th annual meeting Jan. 10 at Greencroft Senior Center, Goshen, Ind. In addition to mailings and meal preparation, auxiliary members collate and staple booklets and newsletters, help with cataloging, typing, computer work, help in the library, and also provide lodging. Elected as new officers were Ruth Bauman, president; B. Frank Byler, vice-president; Margaret Lehman, secretary; and Elva Gascho, treasurer.

• **Church closes.** Friends of the Savior Mennonite Church, an Eastern Mennonite Missions church planting in Auburn, Maine, closed Jan. 31 by request of church planters Mark and Wendy Schlotterbeck.

• **Coming events:** *Workshops*, "Developing Harmony Through Diversity," Menno-Hof Visitors Center, Shipshewana, Ind. (April 15-16), and Waterford Mennonite Church, Goshen, Ind. (May 13-14). The workshops led by Noel Santiago and Carlos Romero are designed to help in crossing cultural boundaries and developing relationships based on mutual respect. Sponsored by Mennonite Board of Missions and Mennonite Board of Congregational Ministries. Information from Tim Lichti at Menno-Hof (219 768-4117), Lloyd Miller at the church (219 533-5642), or Melba Martin at MBM (219 294-7523).

"*Whither the Anabaptist Vision?*" conference, The Young Center, Elizabethtown (Pa.) College, June 13-16. Plenary speakers are Nadine Pence Frantz, Phyllis Pellman Good, Stanley Hauerwas, Albert N. Keim, John D. Roth, Paul Toews. Information available from 717 361-1470.

• **Job openings:**

Director, Historical Committee of the Mennonite Church. Person will: communicate heritage vision to enhance Mennonite identity, network and encourage people and programs related to Mennonite history, administer archival program in consultation with archivist, prepare budget, write grant proposals. Applicant should know Mennonite history and faith, communicate effectively, display initiative and organizational skills. Complete job description available on request. Send résumé and three references by March 30 to Arlin D. Lapp, 515 Oaklyn Ave., Harleysville, PA 19438.

Staff, Academia Menonita, San Juan, P.R. Openings for 1994-95 include: librarian, chaplain, art instructor, elementary teachers, math/computer teacher, physical education teacher. Positions are salaried, but voluntary service workers welcomed. Contact director Bryan J. Stauffer at Asomante 1751, Summit Hills, San Juan, PR 00920; phone 809 783-1295.

Teacher, New Covenant Christian School, Lebanon, Pa. K-8th grade physical education/6th grade social studies and science. Contact Vel Shearer at 717 274-2423.

Teachers, Eastern Mennonite High School, Harrisonburg, Va. *Science position* (full-time, one year) will likely include Chemistry, Earth Science, and Science 7. *Bible/English/Drama position* (full-time) will likely include Language Arts 7, Bible 7, 8, 10, Creative Writing, Speech and Acting, Drama Director. Information from J. David Yoder at 703 433-9107.

Voluntary service couple, Associated Mennonite Biblical Seminary, Elkhart, Ind. Tasks include light maintenance, day care, hosting, cooking, and library or secretarial work. Short- and long-term possibilities available. Contact Virgil Claassen by May 1 at AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999; phone 219 295-3726.

NEW MEMBERS

Clinton Frame, Goshen, Ind.: Kristina Riegsecker.

Conestoga, Morgantown, Pa.: Don Groff, Shirley Groff, and Nevin Ranck.

Hesston, Kan.: Sara Bedsworth, Brian Claassen, Mark Diller, Rachel Hoffman, Nate Horst, Jennifer Nunemacher, Rex and Connie Esau, Charles Phelps, Nate and Donna Rempel, Jeff Rempel, and Loren and Pat Swartzendruber.

Lebanon, Ore.: Sheri Miller, Byron and Virginia Gingrich, Robert and Anne Jantzi, and Leslie Jensen.

Maranatha, Nazareth, Pa.: Douglas Widrick, Frances Widrick, Timothy Widrick, Mary Ellen Widrick, Michael Widrick, Shirleyann Avalon, and Jacqueline Mucklin.

Roanoke, Eureka, Ill.: Harry and Iris Page, Elton and Miriam Ulrich, Goldie Unzicker, Cynthia Wyse, and Mary Roth.

Wellesley, Ont.: Angele Albrecht, Christopher Garstin, Jayne Hart, and Jacqueline Hart.

BIRTHS

Bontrager, Karen Suderman and Doug, Goshen, Ind., Tyler Jay (second child), Jan. 24.

Burkholder, Anita Kanagy and Philip, Leola, Pa., Karl Mitchell (second child), Dec. 5.

Dehognes, Lois Miller and Al, Kalona, Iowa, Jacey Lynne (third child), Feb. 2.



Workers begin assignments. Akron, Pa. (MCC)—Six Mennonite Church members participated in orientation held at Mennonite Central Committee headquarters here Jan. 4-14. Pictured are (left to right):

Front row—Mick and Julie Sommers (with Simone and Steffen), Kokomo, Ind., to Cairo, Egypt; Carolyn Swarr Stauffer and Carl Stauffer (with Christopher Marcel and Elizabeth Grace), Rich-

mond, Va., to South Africa; *back row*—Theodore Solomon, Los Angeles, Calif., to Los Angeles; Jean L. Sensenig, Lancaster, Pa., to Akron, Pa.

Faus, Mary Sakchekapo and Jon, Jonestown, Pa., Celeste Wahbon (third child), Dec. 21.

Gingrich, Bonnie Miller and Michael, Bristol, Ind., Ryan Michael (first child), Jan. 6.

Johnson, Nancy and Stephen, Manheim, Pa., Katherine Rose (third child), Jan. 24.

Kratz, Suzanne Kiblinger and Richard, Philadelphia, Pa., Rachelle Alyse (first child), Feb. 4.

Leichty, Teresa Hartman and Brent, Bourbon, Ind., Caleb Michael (sixth child), Jan. 10.

Libby, Sherry Yoder and Bob, Wellman, Iowa, Mathias Robert (third child), Feb. 4.

MacDonald, Jennie Horner and Jamie, Kitchener, Ont., Peter Richard (first child), Jan. 17.

Martin, Yvonne Schlabach and Donald, Jr., Lebanon, Pa., Alisha Beth (fourth child), Jan. 27.

Moore, Joanne Grosh and Michael, Corning, N.Y., Stephanie Nicole (first child), Dec. 14.

MARRIAGES

Hoober-Shetler: Lin Hoober, Elkhart, Ind. (Belmont), and Marla Shetler, Hollsopple, Pa. (Carpenter Park), Feb. 5, by Marvin L. Kaufman and Duane Beck.

DEATHS

Brubacher, Abner H., 73, Waterloo, Ont. Born: Nov. 15, 1919, Waterloo County, Ont., to Amos and Lucinda Heer Brubacher. Died: Sept. 26, 1993, Kitchener, Ont., of congestive heart failure. Survivors—wife: Gladys Shantz Brubacher; children: Arlene McCarthy, Richard, Sharon Kohus, Maynard, Sandra Faulks, Bev Gaele, Colleen Bender; brothers and sisters: Wesley, Clarence, Alice, Mabel; 16 grandchildren, one great-grandchild. Funeral and burial: Sept. 29, Bethel Mennonite Church, by Art Byer and Ray Erb.

Dykast, Emil Otto, 68, Albany, Ore. Born: July 29, 1925, Beemer, Neb., to Otto and Anna Ulrich Dykast. Died: Jan. 18, 1994, Albany, Ore. Survivors—wife: Faye Wittrig Dykast; sons: Richard, David, Paul; sister: Shirley Wittrig; 2 grandchildren. Funeral: Jan. 21, Lebanon Mennonite Church, by Brent Kauffman and Skip Williams. Burial: Fairview Cemetery.

Hauder, Henrietta Nawgel, 100. Born: Aug. 14, 1893, Britt, Iowa, to James and Mary Nawgel. Died: Feb. 1, 1994, Frazee, Minn., of congestive heart failure. Survivors—children: James, Gladys Davis, Martha Gaskill; 29 grandchildren, 43 great-grandchildren. Predeceased by: Harve Hauder (husband). Funeral and burial: Feb. 5, Lake Region Mennonite Church, by Glen Birky and Dave Book.

Hess, Menno L., 85, Lancaster, Pa. Born: Dec. 26, 1908, Mount Joy Twp., Pa., to Menno L. and Annie S. Lehman Hess. Died: Jan. 31, 1994. Survivors—wife: Amy Martin Hess; children: Rachel Ruhl, Daniel M., Miriam, Eunice Jones, Rhoda Knapp, Nathan M., Mary Angell, Caleb M.; 22 grandchildren, 8 great-grandchildren. Predeceased by: John (son). Congregational membership: Mount Joy Mennonite Church. Funeral: Feb. 4, Mennonite Home, by Ralph Ginder, Robert Martin, and Joe Sherer. Burial: Kraybill Cemetery.

Hochstetler, Cornelius J., 79, New Holland, Pa. Born: Aug. 8, 1914, Nappanee, Ind., to John C. and Sarah Borkholder Hochstetler. Died: Jan. 31, 1994, New Holland, Pa., of congestive heart failure. Survivors—wife: Edna Beachy Hochstetler; children: John Arthur, Wayne Cornelius, Lowell Dennis, Walter Eugene, Cornelia Joyce; brothers and sisters: Levi J., M. Jay, Menno J., Lizzie Harshberger, Lavina Troyer, Barbara Hershberger; 10 grandchildren, 2 great-grandchildren. Funeral and burial: Feb. 4, Conestoga Mennonite Church, by Harvey Z. Stoltzfus, and Nathan G. Stoltzfus.

Kauffman, George M., 86, Crooked River Ranch, Ore. Born: March 27, 1907, Kenmore, N.D., to Levi C. and Rebecca Sharp Kauffman. Died: Feb. 5, 1994, Crooked River Ranch, Ore. Survivors—children: Jeanne Hershey, Donna Miller, Marian Miller, Sharlene Yordy, Myron; siblings: Edward, Lina Miller, Eva Jaques; 15 grandchildren, 7 great-grandchildren. Predeceased by: Catherine P. Shank Kauffman (wife). Memorial service: Feb. 8, Crooked River Ranch and Lebanon Mennonite Church, by Brent Kauffman and Jim Schweitzer. Burial: Fairview Cemetery.

He was ordained in 1933 and served in Mennonite churches in the Pacific Coast Conference.

Kelley, Mildred G. Darling, 88, Lebanon, Ore. Born: March 21, 1905, Deloit, Iowa, to Arthur and Pearl Brogden Darling. Died: Jan. 15, 1994, Springfield, Ore. Survivors—daughters: Nadine Frank, Charlene Thompson; 4 grandchildren, 3 great-grandchildren. Predeceased by: Roy "Herbert" Kelley (husband). Funeral: Jan. 18, Lebanon Mennonite Church, by Brent Kauffman. Burial: IOOF Cemetery.

Kropf, Orie Daniel, 90, Halsey, Ore. Born: Sept. 9, 1903, Needy, Ore., to Daniel and Anna Hostetler Kropf. Died: Jan. 31, 1994, Corvallis, Ore. Survivors—wife: Velda Charity Curtis Kropf; children: Delwin, Larry, Veldon, Joyce Gingerich, Arzalea Hostetler; 13 grandchildren, 23 great-grandchildren. Funeral: Feb. 4, Albany Mennonite Church, by Lynn Miller and Louie Lehman. Burial: Alford Cemetery.

Miller, James, 66, Fort Wayne, Ind. Born: March 20, 1927, Allen County, Ind., to Joseph D. and Amelia Miller. Died: Jan. 30, 1994, Traverse City, Mich., in a snowmobile accident. Survivors—wife: Mary Witmer Miller; children: Larry, Sherie Strong; brothers and sisters: Joseph D., Jr., Victor, Paul, Lewis, Leah Yoder, Amelia Leichty; one grandchild. Funeral: Feb. 2, North Leo Mennonite Church, by Don Delagrange. Burial: Leo Cemetery.

Miller, Timothy Jon, 22, Parnell, Iowa. Born: March 17, 1971, Iowa City, Iowa, to Lyle J. and Ruby J. Yoder Miller. Died: Jan. 25, 1994, Iowa City, Iowa, of cancer. Survivors—parents; brother and sister: Kimberly, Phillip. Funeral: Jan. 28, West Union Mennonite Church, by Mervin Birky. Burial: West Union Cemetery.

Schweitzer, Dorothy Oswald, 88, Shickley, Neb. Born: Jan. 29, 1906, Martland, Neb., to Chris and Elizabeth Birky Oswald. Died: Feb. 1, 1994, Geneva, Neb. Survivors—children: Clint, Galen, Nick, Ron, John, Alberta Bruning, Vera Lichti, Betty Kennel, Bernetta Swartzendruber, Marjorie Kremer, Mary Stutzman; brothers and sisters: Alvin, Emanuel, Lee, Kathryn, Sadie Kauffman, Rhoda; 219 grandchildren, 39 great-grandchildren. Predeceased by: Lloyd Schweitzer (husband). Funeral: Feb. 4, Salem Mennonite Church, by Wilton Detweiler. Burial: Salem Cemetery.

Stauffer, Lena V. Kennel, 82, East Earl, Pa. Born: May 29, 1911, Atglen, Pa., to Joseph and Annie Mast Kennel. Died: Feb. 2, 1994, Lancaster, Pa., of kidney failure and pneumonia. Survivors—daughters: Shirley Yoder, Romaine Martin; brothers and sister: Ira, Earl, Vernon, Marian Zook; 6 grandchildren, 9 great-grandchildren. Predeceased by: Menno Stauffer (husband). Congregational membership: North Leo Mennonite Church. Funeral: Feb. 5, Lancaster Mennonite Home Chapel, by Herman Glick. Burial: Leo Cemetery.

Yordy, Ella Ruth Becker Stalter, 81, Chenoa, Ill. Born: Dec. 5, 1912, Woodburn, Ind., to John and Elizabeth Martin Becker. Died: Jan. 15, 1994, Chenoa, Ill. Survivors—husband: Orval Yordy; son: Ronald Stalter; stepchildren: Elton "Bub" Yordy, Donna Grove; sister: Ada Roszhart; 7 grandchildren, 6 great-grandchildren. Predeceased by: Ollie J. Stalter (first husband). Funeral: Jan. 18, Waldo Mennonite Church, by Edwin Stalter and Lester Zook. Burial: Waldo Cemetery.

CALENDAR

World Day of Prayer, March 4
Disability Awareness Week, March 6-12
Mennonite Church Associate Groups meeting, Meridian, Miss., March 10-13
Lancaster Conference spring assembly, Lancaster, Pa., March 18
Mennonite Board of Congregational Ministries board of directors meeting, Elkhart, Ind., March 18-19
Inauguration of Hesston College president, Hesston, Kan., March 19
Eastern Mennonite College & Seminary board of trustees meeting, Harrisonburg, Va., March 21-22
Northwest Conference spring conference, Sherwood Park, Alta., March 25-27
Mennonite Health Assembly annual meeting, Columbus, Ohio, April 7-10
Illinois Mennonite Conference annual meeting, Evanston, Ill., April 8-9
Mennonite Conference of Eastern Canada annual meeting, Niagara-on-the-Lake, Ont., April 8-9
Evangelism Sunday, April 10

Stories from your favorite Mennonite authors about Jesus . . .

We Knew Jesus

by **Marian Hostetler**

Here are 14 Bible-based stories from young people who meet Jesus. They see Jesus bringing health to body and spirit:

- * Miriam, Jesus' little sister, watching him
- * Janna, restored from death
- * Porcius, whose pigs drown when Jesus heals
- * Rufus, delivered from having seizures
- * Jerusha, spying on Jesus from a tree
- * Korah, hearing Jesus debate with Pharisees
- * Joanna, seeing her dad crucified with Jesus
- * Others, waiting for us to read about them.

This book is written for grades 4 through 8 and up. Marian Hostetler, of Elkhart, Ind., is a teacher with 16 years of overseas service and author of 8 books. Paper, \$5.95; in Canada \$7.75.



about Mennonites . . .

Mennonite Peacemaking:

From Quietism to Activism

by **Leo Driedger** and **Donald B. Kraybill**

"The message suggests that if we remember who we are in God's call, struggle faithfully to incarnate Christ, patiently wait for the wisdom of the Holy Spirit, and covenant together in common purpose, there will continue to be vitality and renewal in Mennonite peacemaking."—from the foreword by John A. Lapp, Executive Secretary, Mennonite Central Committee

These pages tell the engaging story of how the timid were transformed into activists.

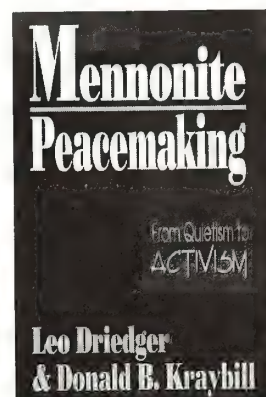
Leo Driedger is professor of sociology at the University of Manitoba in Winnipeg, Man. Donald B. Kraybill is professor of sociology at Elizabethtown (Pa.) College. Paper, \$14.95; in Canada \$19.50.



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THE LAST WORD

What's happened to Bible study?

My nephew, Michael, age 2, frequently asks his Aunt Diane—a rather long, 30-ish adult—to take a turn riding his bike, all of one foot off the ground. I always say, “I can’t, Mike, I’m too big.” And he replies, “Try it.”

Even if I look foolish, Michael is immensely pleased when I fold myself onto his small toy. And I am surprised by his two-year-old wisdom. How I long for more of it in our adult lives.

I find I am continually distressed by comments from adults about Bible study and the materials our church provides to help us do this study. “I can’t understand it,” I hear. Or, “It’s too hard—too scholarly.” Then there’s the comment, “Not enough pictures; it looks boring.” The draft of our new Mennonite *Confession of Faith* is “too wordy.”

And sometimes I agree. Some of the study material is tough. Even the Bible presents its difficulties. But for all of it I would invoke Michael’s two-year-old wisdom, “Try it.”

Since when have we been so unwilling to study, to really dig in and study the Bible? Yes, it’s a lot of work, but what happened to sustained effort we should have learned how to do in grade school or high school or college?

What I suspect is that we want the Bible boiled down, *USA Today* style, presented to us in short, four-color bytes. It’s the same attitude that makes us want our Sunday morning sermons over in 20 minutes so that we can get to our favorite restaurant for Sunday dinner on time!

Have we lost our dedication to serious Bible study and learning?

My Grandpa Zaerr, who had only an eighth-grade education, filled books and books with margin notes in his lifetime. He had several Bibles with all the end papers full of observations and ideas. And no matter the questions my young, educated mind had about traditional interpretations, Grandpa would always discuss the Bible with me.

“The Bible deserves the best our minds can bring to it,” I heard Perry Yoder say in a class when I was a student at Associated Mennonite Biblical Seminary, Elkhart, Ind. How true. But can we say we spend the very best of our minds’

energies each day on studying the Bible?

Yes, some of us should be especially trained in biblical studies, just as some of us should be trained in medicine and agriculture. But should not all of us be bringing the best efforts of our day to the reading and studying of the Bible?

As Mennonites, we don’t believe that only pastors and theologians can interpret the Bible. We interpret together as the community of faith. Yet in order to do that, we all must dig in, study the Bible, and know what we are talking about.

This demands much more from us than devotional reflection. While worthy in itself, before we can reflect on the meaning of the Bible for our lives, we must be sure we know what the Bible says. Only through diligent study—study that comes through dedication and hard work—can we do this.

Several tools can help us in this study. A concordance can show us different passages for comparison on any one topic. A Bible handbook or dictionary can give us background information to understand the culture in which the Bible was written. Commentaries can give suggested interpretations. While expensive for each of us to have on our own, we can encourage church libraries to purchase them—and then use them.

As Mennonites, we must also learn to trust writings from our past and our present. Many of us gravitate toward materials from the popular market that are pretty to look at or that seem to reduce the Bible into easy, manageable chunks. But, I wonder, what great truths of Scripture have these materials also boiled away?

Of course, book-learning isn’t for everyone. Some of us take much more readily to it than others. But for each of us, in whatever our occupation or profession, part of our lives demands serious, concentrated, dedicated Bible study. Can we expect less from all of us who have committed ourselves to God and to God’s Word?

—Diane Zaerr

Diane Zaerr, one of Gospel Herald’s editorial consultants, is one of the pastors at First Mennonite Church of Iowa City, Iowa.

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Five dilemmas for Mennonites about peace

We stand precariously close, some of us believe, to going from nonresistance to the just war. Is this evidence of slipping from idealism to a practical realism?

No one can deny that we Mennonites have undergone major changes during the past generation. The world we live in, too, has changed dramatically—from Eisenhower to Vietnam, from the collapse of the Berlin Wall to the arming of the United Nations.

We have professed to be a people of Christian peace through all these changes. But the dilemmas we face are many. We would highlight five:

by
Merle
Good
and
Phyllis
Pellman
Good

The first dilemma we face is *the tension between mission and community*. We have a diverse faith family in North America. Some of us believe that *community* must have a visible expression, while others emphasize that *mission* must have a visible expression.

Our mission often takes us beyond our community of faith into the larger world. A tension develops between the wisdom of the sending community and the immediate needs and circum-

How do we feel about drawing lines? Lines about peace, for example? Do we believe that any good is served by common understandings? Or are we suspicious of firm convictions and explicit boundaries?

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As the experts for peace grow more passionate about what they learn, the rest of the church relaxes, dispassionate, in danger of losing the fundamentals.

stances into which our mission takes us. Do the needs in Somalia, for instance, become our main reference for decision making? Or do we return to our community of faith for counsel and guidance?

The tension between mission and community becomes so intense because it is very difficult for Christians to emphasize *both* a viable, visible expression of community *and* a viable, visible expression of mission. Our more conservative groups are faulted for neglecting mission, and our more aggressive missionary groups are faulted for neglecting community. But seldom does one hear, in the middle of this ping-pong, a vision of how to keep both our community and our mission viable.

The irony is that "missioners" cannot go on, day in and day out, year in and year out, without some conserving, some connections, some stream of continuity. Nor can "conservers" keep fresh the vision and the mission which drew them together in the first place if they close the circle of their community airtight and never risk reaching out.

So how do leaders on the cutting edge of a Christian group such as ours sort out and discern difficult decisions? How can the wisdom of the community percolate and inform and undergird—without suffocating the vision and the mission?

Some of our faith family emphasize that *community must have a visible expression*, and they're willing to live with an ideal, less concrete expression of mission; others in our faith family emphasize that *the mission must have visible expression*, and these persons and groups seem willing to live with an ideal, or memory, of community. The subtext of this dilemma greatly influences Mennonite decisions on peacemaking.

The second dilemma many of us face is *the seductiveness of professionalism*. How does an expert function within the community of faith? Should a congregation hand over leadership on any given issue to the person who claims the most expertise in that area? How should experts be accountable to their congregations? In the end, who informs whom?

The professionalizing of church responsibilities, for a group whose theology includes the active participation of the community, is especially thorny.

In an effort to be responsible and efficient about its institutions, the church has grown increasingly bureaucratic. That has partly come,

too, in answer to an ever more technical society. Situations with particular political or psychological or legal aspects require specialized response or an expert's strategy.

So we've carved up our problem areas—those parts in which we're heavily invested or want to be taken especially seriously—and have asked our brightest minds and our best trained members to map a course. It's good corporate behavior. But it yields—maybe even fosters—some significant gaps when it happens in the church.

A confession. We are both nonresistant Christians. "Peace" is among our top concerns. Even so, both of us find ourselves getting a little lazy on the matter, especially when it comes to what

Is it possible for Christians to emphasize both a viable, visible community and a viable, visible expression of mission?

we really believe about the practice of peace in this world.

You see, we've been trained to let the experts deal with the hard questions in their particular fields. And we in the church all know that, in this case, those who have read all there is to find on Somalia and Nicaragua and the Middle East are employed by either Mennonite Central Committee or one of our church colleges. Which frees the rest of us from needing to form either opinions or convictions about these issues. The best strategies are safely in the hands of our resident experts.

Then when we are suddenly swarmed by a tormenting situation—national or neighborhood or personal—we have, instead of our own tested conviction, an office to call. Which, upon request, will ship out to us the latest statements that apply.

We do not lack information. But the two of us, on the lay side of this issue, worry that we have increasingly flabby conviction. As the experts grow more passionate about what they learn, the rest of the church relaxes, dispassionate. In danger of losing what was once fundamental.

It is a loss not only of conviction but of the reservoir from which it is born as well.

The third dilemma we face is *watching our points of reference disappear*.

We're still in shock—the whole world has changed before our eyes. Communism in retreat,

freedom breaking out everywhere. It has caught us by surprise. Could it be that the kingdom has come—on earth?

The political conservatives are depressed. Communism has fallen—that is good, but how does one run for office now? You've got to have a bad guy to run against.

The collapse of the bipolar world cut off the legs of the political liberals too—by proving their unprovable premise false. Political liberals have preached the gospel of internationalism. War and violence characterize the nation states, they believe, but an international humanitarian peacekeeper could bring an end to war, just like slavery has been ended.

But what has emerged since the collapse of the Cold War is an international *military* power. The United Nations is no longer just a humanitarian international “good guy”—not even just a friendly police force, keeping the peace. This international organization, long dreamed of and espoused, has emerged as a modern military machine, pitting the haves against the have-nots, spawning guerrilla action around the world. Is this the kingdom among us?

The conservatives have lost their “bad guy,” the liberals their “good guy,” and life threatens to lose its meaning.

The fourth dilemma is *whether or not to pray*. Could we bring ourselves—would we dare—to *pray* about our uncertainty? What part does prayer play in all this soul-searching, direction-seeking activity? The agenda before us is immediate and pushing. Prayer and the pace of world events seem out of sync, on different timetables.

And if we pray, for what do we pray? And when? And then how long do we wait? And who will discern the answer or direction?

Have we, in fact, come to the point in the church where we should consider a simple division of labor? Should some pray while others scheme and act, confident in the prayers of the designated pray-ers?

We observe this within ourselves: We sing hymns with little reluctance. We may even sing them with gusto. But we pray, at least in our gathered times, with considerably less certainty. We are ever more formal. Polite. Removed.

How do we expect to discover the mind of God? How do we imagine deliverance coming—for ourselves, but also for all those who suffer relentlessly?

What if we were to engage in demanding, persistent, indecorous prayer? Bold and insistent?

What if we laid aside our good manners and struggled forthrightly with God in full view of each other, together?

What if we asked our people to join in seeking God's direction? *Let* them pray for mercy for those who are oppressed and hungry, abused and chased, and denied—but ask them, as well, to pray for themselves. That they accept the call

Have we come to the point that we need to consider a division of labor: some to pray while others scheme and act?

to be peacemakers. In all the fullness God has in mind. And alert to all the temptations that prevent that fullness from happening—the gray privileges that come with power, the lethargy that comes with prosperity, the confusion that often follows political action.

What if we were to ask for the prayers of Menonites from elsewhere in the world—for their prayers that we might be faithful. Such a connection to our worldwide fellowship might temper us, perhaps restore both our courage and our humility.

Our international sisters' and brothers' acquaintance with difficulty and their insight and experience related to peacemaking may even exceed our own. Their prayers, informed and zealous, might move us in surprising ways.

It was Jesus who did battle with God in the Garden of Gethsemane. It was Abraham who badgered and argued with God about the future



Dilemmas need not paralyze us. We are people of faith. We are people of community and mission. We are people of prayer and action. God is with us now!

of a city. It was David who went public with his prayer journals in order to, among other things, assure the rest of us that God expects desperate cries and outright bargaining from the people of God.

Is praying about our peacemaking dilemmas risky? Is *not* praying even more risky?

The fifth dilemma we observe is *the difficulty of knowing where to draw our lines*. What is the scope of our mission? What wisdom from our faith community will help us to decide where to draw the line—in our personal lives, as a peoplehood, as church agencies and leaders?

But how do we feel about drawing lines? Do we believe any good is served by boundaries, by common understandings, by purposing to be purposeful? Or do we feel inclined to be suspicious of commitments, firm convictions, and explicit boundaries?

Do we believe, for instance, that it is a gift to children to help them know where the lawn ends and the field begins? Or would we prefer to say, "It's all green—enjoy!"

We stand precariously close, some of us believe, to the brink of slipping from *nonresistance and peace to peace and justice to justice and peace to just war*. Are we in touch with our decisions? Or are we willing to slide around in the murky minefields, slipping from our idealism to a practical realism?

If we have grown intimidated about drawing lines—if we are lured by the "greater good/lesser evil" arguments—if we're weary of being idealists who "haven't seen the light"—are we prepared to make decisions which will affect future generations? The dilemma is the difficulty, the ambiguity, the reasonable arguments from all sides.

But these dilemmas need not paralyze us. We are people of faith. We are people of community and mission. We are people of prayer and action. And God will not abandon us now!

Phyllis Pellman Good and Merle Good, Lancaster, Pa., attend East Chestnut Street Mennonite Church with their two daughters. Phyllis is editor of Festival Quarterly and Merle is publisher for Good Books. This article is adapted from a meditation presented at an MCC-sponsored consultation on "Mennonite Peacemaking after the Cold War" in November 1993.

"The commandment of the Lord is clear, enlightening the eyes; the fear of the Lord is pure, enduring forever; the ordinances of the Lord are true and righteous altogether."
—Psalm 19:8b-9, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

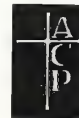
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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottsdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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The paid announcement, **We're Sorry** (Nov. 9), contains this statement: "There is general agreement among students of the Old Testament that this account of Genesis 1 was composed while the Jews were in exile in Babylon."

I have spent some time to confirm this statement. I find it should read, "There is general agreement among liberal students. . . ." In fact, it has become very clear to me that the original statement in the *Adult Bible Study Guide* (Sept. 5, 1993) is the great watershed that divides liberal from conservative scholars.

I know of no evangelical or fundamental seminary or Bible college which would hold to the theory presented in the *Adult Bible Study Guide*. They hold there is strong evidence for Mosaic authorship of the Genesis account. It gives me real distress to find Mennonite authors and scholars adopting and promoting liberal viewpoints.

Maurice W. Landis
Lancaster, Pa.

For some time I have been concerned with the trend in the thinking of the writers and leaders in the Mennonite church as indicated by articles appearing in *Gospel Herald*. "Where Is He That Is Born King of the Jews?" (Dec. 28) was the proverbial straw.

The article demonstrates an irreverent, flippant view of Scripture.

All of the accounts of the birth of Jesus were written under the inspiration of the Holy Spirit. To refer to the magi as a bunch of "bumblers" who should have known better, to say "good riddance" when they are no longer referred to seems to me to be at best blasphemy.

Matthew is clear, accurate, and an integral part of the account. The dishonesty comes when a writer adds his own thinking, embellished with clever terms such as calling Jesus a "tyke," the stable as a nursery, and Jesus as "the little rascal."

The author says that for the magi to go to Herod was a "colossal mistake" and compares them to cultic star gazers who depended on the signs of the Zodiac. By what authority is he calling this a "mistake"? What right does anyone have to call God's inspired Scripture and God's plan and prophecy a mistake?

Matthew is an accurate, historical account of the events, all of which are important to the story of Jesus' birth. It is most unfortunate when a pastor of a church takes such a low and irreverent view of Scripture. It is equally unfortunate when a publication of the church is willing to print it.

Oren Miller
Gulfport, Miss.

MPH *Discontinues Role of Anabaptist Speaker* (Jan. 11). I write as one who has experienced the loving forgiveness of our Savior. I am thankful I was not dealt with in the manner many brothers in our church are experiencing. I imagine my family and I would be as our brothers are—not restored but destroyed.

When our church paper prints allegations against individuals by name condemning with anonymous accusations, it has assumed the role of God. I, for one, am heartsick that our church paper is destroying men's careers, family relations, influence, and future by printing slanderous accusations.

Since when has the *Gospel Herald* been commissioned to assume the role of a tabloid? The name means to herald the gospel. Instead we now have sensationalism at the expense of shattered lives.

Why is national coverage given to individual matters that should be handled by the home church? Is there hidden agenda? Are *Gospel Herald* writers delighting in destruction? Has this approach brought restoration to the accused?

I believe it is crucial that we stop this method of attack on our brotherhood and claim the model of our Savior. We are dealing with those who bear God's image and therefore deserve to be treated with great dignity (Gen. 1:27, Ps. 8:3-8).

Doris Ours
Keyser, W.Va.

In addition to those concerns raised in *Despise Not Thy Youth . . . Nor Their Pastors* (Jan. 25), congregations should be aware of three additional areas that I hear from youth ministers:

1. Youth ministers tell me they have trouble feeling a part of the team. Lead pastors too often don't see youth ministry as tied into the total congregational picture.

2. Youth ministers tell me they don't have access to the lead pastor. Two extremely busy persons can miss each other totally if they don't have a plan on how to touch base with each other.

3. Youth ministers tell me they don't have clarity in their roles. People assume everything is okay with the youth program. But evaluations are difficult, if not impossible, because there are too many expectations without clearly defined roles.

Howard Miller
Minister of Nurture and Youth
Virginia Mennonite Conference
Harrisonburg, Va.

We wish we would have written, *Arise, My Love, My Fair One, and Come Away* (Feb.

8). What a wonderful description of marriage in maturity!

We could identify with nearly every temptation and failure the authors mentioned but also with the joy that humbles—to know so much love even in the midst of such imperfection. Thanks for printing an article that reminded us to be grateful.

Marlene and Stanley Kropf
Elkhart, Ind.

I came home early on a snowy evening recently. My best friend, my bride of 25 years, greeted me with a hearty hug and whispered in my ear, "Go read *Arise My Love*. . . (Feb. 8) in *Gospel Herald*. It's about us!" She was right. And we both agreed that experiencing a Mennonite marriage encounter weekend some 12 years ago made this so.

This article was like a deep, exhilarating breath of blossom-scented spring-time air. Delightful, stimulating.

A "lover" of marriage
as our creator planned it

Thank you for publishing *The Top 8 News Stories You'll Never See in Gospel Herald* (Feb. 8). I found it thought- and smile-provoking. I appreciate the variety of content in *Gospel Herald*.

Welcome to the on-line community. Have you considered making *Gospel Herald* available via on-line services? Using on-line services to read magazines is convenient, saves paper, and makes it easy to access past issues.

Kathleen Murray Foster
Liberty, Mo.



The atonement: when God's love

By raising Jesus, God reverses the 'verdict' of sin. God shows up the forces of evil for what they really are, destroying their further claims over humankind.

by Thomas N. Finger

Atonement is one of those \$50 theological words that people seldom use unless they want to sound sophisticated. Its meaning, however, is rather simple. Atonement means at-one-ment; it refers to the way that God, humanity, and all creation come to be at-one through Jesus.

Christians, including Mennonites, have thought quite differently about how the atonement takes place. Though many church members may be unaware of it, diverse perspectives on atonement are often related to important disagreements regarding sin, salvation, and many other themes.

There are three different ways to view the atonement, brought about through the life and death of Jesus Christ:

1. *The substitutionary perspective* was first formally proposed as a theory by Anselm of Canterbury (1033-1109). It has been popular among conservative Protestants. It thinks of sin, atonement, and salvation primarily in terms of God's law.

According to this perspective, humans can gain eternal life by perfectly obeying God's law. But the penalty for disobeying it is eternal death. Unfortunately, all humans have broken the law and thus deserve eternal death (this theory regards sin chiefly as *individual guilt*). How, then, could any human attain eternal life?

Only if a human perfectly obeyed God's law. Yet the obedience of an ordinary human could earn eternal life for only that person. However, if that person were also divine, this obedience could have value for everyone. Similarly, the death of a divine-human person could pay the penalty of eternal death for all.

According to this perspective, Jesus, the divine-human person, earned the reward of eternal life by obeying God throughout his life. Then he paid the penalty of eternal death on the cross. At-one-ment occurs because the value of these accomplishments can be *substituted* for our dis-

obedience. This happens when we accept them by simple faith.

The *substitutionary* perspective emphasizes many biblical themes, such as sin's seriousness, God's initiative in atonement, and the importance of faith. Yet it gives a limited account of Jesus' atoning work, for it does not mention many of its important features. For instance, it says nothing about Jesus' specific teachings and actions: his concern for the poor, his exorcisms, etc. It only stresses that Jesus obeyed God. It says nothing about how.

This perspective, moreover, does not mention what we should do after accepting Jesus' work by faith. Since it stresses that Jesus did all that was necessary for salvation, it can create the impression that the entire Christian life is passive. Moreover, it presents Jesus' work as essentially finished at his death. It need not mention his resurrection.

2. *The moral influence perspective* attempts to emphasize some features that *substitutionary* theory neglects. It was formally proposed by Peter Abelard (1079-1142). It has been popular among liberal Christians and it, like *substitution*, will sound familiar to many. It emphasizes concrete living according to God's social and moral purpose more than rewards and penalties of God's law.

This perspective stresses that human wills are inclined more toward selfishness than toward love of neighbor. This inclination is reinforced by social structures which result from, and then further encourage, selfish behavior. *Moral influence* theory often describes how sin operates as social evil. But how can we be freed from such behavior?

We need someone to show us how to live. Yet to really change, we require more than an ideal example. We need someone who can exert a powerful influence on us—one which persuades us that the ultimate power in the universe, God, is moral and is loving.

According to this perspective, Jesus provided this chiefly through the teachings and example of his earthly life. Yet his death had some importance. By demonstrating that he was willing to

While the 'substitutionary perspective' emphasizes sin's seriousness, it neglects the importance of Jesus' actions.

overcomes God's judgment

die for the values he lived by, the impact of his life was intensified. And when Jesus, the human representing God, gave his life for us, he showed that God was love. This will draw us to God more effectively than fear of God as judge, according to this theory. To participate in this at-one-ment, however, we must follow Jesus' way.

The *moral influence* perspective, unlike the *substitutionary*, underlines Jesus' specific life-style and teachings and says more about how we should respond. Its emphasis that the cross manifests God's love is certainly biblical (Rom. 5:8-10; 1 John 4:9-11). Yet it seems to assume that the impressions made by these events, by themselves, can thoroughly change us.

Yet Scripture shows that the influences of Jesus' life and death, by themselves, were hardly sufficient to change his disciples. Threatened by the powers which crucified Jesus, they simply fled. At-one-ment, according to Scripture, occurs only because Jesus' cross destroyed some deeper obstacle to fellowship with God. Moreover, its life-changing power flows from Jesus' resurrection. Yet *moral influence* theory, like the *substitutionary*, need not mention Jesus' resurrection.

Each of these perspectives affirms certain biblical themes but neglects others. (This suggests that they might not be contradictory in every respect but in some cases complementary.) Is there a more comprehensive way of presenting the atonement's many-sided mystery?

3. The *Christus victor* perspective was widely held during the church's first thousand years. It has been taken seriously again since the 1930s, though it may sound strange to some people today.

According to this perspective, sin consists not simply in the individual guilt of disobeying God's law, nor in the social evil brought on by selfishness. Sin occurs when humans turn away from God and toward forces which oppose God and come into bondage under these forces.

These include sin, death, and the devil. They also operate through attitudes, ideologies, and social structures opposed to God's way—such as materialism and militarism. Such forces have social dimensions; yet sin also involves individual guilt, since anyone's captivity to, say, materialism is originally a *willing* bondage.

God's judgment consists chiefly in handing us over to the forces and values we choose. (For instance, if we spend life chasing material goods, God allows materialistic cravings and lifestyles to dominate us, from which we cannot break free

and which lead us to eternal death.) In a sense, then, these evil forces serve as God's agents—God's "jailers," as it were. In a deeper sense, however, God opposes these powers—for they are cruel jailers—and works to liberate human-kind.

According to this perspective (like the other two), Jesus begins bringing at-one-ment by obey-

'Moral influence' theory, while pointing to Jesus' teachings and example, is not enough to bring about change in humans.

ing God. Yet this obedience is not simply fulfilling God's law (as in *substitution*) or exemplifying God's moral purpose (as in *moral influence*), though his role as teacher is stressed. More profoundly, in Jesus, who is both human and divine, a full human being grows into ever deeper communion with God.

This communion is strengthened by resisting and exorcising the forces of evil, who seek to turn him from God throughout his life. These involve Satan (especially in the wilderness), the demons, and those through whom they work, such as his Roman and religious opponents.

Jesus' life, a continuing battle with his enemies, ends on the cross. But this, by itself, can hardly bring atonement. For his opponents have put him there; they have judged him guilty of rebellion, of blasphemy, of falsely representing God. And to all appearances, they have won. Unlike the other two perspectives, then, the *Christus victor* cannot stop before Jesus' resurrection.

By raising Jesus, God reverses this "verdict"; God testifies that Jesus had indeed carried out God's mission. By showing up Jesus' political, religious, and demonic opponents as the cruel, godless forces they are, the resurrection destroys their further claims to dominion over humankind.

In addition, through this resurrection a human life rises into full communion with God, far be

(continued
on page 8)

***Even though people have chosen evil,
God pities those who suffer under it.
To liberate them, God enters into mortal combat with evil and destroys it.***

In face of natural disasters, Habitat counts its blessings

Habitat for Humanity International, which has raised \$1.3 million (U.S.) in relief assistance following January's devastating California earthquake, is counting its blessings once again in the face of natural disaster.

Two Habitat condominium buildings which were under construction in Pacoima, Calif., about seven miles from the epicenter, were left untouched by the quake despite extensive damage to other buildings in the community.

In 1992, all 27 Habitat homes in the Homestead, Fla., area withstood the blows of Hurricane Andrew.

Habitat officials believe the survival of the structures is an indication that, although Habitat homes are built economically, they are built soundly.—RNS

Restrictions on religious activity increases in China

China is increasing restrictions on religious activity among foreign visitors and its citizens, the official press agency, Xinhua, reported.

Premier Li Peng signed decrees into law Jan. 31 forbidding foreigners from proselytizing or "establishing religious organi-

zations, organs for managing religious affairs, or centers or schools for religious activities."

Another law bans house churches not registered under the Protestant and Catholic associations officially recognized by the government. It was not clear how the new law restricting house churches differs from previous policies, under which independent house churches were branded illegal and their leaders subjected to fines and jail sentences.—NIRR

Canada's Parliament drops name of Jesus from prayer

Three references to Jesus Christ have been dropped from the opening prayer of Canada's House of Commons by the unanimous consent of members of Parliament. Also deleted from the Commons prayers were some archaic references to the British Empire and the royal family.

Instead, the new prayer calls on the blessings of Almighty God. It includes prayers for Queen Elizabeth II and Canada's governor-general.

The changes were recommended by a senior House committee after some members of Parliament complained that the old version did not reflect Canada's multi-faith reality.—RNS

Cellist plays in response to deaths in besieged Sarajevo

In the spring of 1992, mortar fire struck a bread line in front of a bakery on a cobblestone street in Sarajevo, not far from a square where a mosque, a Catholic cathedral, and an Orthodox church have stood. Over 100 persons were injured and 22 were killed.

Vedran Smailovic, the brother of one of the victims, is a cellist in the Sarajevo Opera. For the next 22 days, Smailovic, dressed in his tuxedo, played Albinoni's Adagio in front of the bakery as the siege continued.—Fellowship of Reconciliation

Quotables:

"The spiral of responding to violence with violence is like a whirlpool in a river, [Vernard Eller says]. As the water pours in, it whirls faster and faster. The only way to stop the whirlpool is to place a solid rock in the middle. Peacemakers are called to be rocks in the whirlpool of violence. We're called to stand firm saying, 'The violence stops here.'"

—Susan Classen, *Vultures and Butterflies* (Herald Press, 1992)

The atonement: when God's love overcomes God's judgment

(continued from page 7)

yond the powers' rule. Therefore, as humans are joined to Jesus, through faith in him and participation in his life through the church, they participate in God's own eternal life, which strengthens them to follow Jesus' example.

The *Christus victor* perspective is often complicated and two-sided; yet largely for that reason I find it closer to the biblical narrative than the other two. It overlooks neither Jesus' life (with its teachings and exorcisms), death, nor resurrection; all form crucial episodes in the drama of atonement.

Christus victor, in my view, better expresses the paradoxical reality of sin. Sin is both personal—because individuals choose to follow evil forces; and social—because these forces often work through social structures. Sinners are both justly condemned—they are handed over to the consequences of the ways they have chosen; yet

objects of compassion—for these forces are cruel jailers. Moreover, sin is powerful; it cannot be overcome by moral influences alone.

Christus victor shows that God is indeed just and yet that God's love overcomes judgment. For even though people have chosen evil, God pities those who suffer under it. To liberate them, God enters into mortal combat with evil. Yet having defeated evil, God draws those who are liberated into the divine life itself. This increasingly molds them into Christ's image, both in their daily lives in the present and throughout eternity.

Thomas N. Finger teaches theology at Eastern Mennonite Seminary, Harrisonburg, Va. A more thorough treatment of the subject of atonement is found in his two-volume work, *Christian Theology* (Herald Press, 1989).

Intervention could ignite tinderbox in Bosnia, MCC Europe personnel say

Akron, Pa. (MCC)—While the recent NATO ultimatum has at least temporarily halted the siege of Sarajevo, Mennonite Central Committee (MCC) personnel in Europe remain concerned about the possibility of future armed intervention by the West.

Hansulrich Gerber, MCC Europe secretary, worries armed action could up the ante in the former Yugoslav republics and ignite a tinder box that could grow to world proportions—if, for example, Russia eventually feels forced to defend its former Slavic allies.

Both Gerber, of Tramelan, Switzerland, and MCC worker Mark Jantzen, who lives in Belgrade, Serbia, believe the international community has unfairly singled out “the Serbs” as the culprits.

As an example, Gerber says the Croatian army has consistently violated the no-fly rule over Bosnia—without making headlines—whereas similar Serb action always garners headlines.

The danger, explains Jantzen, of Beatrice, Neb., is that international sanctions against Serbia will feed into the Serb mind-set that “once again they are victims and as victims, are not responsible for what is taking place in Bosnia.”

Not all Serbs identical. The demographics of the region make the war nearly incomprehensible to the average Westerner. Bosnia, Croatia and Serbia all have Muslim, Croat, and Serb populations—and one cannot assume that a Bosnian Serb and a Serbian Serb, for example, are identical in thought and attitude, according to Jantzen.

“The basic feeling we hear from people in Belgrade, Serbia, is that Bosnian Serbs and Serbian Serbs are not just geographically distinct but are different culturally.”

Because Serbs in Serbia do not identify with Serbs in Bosnia, Jantzen has found a surprising degree of apathy among Belgrade’s residents.

“The war could just as well be on

another planet for most people in Belgrade, unless they have relatives involved,” Jantzen says. “With this mind-set, they obviously do not see why they are being singled out to suffer under strict sanctions.”

While Serbian Serbs know their government is assisting Bosnian Serbs, they do not feel responsible for their government’s actions because the government is imposed upon them.

Underlying tensions remain. “The success of the ultimatum [that Bosnian Serbs abandon mortar positions surrounding Sarajevo] did nothing to settle the basic tensions, which means either the war will go on or the West will have to increase military pressure,” Jantzen says.

The issue needing settling, according to Jantzen, is how to treat minorities in regions where a majority rules. The Muslim, Croat, and Serb populations in the former Yugoslav republics are so interspersed (and intermarried and interdependent) that drawing lines marking off territory for each group will not solve the problem.

Jantzen proposes some alternatives to bombing. Western countries could give asylum to young men in Bosnia who “want nothing to do with the war” but are conscripted by military authorities.

The West could also help shatter the relentless propaganda fed residents of ex-Yugoslavia by controlled media there. Jantzen suggests broadcasts in local languages, similar to Voice of America.

MCC is supporting relief and peace efforts in both Serbia and Croatia; some MCC relief supplies are going into Bosnia from both of these countries.—*Emily Will*

German Mennonites reflect on work with refugees

Bammental, Germany (MWC)—“Never before has the German Mennonite Peace Committee become so involved with the victims of war,” writes Wolfgang Krauss in the November 1993 issue of the German Mennonite publication *Brucke*.

Since October 1992, 15 groups of volunteers have worked 2-3 weeks each in refugee camps in the former Yugoslavia. In an effort to bring a little joy and hope to people traumatized by war, the volunteers offered everything from typical recreational activities and sports to courses in English and German, musical gymnastics, and knitting circles.

Some 116 volunteers from 10 countries and a variety of religious backgrounds have participated, including 25 Mennonites. Two-thirds of the volunteers were between 20 and 30 years of age.

“Our recreational programs presented a diversion for the refugees in their dismal everyday life in camp,” Krauss says. “The distribution of relief goods could alleviate many a supply problem.”

“But most important of all is always the personal contacts. Our voluntary groups live with the refugees. Over and over again this living together led to deep personal sharing and lasting contacts.”

“A dialogue on faith has even begun with a number of refugees. In the face of war, the connection between the gospel and violence plays a substantial role here.”

Tensions run high between Croatian

and Muslim refugees in the camps, Krauss reports. “In some places the tiniest quarrel between children could escalate to an ‘ethnic conflict’ between the mothers.”

In such cases, peace workshop leaders tried to negotiate in patient dialogues, Krauss says. To show solidarity with the refugees, they spent days and nights with people who had to leave their accommodations. Workers also tried to get longer periods of notice, so that refugees could find their own solutions instead of the offered mass camp or the emigration to Pakistan.

“We do not know in what manner our work will continue,” Krauss continues. Muslim refugee in Croatia do not feel safe anymore, he says. Whoever can, is leaving the country. Able-bodied men and youth near the age of 18 especially are afraid of internment by Croatian military police. As a result, requests for help in getting emigration and exile are increasing.

Reinhard Schanz, a worker at the Mennonite office in Split, Croatia, writes, “What we can do, beside all our activities is: Point out God, who is always on the side of the oppressed; encourage prayer; pray for and beseech God’s intervention and action in this dreadful conflict—again and again—without ceasing—stubbornly.”



Lessons from Hurricane Andrew push disaster relief agency to redefine role

Homestead, Fla. (MDS)—Hurricane Andrew did more than damage homes and shatter lives: it spurred organizations like the Mennonite Disaster Service (MDS) to reexamine how they respond to major disasters.

Change within MDS was a recurring theme at the organization's all-unit meeting in Homestead Feb. 11-12.

"We had to almost rewrite the MDS manual with Hurricane Andrew," said Region 1 director Paul Brubacher in his report. "The pattern we learned with Hurricane Hugo [in 1989] in North Carolina did not work here."

Leaders of volunteer disaster organizations say Hurricane Andrew, and to a lesser extent Hurricane Hugo, were watershed disasters for a number of reasons. Monte Sahlin, chairperson of National Volunteer Organizations Active in Disasters, in a report to a leadership conference, points to three significant occurrences in the emergency response to Hurricane Andrew:

- The unprecedented evacuation of 1.5 million people.
- The important role the military played in disaster relief efforts. Sahlin predicts the military will become a permanent player in disaster relief.
- The unprecedented role information systems played in the response. This included everything from a daily fax bulletin issued by the Red Cross summarizing information, to an 800 number used by the Adventists for people wanting to know where to donate food and other goods.

Lowell Detweiler, executive coordinator of MDS, points to another shift that is likely to have a significant impact on the organization he works for.

"Once listed as one of the three major disaster response agencies (along with the Red Cross and the Salvation Army), we are now only one of over 200 who re-

sponded in south Florida," he said in a recent report.

"Some MDS project directors in the early flood cleanup efforts [in the Midwest] spent more time directing volunteers who just showed up than MDSers."

This is echoed by Sahlin who says that volunteer organizations are being affected by a shift from national organizations to local ones. "People want to participate on a personal level. They do not trust large organizations and they don't want to be put into some bureaucratic system."

With the explosion in groups and individuals wanting to help, a critical issue has become one of organization.

According to some MDSers who participated in a recent seminar attended by officials of the U.S. government's Federal Emergency Measures Agency (FEMA), the department has hinted that if the volunteer organizations do not come up with an inclusive disaster response plan, the government may step in and do it for them.

MDS board approves new emphasis, increased staff

Homestead, Fla. (MDS)—The Mennonite Disaster Service (MDS) board has agreed to strengthen the organization's disaster preparedness and give higher priority to special housing programs and counseling services for victims.

Recognizing that these measures may mean extra work for existing staff, board members at the February meeting in Homestead recommended restructuring the MDS office and increasing the staff by the equivalent of one to one-and-one-half full-time positions.

Board members readily agreed to strengthen what is already in place. These measures include: more training and education for MDS leaders, strengthening relations between units and regions, strengthening relations between other re-

MDS swamped by youth interested in service

Akron, Pa. (MDS)—After last summer's youth programs in Homestead, Fla., and Franklin, La., Mennonite Disaster Service offices here have been swamped with calls from church youth groups wanting to participate this year.

Unfortunately, there simply aren't enough sites to accommodate the approximately 50 groups wanting to go, according to Elinor Miller, program coordinator. "There are going to be a lot of disappointed people."

Tom Smucker is investigating possible sites in the Midwest for the youth program this year.

In 1993, 600 high school students volunteered to spend a week at a time working on MDS reconstruction projects. This year approximately 10-12 groups (250-300 students) will be participating, Miller says.

ligious and private agencies, and increasing cooperation with government agencies before disasters occur.

The staffing recommendation was debated intensely.

"Because of what's going on in the disaster scene and expectations, there are a lot of things that aren't getting done," said Tom Smucker, who presented the committee's recommendations. "The point of the recommendation is to improve the pipeline, to facilitate the use of volunteers."

Meanwhile, board members:

- Agreed to appoint six people as area investigators to assess the level of damage done by a disaster. The appointees are Tom Smucker, Vernon Miller, Wes Heinrich, Ottis Mast, Irvin Reimer, and Bernard Martin.

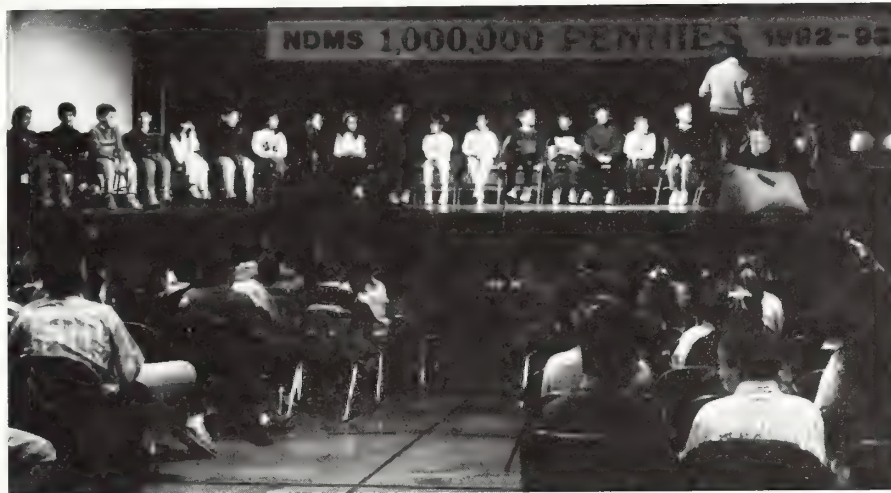
- Recommended that higher priority be given to special housing programs—such as the Nehemiah Project, a neighborhood ministry of the Homestead Mennonite Church. Hurricane-damaged properties are bought, rebuilt, then sold to families who couldn't ordinarily afford them.

- Noted the importance of counseling for disaster victims.

- Expressed thanks for the generous financial response of its supporters last year. The board set a budget of \$510,000 for 1994, 4 percent higher than 1993. Expenses in 1993 were \$457,000, or 93 percent of the \$490,000 budgeted.

MDS volunteers Scott Deaver, left, and Mike Edwards, both of Rocky Ridge Mennonite Church, Quakertown, Pa., roof a house in Homestead, Fla. Fifty youth groups have expressed interest in MDS work projects this summer—but there aren't enough sites to go around.





Students meet Penny Project goal. Lancaster, Pa.—Students at New Danville Mennonite School celebrate the completion of their Penny Project goal: the collection of one million pennies to help pay the building debt on their gym. The students collected the \$10,000 in 11 school months. The project was designed to be educational as well as profitable. According to principal Dave Siegrist, the students learned that “a million is much” and “little things in life make a difference.” Celebration events included a penny scramble and bus rides to a point 11.8 miles from the school—which indicated how far a million pennies would stretch.

Funeral marks end of an era at Kitchener church

Kitchener, Ont.—The Feb. 5 funeral of Stella Kehl marked the end of an era at First Mennonite Church here, writes co-pastor Brice Balmer.

“Bishop C. F. and Mary Derstine and deacon John and Stella Kehl have all passed away. But the end was full of the new era giving a sense of the faithfulness of these leaders and of God.”

The coming of C. F. Derstine marked the beginning of an evangelical and missionary emphasis at the Kitchener church; previously, the congregation had been less assertive with its outreach to people of the city.

But Derstine held evangelistic revivals open to all. He began community vacation Bible school and started the House of Friendship (which serves low-income people in the area) with other area Mennonite churches. Under his leadership, the membership of the church grew significantly.

John Kehl, who succeeded deacon George Weber in 1941, and Stella were very supportive of Derstine. They were hard workers in the church, and sat in the second pew in the middle of the auditorium at every service.

During the past 20 years, Balmer notes, First Mennonite Church has been evolving as a missionary and evangelical church

as the congregation supported refugees, assisted the Hmong Christian Church (Mennonite) who share the building, welcomed new members from a variety of traditions, and encouraged young adults and women to become active in all aspects of church life.

Church services are now bilingual because of the many Hispanic members. The church has a significant connection with Mennonites in Bogota, Colombia, through members who are mission workers and through other activities.

All of these strands of church life came together at Stella’s funeral. The congregation sang from *Sheet Music of Heaven* (edited by Derstine and published by Herald Press in 1925) and the hymnal; male and female pastors led the service; Hispanic members were well represented in the gathering.

“Are we at the end of the 20th century too aware of our own history and not ready enough to see the love of God moving throughout history—from era to era, from faithful witness to faithful witness?” Balmer asks.

“February 5th was another occasion for First Mennonite Church to reflect on the cloud of witnesses who have gone before and continue to nurture us today.”

Consider inviting young adults to serve as delegates for annual conference assemblies this year, urges Mennonite Church general secretary James M. Lapp in this month’s “Memo,” a resource for church leaders.

“In most of our congregations there are young adults who often feel marginal to the church,” Lapp writes.

“The church is the poorer when their gifts and perspectives are not a part of the worship, mission, and decision making of the body of Christ.”

By choosing young adults to serve as delegates for conference assemblies and for the 1995 General Assembly in Wichita, Kan., congregations will be “[investing] in leadership training and [providing] important perspectives in the conference decisions,” he says.

“Young adult women and men can contribute a great deal to shaping the church for the 21st century. The church avoids or ignores them at its own peril.”

The largest Hispanic Mennonite church in Illinois has been given a 16,000 sq. ft. building in Cicero just west of Chicago.

According to pastor Andres Gallardo, members of the growing congregation are eager to begin work on plans to convert the warehouse building into a sanctuary with a seating capacity of 1,000.

Centro Christiana Vida Abundante now rents space in a Reformed Church building. With about 400 people attending, the church has been in great need of a larger facility. Negotiations to buy the warehouse came to a surprising end when the owner agreed to a proposal from Gallardo that he donate the building to the church.

Renovation is scheduled to begin after legal, zoning, and environment issues have been resolved.—*Missionary Guide*

Oak Grove Mennonite Church, Smithville, Ohio, has come up with a unique way to get to know the General Conference Mennonite Church and the Mennonite Church better.

Once a month, on Sunday evenings from February-May and August-November, Oak Grove Mennonite Church is phoning leaders in the General Conference and the Mennonite Church. The whole congregation is able to participate in the phone calls as the church has a two-way speaker system.

Oak Grove Mennonite Church hopes the phone calls will help its members become more aware about the services and mission opportunities that are available through the Mennonite boards and agencies.—*General Conference Mennonite Church news*

Raul Garcia was honored for his distinguished efforts as president of Mennonite World Conference in his hometown recently. At the end of year, the Pehuajo office of cultural affairs in the province of Buenos Aires, Argentina, gives special recognition to a local citizen, and Garcia was chosen for 1993.

—*Mennonite World Conference*

EMM English teacher asked to leave Djibouti

Salunga, Pa. (EMM)—A misunderstanding with Djibouti government officials has jeopardized the residency status of Eastern Mennonite Missions worker Mike Brislen, according to a Feb. 24 EMM report.

Brislen, who has taught English in the east African country since 1989, was asked to leave the country within 10 days due to complications with a contract.

EMM's contract with the Djibouti government was renewed last year but lacked proper signatures because of an oversight by an EMM representative. Government officials are now questioning the legality of the renewal which jeopardizes the presence of EMM personnel in Djibouti.

Robert Brubaker, EMM overseas department manager, says Brislen is in the process of contacting the Djibouti government to see if the order can be rescinded on the basis of the mission agency's original contract with the government.

Brislen and Brubaker request prayer that the contract will be renewed and that the Brislen family—Mike, Cindy, and their two children—can remain in Djibouti.

Homestead thanks MDS

Homestead, Fla. (MDS)—Some 550 people from across North America met here for the annual Mennonite Disaster Service (MDS) all-unit meeting Feb. 11-12 to worship and fellowship together. MDS has been working in the area since Hurricane Andrew struck in August 1992, but in the process of formally winding down its operations there.

Homestead Mayor J. W. DeMilly welcomed the Mennonites. "We were blessed in that through this disaster we found the very best of our brothers and sisters in this world," he said.

The Homestead Mennonite Church presented an emotional, special song service Friday evening.

"Before and after the hurricane, I never believed in God," said Mercedes Sierra, now a member of the congregation. MDS workers helped repair her home.

"When I saw that my family and I were on the street, I thought that if God exists and lets the disaster happen, he wasn't good, and I didn't want to know anything about him. But God taught me a lesson. Now I believe that he led us to the Mennonite Church and his followers."



Recycled books sent abroad. *Elkhart, Ind. (WMSA)*—A contemporary concern for recycling combines with traditional Mennonite frugality and concern for missions in the Books Abroad and at Home program. Last year, this program sent 15,700 pounds of used books to 31 overseas countries and 16 locations in North America.

At left, one recipient, Emmanuel Ukeje of Nigeria, examines his new textbooks; these will help him work on his secondary school certificate.

Volunteers collect and carefully sort used books, taking note of physical condition, subject or age level, and usability in another culture. They then make contacts with recipients to match books to needs before sending them to their destination. Bibles and Bible study materials are on the top of the list of literature requested.

Books Abroad is coordinated by the Women's Missionary and Service Commission of the Mennonite Church.

MC/GC Confession of Faith released in draft form

Newton, Kan. (Mennonite Weekly Review)—After seven years of work, the Inter-Mennonite Confession of Faith Committee has produced what members say is a consensus document on MC/GC belief.

The 44-page, 24-article proposed confession of faith was sent in January to all Mennonite Church and General Conference Mennonite Church congregations for input. They are asked to respond by June 15, after which the committee will make any changes. The revised document will go to the delegates for a vote at the joint MC/GC conference in Wichita, Kan., July 25-30, 1995.

The proposed confession includes new articles on spirituality and on Sabbath and Jubilee living, plus new emphases on peace and justice and the life and teaching of Jesus Christ.

While drafting the document, the committee continually asked what the differences are between MCs and GCs, said co-chairperson Marlin Miller, an MC representative.

"What we usually came up with was the variations within the two groups were greater than between the two groups as such," he said.

GC representative Lois Barrett, one of the document's writers, said there was one exception to that: foot washing, a common MC tradition not usually found

among GCs. Article 13 of the confession encourages foot washing as following Christ's example of servanthood.

"Part of the MC influence is that [the foot washing article] is there," Miller said, "and part of the GC influence is that it doesn't have the same status as baptism and the Lord's Supper."

The most controversial part of the confession so far was baptism, he observed. Earlier drafts had encouraged but not required rebaptism of those who had been baptized as infants in other denominations. That was met with criticism during consultations with area conferences and was left out of the current draft.

The confession is being drafted at the same time the MCs and GCs are exploring integration. But Barrett and Miller said that while a joint confession could foster common identity and unity, it is not an attempt to force the creation of a united Mennonite church. Instead, the decision to write a joint document was made independently of integration because of calls in both conferences for new confessions.

Barrett said a joint confession can still be adopted even if integration is defeated at Wichita 95.

Copies of the document and a leader's study guide may be ordered from the Mennonite Publishing House.

—Rich Preheim

• **Ontario pastor killed.** Vernon Leis, 60, was killed in a head-on collision Feb. 26. His only passenger, brother-in-law John Schultz, received minor injuries; the driver of the other car was killed. Leis was pastor of the East Zorra Mennonite Church near Tavistock, Ont. He was the first moderator of the Mennonite Conference of Eastern Canada, which was formed when three conferences joined in 1988. Leis also served a term on the Mennonite World Conference presidium and was pastor at the Stirling Ave. (Kitchener), Elmira, and Blenheim congregations.

• **University plans underway.** Chances are favorable that Paraguay's Ministry of Education will authorize Mennonites and Baptists to open an evangelical seminary, according to a Mennonite World Conference report. Academic fields anticipated include nursing, music, education, social work, and theology, says MWC reporter Frieda Siemens Kaethler. A cooperative board representing the sponsoring churches will oversee the new institution.

• **\$50,000 received.** The Mennonite Church General Board is thanking congregations for the generous outpouring of support for the 1993 Christmas Sharing Fund. More than \$50,000, designated for U.S. Midwest flood relief and peacemaking in Bosnia, has been received.

• **Commissioning scheduled.** Stanley Green, new Mennonite Board of Missions president, will be commissioned at Rockway Mennonite Collegiate, Kitchener, Ont., on May 1. The service will be a celebration of God's leading. Evangelist Myron Augsburg will deliver the charge to the new president. A public reception will follow.

• **Interim dean appointed.** Associate academic dean John Nyce has been appointed interim academic dean at Goshen (Ind.) College. He will serve in this position April 19-June 30. John Eby, who announced his resignation as dean Jan. 6, will work through commencement.

• **Speaker chosen.** A man who became president of a major university after being once rejected for admission to that same school will lead the 1994

commencement at Goshen (Ind.) College. Franklyn Jenifer, president of Howard University, Washington, D.C., will speak at the 96th annual commencement April 16-17. On Sunday morning, GC president Victor Stoltzfus and his wife, Marie, will conduct baccalaureate services.

• **Volunteers needed.** A "building blitz" is scheduled for the first two weeks of April to help Associated Mennonite Biblical Seminary renovate its dormitory into a learning center. AMBS is calling for volunteers—skilled, semi-skilled, and unskilled—to assist with this effort. The remodeled building will include seminar and meetings rooms, office space, handicapped accessible restrooms, and kitchen. Financial contributions have already been pledged to cover much of the cost of the renovation. Volunteers should contact Ed Peters at 219 295-8863.

• **College budget approved.** The Hesston (Kan.) College board of overseers approved a proposed 1994-95 budget of \$7.72 million—3.6 percent less than the current budget—when they met on campus Feb. 18-19. Nearly two-thirds of the cuts come from the completion of a three-year Title III federal grant, an anticipated income loss of \$187,000. Tuition for 1994-95 will total \$8,100 with room and board at \$3,650. The board approved policies on sexual harassment and the discontinuation of the college's automotive technology program.

• New appointments:

John M. Miller, mission minister, Pacific Coast Conference. Miller's new address is 6976 SW Pine St., Tigard, OR 97223.

Tom Wenger, marketing director, Mennonite Central Committee's Selfhelp Crafts program. Wenger, of Lancaster, Pa., replaces Lloyd Kuhns who now serves as director of finance and administration for Selfhelp Crafts.

• Pastor transitions:

John M. Miller of Schwenksville, Pa., has been appointed mission minister of the Pacific Coast Conference. His new address is 6976 SW Pine St., Tigard, OR 97223.

M. John Nissley was installed as senior pastor of Ephrata (Pa.) Mennonite Church on Sept. 26, 1993. The officiating minister was L. Keith Weaver.

• Coming events:

Annual meeting, Lancaster Conference, Lancaster (Pa.) Mennonite High School, March 18-20. Leaders include Richard and Jewel Showalter, Stanley Green, and Beryl Jantzi. Special events include a youth rally, the commissioning of Eastern Mennonite Missions workers, and a Sunday afternoon Festival of Church Life. Information from 717 293-5246.

Inauguration of president Loren Swartzendruber, Hesston (Kan.) College, March 19. Marlin Miller will speak on the theme, "Spirit of Truth, Spirit of Peace." J. Elvin Kraybill will officially charge Swartzendruber with Mennonite Board of Education's call. Other events include a tree planting

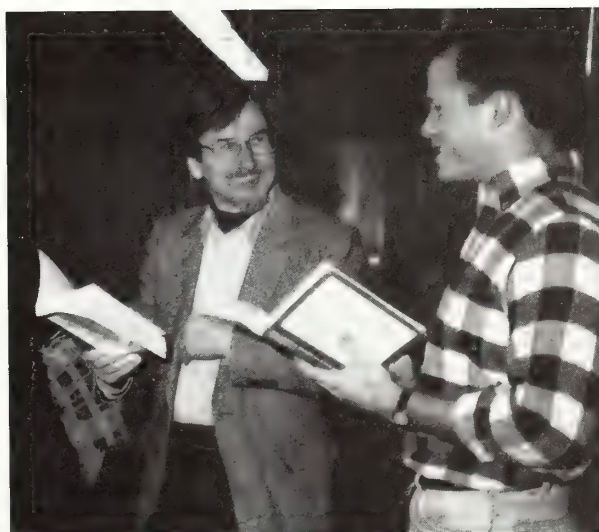
ceremony, special music, an open house at the president's home, a comedy show, and the "Swartzendruber Sprint" run/walk/jog. Information from 316 326-8118.

Pennsylvania relief sale, Harrisburg (Pa.) Farm Show Building, April 1-2. The 38th annual benefit for Mennonite Central Committee will include quilts, a country auction, and food. Information available from MCC at 717 859-1151.

Retreat for pastors of retirement age, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., April 5-7. John Esau and Dorsa Mishler will speak on the theme, "Giving Holy Attention to Planning for Retirement." Sponsored by the Mennonite Board of Congregational Ministries. Information available from 412 423-2056.

Congress on urban ministry, Chicago, Ill., April 11-14. This year's annual event sponsored by the Seminary Consortium for Urban Pastoral Education (SCUPE) will address "Prophetic Visions of the People of God in the City." Speakers include Yvonne Delk, Jim Wallis, Mac Charles Jones, John Fife, and others. Information available from 312 726-1200.

"Advanced Consulting Skills for Group and Congregational Intervention" workshop, Akron, Pa., April 28-30. Using systems theory principles as a framework, this training by David Brubaker and Nancy Good Sider will focus on assessment and intervention in group (especially congregational) conflicts. Information available from Debra Gingrich, Mennonite Conciliation Services, 717 859-3889.



Book published. *Elkhart, Ind. (AMBS)*—Willard Swartley reviews his just-published book with student John Schrock, Wayland, Iowa.

Swartley, professor of New Testament at the Associated Mennonite Biblical Seminary, uses his book, *Israel's Faith Traditions and the Synoptic Gospels: Story Shaping Story*, in his interterm class, "The Synoptic Gospels."

"My book proposes that the Old Testament story shapes the Jesus story," Swartley says. "It extends common Old Testament themes to the New Testament," such as liberation of the people from bondage and transformation through discipleship.

• New books:

Heritage Celebrations by Wilma McKee encourages congregations to reach out to God in praise and thanksgiving, to joyfully remember their Christian heritage, and to gain a vision for their future mission. Available from Faith & Life Press at 316 283-5100.

• Job openings:

Faculty position in athletics and physical education, Eastern Mennonite College, Harrisonburg, Va. Doctorate preferred, master's degree required. Candidate must demonstrate ability to contribute in two of the following: the general undergraduate P.E. curriculum; the P.E. major; the Camping, Recreation, and Outdoor Ministries major; assistance in athletic department administration. Also, ability to coach one or two of the following: women's basketball, women's field hockey, men's and women's track, men's tennis. Application deadline: March 15. Send résumé to academic dean Lee Snyder, EMC, Harrisonburg, VA 22801.

Staff dietitian, Greencroft Retirement Community, Goshen, Ind. Overall responsibilities include therapeutic nutritional care of nursing center residents as well as reviewing menus. Applicant should be a registered dietitian and knowledgeable in assessing nutritional needs of geriatric residents. Submit résumé to: Human Resources, Greencroft, PO Box 819, Goshen, IN 46526-0819; phone 219 537-4000.

Student/young adult minister, Mennonite Conference of Eastern Canada. General responsibilities: to serve as a resource, work in the planning of events, and encouraging the development of various networks for the student and young adult ministries in the conference. Half-time position is initially for a three-year term. Experience with young adults and theological background are beneficial. Send application (with résumé and references) by April 15 to the search committee c/o executive secretary Mary Burkholder, 4489-4497 King St. E., Kitchener, ON N2G 3W6; phone 519 650-3806.

A Drama of Love, written by Judith Mullet, special education professor at Eastern Mennonite College (EMC) and Paula Snyder, EMC graduate, this booklet contains a basic overview of integrating persons with learning difference into the classes along with helpful strategies for all Sunday school teachers. Available from:

**Mennonite Developmental
Disability Services of MCC U.S.**
2160 Lincoln Highway East
Lancaster, PA 17602-1150
717-293-7125

**Mental Health & Disability
Program of MCC Canada**
134 Plaza Drive
Winnipeg, MB R3T 5K9
204-261-6381

Price: \$1.00 U.S., \$1.20 Canadian (30 percent discount on orders of 10 or more).

NEW MEMBERS

Ambler, Pa.: Steven Doerr, Eric Lambright, and Amy Saylor.

East Goshen, Goshen, Ind.: Chad Eiler, Rachel Hershberger, Steve Keener, Beth Martin, Ryan Mishler, Darin Holsopple, Lalo Rolon, and Sandra Rolon.

Erisman, Manheim, Pa.: Brenton Ebersole, Jason Gerlach, and Tony Wert.

First, Canton, Ohio: Tim Marshall.

Yoder, Haven, Kan.: Bill and Katie Depew and Elmer and Edna Yoder.

BIRTHS

Becker, Ann Weber and Byron, Kitchener, Ont., Joel Benjamin (second child), Jan. 28.

Driver, Melody Bixler and Rodney, Harrisonburg, Va., Isaac Wayne (first child), Jan. 24.

Frey, Valerie Linstrom and David, Kitchener, Ont., Mackenzie David (first child), Feb. 8.

Kauffman, Tonya, Millersburg, Ind., Taylor Jordon (first child), Jan. 29.

Martin, Barbara High and Arlen, Fleetwood, Pa., Samuel Adam (second child), Feb. 6.

Miles, Melanie and Doug, Gloucester, Va., Shelby Lynn (second child), Jan. 21.

Miller, Marilyn Landis and Fred, Line Lexington, Pa., Brendon Wade (sixth child), Nov. 27, 1993.

Sauder, Linda Lehman and Larry, Harrisonburg, Va., Michelle Margret (second child), Feb. 8.

Schiedel, Christine Clifton and Steven, Mount Hope, Ont., Michael Craig (second child), Jan. 3.

Yeater, Terri Stoltzfus and Larry, Goshen, Ind., Andrea Coryn (third child), Feb. 11.

Zimmerman, Linda Imel and Verl, Harper, Kan., Logan Alan (second child), Dec. 23, 1993.

MARRIAGES

Carlson-Hostetler: Denise Carlson, Lincoln, Neb., and Matt Hostetler, Milford, Neb. (Bellwood), Feb. 5.

Hostetler-Porr: Sheri Hostetler, Orrville, Ohio (Martins), and David Porr, Orrville, Ohio, Jan. 29.

Lippold-Smoker: Dawn Lippold, East Earl, Pa. (Rockville), and Carl Smoker, Honey Brook, Pa. (Rockville), Feb. 12, by Amos Stoltzfus.

Yoder-Young: Lyle Yoder, Belleville, Pa. (Locust Grove), and Diane Young, McVeytown, Pa. (Locust Grove), Feb. 11, by Max Zook.

DEATHS

Kuepfer, Susan Jantzi, 74, Millbank, Ont. Born: July 15, 1919, North Easthope Twp., Ont., to Daniel S. and Katie Kuepfer Jantzi. Died: Jan. 22, 1994, Kitchener, Ont. Survivors—husband: Ivan Kuepfer; children: Laurene Bender, Beatrice Taylor, Elizabeth Collins; siblings: Menno Jantzi, Sarah Albrecht, Lydia Albrecht, Katie; 3 grandchildren. Predeceased by: Ruth Ann and Esther Marie (daughters). Funeral and burial: Jan. 26, Riverdale Mennonite Church, by Glenn Zehr and Dale Bauman.

Roth, Solomon, 96, New Hamburg, Ont. Born: Dec. 28, 1897, South Easthope Twp., Ont., to Nicholas and Veronica Leis Roth. Died: Jan. 14, 1994, New Hamburg, Ont. Survivors—wife: Alma Bender Roth; children: Mildred, Jean Schultz, Anna Maschke, Ruth Steinmann, L. Samuel, Elmer, Gordon; brother: John C.; 12 grandchildren, 2 great-grandchildren. Funeral and burial: Jan. 17, Steinmann Mennonite Church, by Gordon Bauman, Ingrid Loepp Thiessen, and Elmer Schwartzentruber.

Sherk, Dorothy Elleen Weber, 57, New Hamburg, Ont. Born: Feb. 23, 1936, Toronto Twp., Ont., to Orval and Ella Fretz Weber. Died: Dec. 15, 1993, Kitchener, Ont. Survivors—children: Debbie Holden, Patti Flood, Wendy Mohr, Cindy Livingston; brothers: James, William; 6 grandchildren. Funeral and burial: Dec. 17, 1993, Wilmot Mennonite Church, by Glyn Jones.

Yoder, Daryl Wayne, 77, Kalona, Iowa. Born: April 4, 1916, Johnson County, Iowa, to Joe M. and Ella Miller Yoder. Died: Feb. 1, 1994, Kalona, Iowa. Survivors—sisters: Dorothy, Melva Garber. Congregational membership: East Union Mennonite Church. Funeral: Feb. 5, Peterseim Funeral Home, by Michael Loss and Noah Helmuth. Burial: East Union Cemetery.

**Family finds a home
at Smithville Mennonite**

SMITHVILLE, OH — Alex and Anita Beattie received a newspaper with the "Muscular Christianity" ad, and their lives haven't been the same.

The ad materials had been provided by Mennonite Board of Missions and placed in a local paper by Smithville Mennonite Church.

According to Alex, he'd spent most of his life in an unhappy cycle of drugs, fast deals, fights, and spouse and child abuse. When he found God, he "found a way out of this miserable life."

The next step, finding a spiritual family, proved more elusive. "I went to some churches but I've got to tell you, they were boring," Alex explains. The Ohio man was drawn to the "Muscular Christianity" ad because it challenged people to work out their faith in non-traditional ways.

"Well, this ad was too good to be true. I had to check it out . . . that was 11 months ago and I have never felt closer to God. I have come to know Jesus and repentance and how I've been saved (by grace). I am still growing as a Christian with the support of my wife and kids and my now loving family at Smithville Mennonite Church."

**Mennonites plant seeds
of peace in Liberia**

ELKHART, IN — "Around here," said James Doe, Liberian director of Reconciliation and Healing for the Christian Health Association of Liberia (CHAL), "when we hear words like conflict resolution, trauma healing, peace and reconciliation, we think Mennonite, MBM and especially, Barry Hart."

Jointly sponsored by MBM and MCC, Barry was the program director for CHAL's Healing and Reconciliation program. He and his staff developed and led Trauma Healing and Reconciliation workshops all over the country. When Barry left Liberia in January 1994, Liberian James Doe replaced him as the program director.

"On behalf of CHAL, I would like to thank you all at MBM for your solidarity with us," Elizabeth Sele-Mulbah, executive director of CHAL, wrote recently to MBM staff. "These workshops are seeds, seeds of growth for reconciliation and healing . . . We indeed praise God for



bringing us together and for what he has done for Liberians through us."

**Alex thanks you.
James thanks you.
Elizabeth thanks you.
We thank you.**

*In fact, people from 27 nations thank you
for responding to our ThanksGiving 93 appeal.*

With your generous gifts totaling \$5.0 million and wise management by MBM staff and workers, we ended the year in the black.

As MBM enters 1994, we invite you to continue with us as partners – partners in prayer, partners in financial support, partners in changing lives.

*If you'd like to know more about MBM's unique and diverse ministries,
call us at (219) 294-7523. After all, it will give
us a chance to thank you personally.*

 **Mennonite
Board of Missions**
P. O. Box 370 / Elkhart, IN 46515
1251 Virginia Ave. / Harrisonburg, VA 22801



THE LAST WORD

Yes, we can get along! . . .

. . . If we want to, that is. In fact, if we approve the new Mennonite confession of faith (now in draft form but scheduled for adoption in 1995), we will say to each other: "As creatures made in the divine image, we have been blessed with the abilities to respond faithfully to God [and] *to live in harmony with other human beings*" (italics mine).

That's an apt idea for today. We live in a world with people increasingly at odds with each other. The list is long: Haiti, Korea, Liberia, India, Bosnia. . . . Even the United Nations, once known for quiet peacekeeping, is arming itself to try to keep people from killing each other.

Is it only me, or are disagreements also escalating in the church? Again, the list grows long: divorce and remarriage, women in leadership, biblical interpretation, how to handle sexual misconduct, worship styles, homosexuality, music, education. . . . Even as fundamental a belief as peace has us confronting each other with our differences (see page 1).

How often I hear people say they just can't get along with someone else. Beliefs, lifestyles, expressions of piety (or lack thereof), discipleship—all have a way of focusing the fact that we don't agree.

And I confess: there are difficult persons in my life. Persons I've decided I just can't get along with. Our viewpoints are too different. Our way of coming at life is too opposite. The best way to live at "peace" seems to be to ignore each other, to go our separate directions, taking care not to get too close, not to work together on anything "important."

But the new confession of faith calls me to reconsider that way of handling conflict. Citing Genesis 2 and Ephesians 5, the *Confession of Faith in a Mennonite Perspective* says God created humans with the ability to get along. Further, getting along is part of what it means to be created in God's image.

How I use that ability is up to me. It will take hard work. Lots of prayer. Discipline. A willingness to be open and vulnerable. But it can be done, it must be done in the church.

To do so, I must come to see others, the ones I *can't* get along with, as children of God. I must consider them persons of equal worth. I must trust that they too desire as much as I to be faithful disciples of Jesus Christ.

Who knows? Although our ways of doing that may be completely opposed, God may be glorified by both.—jlp

A dwelling place for the Spirit

While reading through a draft copy of the new confession, I also came across this intriguing statement in the commentary on the article about the Holy Spirit: "Both the individual Christian and the church are the temple of the Holy Spirit" (1 Cor. 6:19, Eph. 2:22).

The individual Christian as the dwelling of God's Spirit, yes. That I had learned from early in my youth. Because I was that dwelling, I was to keep myself pure, clean, open to the voice of the Spirit.

The church as a group also serving as the Spirit's dwelling? That's not something we talk much about. At least not in the church I attend. Nor have I heard discussion about the Mennonite Church as a denomination being the temple of God's Spirit.

The new confession of faith spurs us to look at ourselves in that way, however. God's Spirit

works with us as a body, doing things with a group not possible with individuals.

Is that the way we come to our worship services? Is it a realization we bring to our business meetings? Is it an expectation for our conference or churchwide gatherings?

Of course, the church cannot be filled with the Spirit unless its members, its individuals, have also come to know God. Yet in the church we are more than a collection of Spirit-filled individuals. We are a Spirit-filled body, a new creation, a group through whom God can bring about new things.

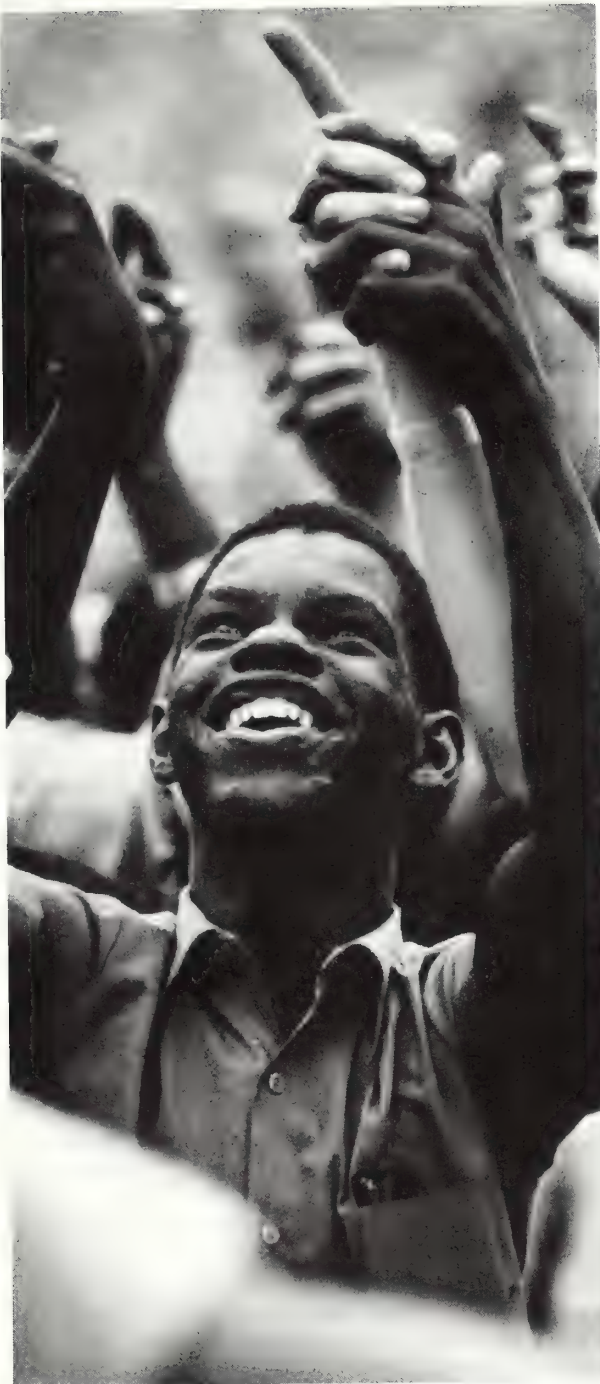
The confession of faith puts it this way: "As the dwelling of the Holy Spirit, the church praises and worships God and brings forth the fruit of the Spirit. . . . By the power of the Holy Spirit, the church preaches, teaches, testifies, heals, loves, and suffers."—jlp

March 15, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



When we receive Christ by faith, the Spirit begins transforming our actions so that they correspond more and more with Jesus' divine life and love.

Third in a series of three on
the human relationship with God:

***Salvation happens only
when God dwells in us
and we dwell in God***

***Are we primarily saved from something
—like sin or death? Or are we saved for
something—like growth? Might there be
a better way to talk about salvation?***

What does it mean “to be saved”? Several decades ago, this phrase was familiar to most Mennonites, and the answer to the question was fairly clear. Today, however, not everyone speaks frequently about “being saved” and “salvation.” Does this mean that some Mennonites are no longer concerned about salvation?

by
**Thomas
Finger**

I doubt it. But it probably does mean that Mennonites are understanding this theme in different ways.

For some, salvation is primarily salvation *from* some evil: death, judgment, or hell. Others emphasize that we are saved *for* something: health, enhanced relationships, or personal growth. Yet there is also a third perspective, which I think best expresses the elements of truth in each.

1. Salvation from evil. In the Old Testament, “salvation” often means deliverance from enemies and also, at times, from illness or death

ALSO IN THIS ISSUE

**U.S. health care reform is an
opportunity for the church 6**

**Perspective: tough questions
for institution and church 8**

**Exploration committee details
options on GC-MC integration . . . 9**

Salvation as participation in the divine life takes seriously both the evil we have been saved from and the transformation in our lives that we have been saved for.

(Isa. 33:2; Ps. 51:12; 98:1-3). But throughout Scripture, it gradually becomes clear that our greatest enemies are not merely external foes. The Bible names powerful spiritual forces, such as sin and flesh, which lead to eternal death (Rom. 5-8). All humans, in some way or another, obey these powers and become enslaved to them in their hearts.

The Protestant Reformers of the 16th century wanted to emphasize that humans cannot overcome sin and death by themselves. To be saved, they insisted, we must renounce all attempts to overcome evil or to produce a righteousness pleasing to God on our own. We will be saved only when we acknowledge our inability to ever become righteous and when we simply receive, by faith, the righteousness Jesus provides.

In dealing with salvation, that is, the Reformers stressed “justification.” We are justified, they said, when God simply declares us to be righteous—even though our actual, ethical behavior is not yet righteous.

The Reformers did acknowledge that salvation has another dimension: “sanctification,” the process by which our behavior actually becomes righteous and through which we are healed and made whole. They acknowledged that our human acts are involved in this process.

Nonetheless, in focusing on justification, the Reformers placed overwhelming emphasis on what humans are saved *from*: sin, death, judgment, and hell. They stressed Scriptures which speak of salvation as a past event, such as Eph. 2:8-9: “By grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast.” Among today’s Mennonites, this empha-

The more God continues to work in us, the less we will be surprised with evidences of God’s presence in our lives.

sis is most common among those influenced by the evangelical and fundamentalist streams of thought.

Yet those who focus one-sidedly on the fate we have been saved from can forget the fullness of what we are saved for. God’s initiative can be presented in a way that implies that we have no role at all to play in our salvation. It can sound as if God leaves the scene once we are justified.

2. Salvation for health and wholeness. During the Reformation some, such as the Anabaptists, critiqued a one-sided emphasis on justification. If justifying faith were opposed to any activity one might perform, what was to keep professions of faith from being empty words, involving no commitment? Anabaptists felt this was happening in many Protestant congregations.

Anabaptists, of course, also affirmed that salva-

When we received Christ by faith, the Spirit begins transforming our actions so that they correspond with Christ’s.

tion is God’s gift: we cannot earn it but can only receive it by faith. Yet they wanted to underline the full scope of God’s saving work. Salvation, they insisted, involves a lifelong growth process. In it we are often active, not simply passive; it involves social relationships and is not merely individual.

The Anabaptists were stressing what the Reformers called “sanctification.” They focused on the fullness of what we are saved *for*, more than the fate we are saved from. Among today’s Mennonites, this emphasis is most common among those who stress social involvement or psychological growth.

In the Old Testament, salvation often does involve a full, communal reality (Ps. 21:1-5; Isa. 29:8-9; 52:9-10). In the New Testament, salvation can be depicted as a present process, which we are to “work out . . . with fear and trembling” (Phil. 2:12). At other times, the fullness of salvation is presented as still future, to “be revealed in the last time” (1 Pet. 1:5). Even when salvation is mentioned as past—as in Eph. 2:8-9 (“you have been saved through faith”)—it often leads to something further: to “good works, which God prepared beforehand, that we should walk in them” (Eph. 2:10).

Yet those who stress the bright future we have been saved for can underestimate the strength of the evil God saves us from. And by emphasizing that we must participate in the process, we can gradually lose a sense of God’s presence and assume that we must do everything ourselves.

Each of these two understandings of salvation, then, can become unbalanced. Might there be another—one which presents salvation, in its deepest sense, as truly God’s work; yet also as some-

thing in which we fully participate and which affects all our relationships?

3. Salvation as participation in the divine life. This way of speaking may be unfamiliar to some Mennonites. Yet it was very common in the early church and still is in some traditions (such as Eastern Orthodoxy). In *The Concept of Grace in the Radical Reformation* (B. DeGraf, 1977), Alvin Beachey has convincingly argued that it was the primary Anabaptist idea about salvation. Most important, it has firm biblical foundations.

According to this approach, what God wants to give us above all is not merely some benefit—whether deliverance from evil or health and wholeness. For all such things could be bestowed by a benefactor who remained distant—like a Christmas present from a relative one had never met.

But God wants to give more than this. Above all, God wants to give us God's very self. For God, in the depths of the divine being, *is* life, joy, love, righteousness. God is these and many other energies in their fullest sense and in a deeply personal way. If we are profoundly

God comes to us in a way entirely appropriate for us, leading to the release and growth of our true selves.

touched by these energies in the center of our being, renewed by them in a genuinely personal way, they will more and more transform out individual and social lives.

There is another reason why salvation must have this deep, thoroughgoing nature. According to Scripture, all humans have been ensnared by sin at a deep level. Sin is more than guilt resulting from breaking God's law (as many people believe who emphasize salvation *from*)—though, of course, it includes this. Sin is more than social attitudes like selfishness (as many think who stress salvation *for*)—although it includes this too.

The perspective I am describing paints even more starkly what we are saved from. In some way, all humans have been ensnared by evil forces stronger than ourselves in the depths of our hearts—to some extent below conscious awareness. Though positive impulses also moti-

vate us, and though we may often try to rebel against these forces, we cannot break their hold on our own. For sin of this depth to be overcome, our hearts must be inwardly detached from evil and transplanted into, and inwardly renewed by, God.

Salvation, then, really occurs only when God dwells in our hearts and we begin dwelling in God. The Bible speaks of this in several ways. Frequently it says that we are "in Christ" and Christ is "in" (or among) us (Col. 1:27; 2:10-11). The specific agent of this indwelling is the Holy Spirit. Yet whenever the Spirit works within us, Father and Son are there too (John 14:17-18, 23).

Salvation as participation in the divine life takes quite seriously the evil we are delivered *from*. It clearly presents the initiative in salvation as coming from God, not us. Yet salvation cannot consist wholly in passive acceptance of something which occurred outside us.

When we receive Christ by faith, the Spirit begins transforming our actions so that they correspond more and more with Christ's. And the divine life and love, by their very nature, always work *for* transformation of persons in all dimensions and relationships. These energies inherently press toward breaking down walls of division, building authentic community, and establishing justice.

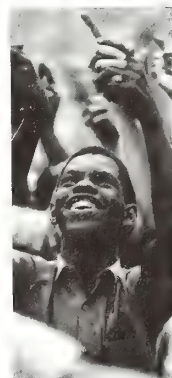
A caution is in order. When some people hear phrases like "participation in divine life," they suppose that extraordinary experiences must be involved. To be sure, some persons do have such experiences.

However, when God truly dwells in someone, God comes in a way entirely appropriate to that person. Though initial experiences of this may (or may not) be unusual, God's true indwelling leads to the release and growth of one's true self.

In the long run, the more God works in us, the more will we discover our true selves. Though God may continue to surprise and amaze us, we will come to experience God's presence less and less as something alien.

Thomas N. Finger teaches theology at Eastern Mennonite Seminary, Harrisonburg, Va. A more thorough treatment of the subject of salvation is found in his two-volume work, Christian Theology (Herald Press, 1989).

This is the final of three articles on the human relationship with God. See the March 1 issue of Gospel Herald for Finger's article on sin and the March 8 issue for one on atonement.



"Whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."
—John 3:15-16, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

In *Getting Ready for the Big Year* (Jan. 11), you say of the new confession of faith: "It's to be adopted at Wichita 95." Perhaps a vote is therefore superfluous! What happens when MCC is approached for help to build a decrepit pagoda when there is no church at all nearby?

Monty Ledford
Aberdeen, Idaho

The final point of *Wise as Serpents, Innocent as Doves* (Jan. 18) is the most important. MCC's credibility and integrity in Washington is a most priceless commodity. I hope and pray that Delton Franz's successors will not trash this credibility in order to prove to the "well-intentioned lunatics" that MCC too can have "fire in its belly."

Just where is it written that prophetic utterance *must* be caustic, offensive, mean-spirited, and generally disrespectful toward others? And the idea of being "faithful rather than effective"—as expressed by "most religious lobbyists in Washington"—is the most asinine thing I have seen in a long time! If these lobbyists are posturing and posing instead of trying to be effective, then they are being *unfaithful* stewards of the money that is provided by their constituents.

Accountability and openness are matters that Mennonites take for granted—like MCC's Washington credibility—because they have never really experienced the opposite. I hope and pray that the church will continue to maintain these without rigid top-down control.

John Eby
Pennsville, N.J.

The articles on the Song of Solomon and your editorial, *What Shall We Do with This 'Song'?*

(Feb. 8) miss the most important and useful interpretation there is of this book of the Bible. As one commentator has pointed out, these songs were likely sung at weeklong wedding celebrations in the ancient Near East. Jewish people had a healthy appreciation for the marriage relationship as a gift of God. For them it included an encouragement to newlyweds to launch upon an uninhibited and healthy sexual relationship.

We therefore do not need to allegorize this Song of Solomon nor feel embarrassed at its frankly erotic content.

We can accept it as it stands—an expression of marital love.

Marlin Jeschke
Goshen, Ind.

In her letter (Feb. 8), Ruth Bare was concerned that Nancy Brubaker (*The Day Money No Longer Matters to Mennonites*, Feb. 8) was too solicitous for the well-being of whales and too familial with "mother earth." But I wonder how many of us have spoken recently, like the Hebrew prophet, to the land: "Do not fear, O soil; be glad and rejoice, for the Lord has done great things!" Or have we addressed the mountains and hills, fruit trees and all cedars, like the psalmist, urging them to praise the Lord.

Maybe if the church had a little more celebration of the new creation, new day, new age, new city, new covenant, new spirit, and new commandment that belongs to our faith—and a little less uptightness about other people who are lifting up the language of newness—we'd smell more like honey than vinegar. Maybe we'd attract rather than repel the people to whom we'd like to communicate our message—that "sweet savor of Christ" kind of thing.

John K. Stoner
Akron, Pa.

We come from the fertile soil of Mennonite faith, having been born and raised in the church. We even participated in the ultimate Mennonite experience by spending five years overseas with MCC, a thoroughly enriching event. Upon completion of our MCC commitment, we accepted an assignment with a non-Mennonite, Christian development agency two hours from the nearest Mennonite community. With few opportunities to worship in our natural habitat, we nourish our Mennonite roots with weekly doses of *Gospel Herald* and dream of the day when we can once again be an active part of a Mennonite constituency.

We've spent the last few years reflecting on our heritage through the eyes of another denomination with whom we are currently worshipping. That experience has not been without its advantages. On some points the Mennonite church comes out ahead with colors flying; on others, it comes out with red flags waving.

So was anyone else in your constituency as appalled as we were to read

Friends Declare Truce in Battle of the Sexes (Feb. 8) and its recommendations to begin soul-mating with other spouses' spouses? Have we been so long in a secular environment here in Central Florida that we are warped by believing that fidelity in marriage is far too fragile to absorb direct hits from the temptations that are sure to accompany extramarital soul-mating? Are Mennonite marriages really that durable? Recent *Gospel Herald* reports regarding fallen leaders make us believe we all are susceptible in the right circumstances. Why go looking for them?

We snicker scornfully at denominations whose narratives include handling snakes and drinking poison. "Tempting God," we say. But tempting God by planning intimate relationships with the opposite sex outside of marriage has far more deadly implications for the spiritual body than mere snake-handling has for the physical body. If this is the new trend in Mennonite cross-gender relationships, perhaps we will be content to remain on the outside looking in.

Ben and Mary Jane Newcomer
Lake Wales, Fla.

I would like to hazard a response to the reporting from the Laurelville conference, **Men Working with Women Against Violence** (Feb. 15). I am a white woman, responding as a member of an "oppressing group" and also as a "victimized group" in our society.

How I want to be treated as a member of an oppressing group (whites) says a lot about how I want to treat men (who are part of a group that has oppressed women). An African-American would have every reason in the world to say to me, "You're part of my oppression. Unless you cry in front of me to prove your remorse, I will not respect you or dialogue with you. I'll hear any spoken response from your experience as the excuse of a racist."

But I am grateful for African-American friends who don't write me off because I'm white. They allow me to be an individual who acknowledges in my own way that I'm part of an oppressing system. They listen to me and let me express myself. We often find that the similarities between us are greater than those we may share with many other individuals of our own race.

So on the other side of the fence. As

a woman I am uneasy with what seemed like a Catch 22 for male leaders at this consultation. From the women's comments "silence," calling abuse "aberrant behavior," and "intellectual" responses were equally wrong.

Now all men *are* privileged, as are all whites. But do all men have to respond in some prescribed manner to have integrity? The phrase, "But I'm a good white person," may help some women appreciate what is behind the descriptions "good men" and "nice guys"—which they reported with tones of sarcasm. Am I absolving men from any responsibility for the wounds of systemic or personal sexual privilege or abuse? No!

But I wonder, can a man who is part of a privileged system (like all whites are)—who acknowledges this, listens, tries to process feelings and empathize, but who still may express himself differently from some women—can such a one possibly act responsibly, with the help of God and God's people, in a position of power? As a white person seeking to relate to coequals of different races, I hope so. As a woman I want to affirm this possibility as well, out of love for the men and women dealing with the hurt caused by abuses of sexuality or power.

I am glad to be part of a denomination that is naming these sins. And I am grateful for women who have taken risks to broach the subject—particularly women with a vision for healing and dialogue.

Name withheld by request

Artists Gather in Cincinnati (Mar. 1). The urban church and the arts are two things that seem to have generated a lot of excitement among Mennonites during the past 20 years. Yet in my experience, Mennonite involvement with both of them has yielded mixed—and sometimes disappointing—results.

That's why this second Mennonite Arts Weekend organized and sponsored by the Cincinnati Mennonite Fellowship was so important. The small congregation of busy, mostly professional Mennonites opened their homes and their meeting house (borrowed from the Methodists) to Mennonites and Mennonite artists from as far away as Ontario and Kansas. They hung an exhibit of art by Mennonites at a public gallery nearby and commissioned a piece of

new choral music for the event.

In many respects, the weekend combined the best elements of Mennonite culture. It was a grassroots affair—complete with Sunday potluck—yet the questions posed by presenters and participants were thoughtful and challenging. Formal and informal conversations between almost 100 artists, students (carloads arrived from several Mennonite colleges), and others seemed to generate new ways of thinking about expression, creativity, and our tradition—spanning generations and backgrounds.

I commend the Cincinnati Fellowship for being able to bring the urban church and the arts into such a rich conversation with the Mennonite tradition. They are an example for other groups to notice, to talk with, and to imitate.

Julia Kasdorf
Brooklyn, N.Y.

Prayer has become very special to me, and the fact that our church leaders are emphasizing its importance gives me real hope for the future. I want to add my "amen" to the article, **Instead of Despairing, Try Praying the News** (Jan. 4). I often take comfort in taking written pieces from *Gospel Herald* and *Mennonite Weekly Review* and adding my prayers concerning the situations presented there. Intercessory prayer is a deep mystery.

Clara Headrick
La Junta, Colo.

Pontius' Puddle



U.S. health care reform is an

We may not agree on funding mechanisms, the role of government, or a health care package. But we should agree on the values by which to evaluate any new health care plan.

Justice in U.S. health care is an issue of such moral significance that the church dare not ignore it. With the current discussion on reform, now is our chance to share our sense of justice, our understanding of stewardship, and our acceptance of our mortality. The health care debate should be viewed as a golden opportunity, not a calamity.

In his recent presentation to Congress, President Clinton listed six goals for his reform proposal: security, savings, simplicity, choice, quality, and responsibility. Just as the Clinton plan will be judged by the degree to which it fulfills its six goals, so we as Christians should judge the various reform proposals by the degree to which they adhere to our values. In health care these should be justice, community, stewardship, wholeness, and the worth of all persons.

Justice. It is the injustice of the current system which has propelled the demand for health care reform. Fifteen percent of U.S. citizens are uninsured, and many now insured will lose their coverage as the job market changes. The number of uninsured persons has risen each year.

The record of health insurance is not good. Nine percent of the uninsured population can never get insurance ("medically uninsurable") be-

cause of the underwriting practices of the insurance industry. Many who have good insurance coverage receive more medical treatment than is necessary or even beneficial. Many of those without adequate coverage receive too little treatment too late. We have too little preventive care and too much avoidable suffering.

Community. In U.S. society, individual rights regularly prevail over community well-being. Christians should demonstrate that in the human family we thrive only as parts of communities, interdependent and interconnected. The cry, "What will health care reform mean to me?" should be replaced in our families and congregations with, "What will health care reform mean to us, as a people, as a nation?"

Stewardship. The waste, duplication, inefficiency, and cost shifting of the current medical enterprise should be offensive to our convictions about stewardship. The elimination of unnecessary treatment, of the overzealous practice of defensive medicine, of the overuse of expensive technology, and of futile treatment which prolongs death rather than life should all be part of the reform proposals.

Stewardship also demands that we examine our own use of medical resources. It will be impossible to give everyone everything they might desire in health care. Mennonites can set an example in "living more with less" in all areas of life, including medical care. We also should be known for our commitment to the prevention of illness, by our healthful lifestyles, and by our acceptance of our mortality.

Wholeness. The health care crisis has been aggravated by our society's failure to recognize the unity of mind and spirit with body. We fail to utilize the nonphysical resources which can contribute to restoration of health. We fail to understand that one can be healed without being cured. In our pursuit of cure we forget to care. We forget that caring itself fosters curing. And we tenaciously cling to biological existence, incurring major medical expenses even when death is unavoidably approaching.

The worth of all persons. Our current system values some lives a great deal more than others. We have a "save a few, sacrifice many" mentality. This is a rescue mentality, not a prevention mentality.

We spend large amounts of money fighting for the survival of a tiny premature infant—who has a minimal chance of ever leading a normal life—while only 50 percent of our 2-year-olds have been immunized. We spend a million dollars for

This article was written by Willard S. Krabill, Goshen, Ind., a retired physician, at the request of the Health Dialogue Steering Committee. This group is made up of representatives from the Council of Moderators and Secretaries, Mennonite Mutual Aid, Mennonite Medical Association, Mennonite Nurses Association, Mennonite Health Services, and Mennonite Health Association.

opportunity for the church

experimental surgery on a pair of Siamese twins—even sacrificing one—but refuse to provide basic care to millions of other citizens.

As we take a look at the various health care plans currently being discussed, how do they measure up to the values that are important to those of us in the Mennonite church?

- It is on the universality of coverage (“insurance for all Americans that can never be refused and never taken away no matter whether you move, lose your job or have a bad health history”) that the Clinton plan does best in living up to its promises. As Mennonites, our commitment to justice would make universal access a requirement for any plan—not negotiable!

- We hear the various reform proposals criticized because they threaten “quality,” another of the six Clinton objectives. Unfortunately, quality health care is too often equated with sophisticated, high-tech interventions or with unlimited access to specialized treatment. Often this is treatment which many of us do not need or which would have been unnecessary had we had access to good primary care at an earlier point in our illness.

Quality health care is timely and appropriate health care, given through an encounter with a caring and competent provider who regards the care of the ill or injured person as a responsibility of covenant (more than as a contract). Quality is not to be equated with unrestrained use of technology, a behavior which did much to create the crisis with which we now struggle.

- The issue of rising medical costs is the one which has fueled our health care crisis. It will likely be the cause for the failure of any of the reform proposals now before us. Unless and until we are able to restrain our appetite for technological interventions, able to set priorities, able to agree on a basic benefits package which is less than “everything possible,” reform efforts will fail. The current injustice will continue. We must distinguish between “needs” and “wants.”

Where are the political leaders who have the courage to stop pretending we can have all we want in health care without destroying our economy? And where are the leaders in the religious communities who will remind us that health is not *the* purpose of our existence—that death is a part of our natural life story, not medical failure? The voice of the church is needed.

The coming debate. There are now over 700 powerful and well-financed health industry lobbyists in Washington gearing up to oppose any re-

form provisions which would have an unfavorable effect on the economic interests of their lobby (physicians, hospitals, drug companies, insurance companies, etc.).

Already we see television and print media advertisements defending drug company pricing. For example, the American Medical Association is running an ad planting fear of rationing health care. This ad ignores the fact that we are already rationing health care in the most cruel way: the ability to pay.

The Health Insurance Association of America is running an ad which plants the fear that caps on insurance will result in “my plan running out of money—there must be a better way.” This ad ignores the fact that there is a limit on what our society can afford, that we have no choice but to set priorities. That means tough choices, and Christians should be prepared to lead the way in helping to make them.

Christians should also be alert to the plight of the powerless in the impending debate. The poor do not run television ads. It is our responsibility to speak on their behalf.

Mennonites can agree on the values by which we evaluate any proposals for health care reform. We likely do not yet agree on the best financing mechanism, on the role of government, or on what benefits should be included in the basic health package. We will be tempted to view the proposed changes through the glasses of our own interests (business, professional, and personal), especially through the “green screen” of our own pocket-books.

The challenge for the church is to help all of us maintain a commitment to justice and the common good rather than to self-interest and the maintenance of economic advantage. We must ask each other the question: “What am I willing to forego so that my brothers and sisters may be cared for?”

We are privileged to live at a time when the U.S. is considering one of the most significant advances in social justice since World War II. Our voice is needed and we should become involved as individuals and as congregations, in our communities and in our professions.

Gordon Bonnyman said it well in the December 1993 issue of *Sojourners*: “This is a historic opportunity to advance the cause of social justice and alleviate human suffering. Many in earlier decades who struggled vainly for health reform would envy us in this occasion. None of us should miss the chance to play a part.”

We in the church must remain committed to justice and the common good rather than to self-interest and to economic advantage.

Tough questions for institution and church

Evidence indicates Mennonites do give MCC their trust. If giving trends are any indication, they seem to trust MCC more than they do their own denominations.

by Gordon Houser

Doing mission is not as simple as we may want it to be. The annual Mennonite Central Committee meetings in Sarasota, Fla., Feb. 17-19 served to illustrate this.

Only a mile or two away, some 250 media people watched Michael Jordan swing a bat at a baseball. But at the meetingplace of the Bahia Vista Mennonite Church, MCC's meeting received little media attention.

While some concern themselves with whether or not the basketball star can succeed in professional baseball, MCC board members struggled with difficult issues that arise when doing relief and development work around the world. MCC executive secretary John Lapp outlined four "issues for discussion" for the board:

- How to use "In the Name of Christ" as a label (see "MCC Debates Wording for Meat Canning Labels," *Gospel Herald*, Jan. 11).
- Should MCC help a community rebuild its [Buddhist] worship center? (see "Should Mennonite Money Help Build Both a Church and a Pagoda?" *Gospel Herald*, Jan. 11).
- Can there be peace without justice?
- Who speaks for MCC?

MCC staff constantly works at these and dozens of other issues. Yet at the board meetings, where these issues were raised, discussion was relatively brief (see a report on the meeting on page 12, this issue).

MCC's board did agree it must improve its education of North American constituents. This arises out of "hot" issues, such as the wording on cans of meat or of some of MCC's peace statements.

Some North American constituents, while supporting giving aid to needy people, take issue with MCC's approach to more ambiguous situations, such as whether or not to support a Vietnamese community that wants to build a pagoda. The words of the mission get more attention than the deeds. Many want MCC's message to be pure.

The problem: language is complex. Also, as

one board member said, "We can't eliminate ambiguities." MCC workers face situations of great complexity with no easy solution or approach. Just so, constituent churches in North America also face complex problems without easy solutions.

The question is this: Can the church struggle with these ambiguities? Further, can it trust MCC as it struggles with situations even more complex, since those involve communicating across cultures as well as across religious lines?

MCC board members, who sit as representatives of their respective denominations, had little to say beyond acknowledging that MCC needs to keep all the various constituencies in mind. Some may want to say, "We must simply proclaim Christ." But the ambiguities seem to silence such statements. All may agree that we must act "in the name of Christ." The difficult question is how that's done in each situation.

Evidence indicates that Mennonites do give MCC their trust. In fact, if giving trends are an indication, they seem to trust MCC more than they do their own denominational groups.

Why? Many have offered their theories. For example, people would rather give food to the hungry than have their money go toward less tangible ministries in their own denomination.

Even when a controversy erupts, like the debate about supporting the building of a pagoda, people seem to give MCC the benefit of the doubt. But if MCC's constituency realizes that its relief and service organization struggles with ambiguity, why doesn't it understand that the denomination also struggles with similar issues?

Trying to discern how to help people around the world "in the name of Christ" is not as simple as determining whether or not Michael Jordan stays in professional baseball. And it won't get the same media attention. The answers to MCC's and the church's difficult questions can only come through difficult day-to-day work. Simplistic statements won't help.

Gordon Houser, Newton, Kan., is editor of The Mennonite, the semi-weekly publication of the General Conference Mennonite Church. He wrote this commentary for Meetinghouse, an association of Mennonite and Brethren in Christ editors, after attending this year's MCC annual meetings.

Exploration committee offers seven recommendations on GC-MC integration

Sarasota, Fla. (Meetinghouse)—The General Conference Mennonite Church (GC) and the Mennonite Church (MC) should become one denomination by the year 2003.

This is one of seven recommendations proposed by the Integration Exploration Committee (IEC), which met here Feb. 20-22.

Their recommendations go to the general boards of the two groups, which meet in March (GC) and April (MC). Members of IEC stipulated that the full text of the recommendations cannot be made public until both boards respond to it.

Once the boards affirm a set of recommendations, IEC plans to obtain more feedback from area conferences and congregations. A final set of recommendations will go to the two boards in the spring of 1995. The delegates to the two denominational bodies will vote on these at Wichita 95, to be held July 25-30 in Wichita, Kan.

While full integration is called for by 2003, programs for mission and service, congregational resources, publishing, and higher education should proceed with integration in the interim, according to IEC's recommendations. The MC and GC general boards, in consultation with the Canadian and U.S. conferences, would guide this process.

IEC members spent part of their meeting going over responses from congregations to an integration packet that had gone to every GC and MC area conference for distribution to member churches.

Leland Harder and John Zielke had

tabulated responses from 193 congregations and produced a 35-page report. According to responses to a five-point integration scale (see table this page), 53.1 percent of MC, 63.3 percent of GC, and 68.8 percent of dual-conference members favor integration.

Concerns. Nevertheless, a number of congregations expressed concern about and opposition to integration. One concern is the difference in polity—how the groups made decisions and set policy. Another concern is about bureaucracy—whether integration will in fact simplify program administration.

One of the questions the IEC has faced as it looks at integration models is how national and binational agenda is handled in the new structure. IEC member George Brunk III presented a paper of "reflections" on the binational and national dimensions of integration; the basic thrust of the paper is that both are important and must be held in balance.

The IEC has been meeting with representatives of what the MC calls associate groups: Native, African-American, Hispanic, and Asian leaders as well as wom-

en's and men's groups. How would these fit into an integrated structure?

The consensus seems that these groups could relate the same way area conferences do, with each group having a representative on an integrated General Board.

One group neglected thus far has been South American congregations that are GC members. The IEC decided to meet with representatives from the three countries in South America with GC churches and ask how they want to relate to a new structure.

When it came time to decide on the recommendations, the group kept two things in mind: 1) they are an "exploration" committee, and 2) they have been criticized for not showing enough passion. Co-chair Nelson Schiefele said, "It's time to declare ourselves." After a period of silence, members affirmed that the two denominations should become one.

Richard Early noted that some may ask what the new name will be. The IEC does not make such a decision. In the responses from congregations, the name most often suggested was "The Mennonite Church."—Gordon Houser

Congregational survey results, to date:

	MC	GC	Dual Conf.	All
1. Favor integration soon	6.8	16.0	19.9	9.2
2. Favor gradual integration	46.3	47.3	48.9	46.6
3. Undecided	24.3	19.2	24.2	23.2
4. Does not matter	8.1	8.8	5.4	8.2
5. Opposed to integration	14.4	8.7	1.6	12.8
	99.9	100.0	100.0	100.0

MCC U.S. board debates how best to advocate for health care reform

Sarasota, Fla. (MCC U.S.)—Advocacy for health care reform in Washington provoked debate at the Mennonite Central Committee (MCC) U.S. annual board meeting, held here Feb. 17.

Several representatives to the board expressed discomfort with the executive committee's May 1993 endorsement of a federally financed single-payer model.

Board member Phil Rich, of Archbold, Ohio, said the board should not endorse any one specific piece of legislation but rather advocate for certain principles, such as access to affordable health care for all people.

Karl Shelly of the Washington Office staff maintained, however, that "this board does not have to endorse every bill but this sort of mammoth effort at large-scale reform of the health care system doesn't come around very often."

"Some say this is the most important legislative effort since the civil rights acts of the '60s," Shelly said.

But whom does the Washington Office represent? Board members had mixed opinions. Some said the Washington Office's role is to advocate for poor, disenfranchised people with whom MCC U.S. service workers relate.

Others feel the Washington Office should be a resource to Mennonites, including Mennonite health organizations such as Mennonite Health Services and Mennonite Mutual Aid.

Would advocating for the poor and representing Mennonite health organizations sometimes be at odds with one another?

The possibility of conflicting interests exists, some board members felt. For example, Wilma Bailey of Grantham, Pa., said Mennonite health institutions likely

represent middle-class interests more than low-income persons. "I would not want to hand the Washington Office a task of representing two conflicting interests," said Susan Goering, Baltimore, Md.

Others disagreed. "I am willing to saddle them with [that task] because I think the Washington Office should be a place where Mennonites can come together," Phil Rich said. "We have to be careful that MCC U.S. not go off on its own and not share the burden with other Mennonites deeply involved in this issue."

Chairperson Rich Garber, of Nampa, Idaho, summarized the discussion: (1) The executive committee should be careful about endorsing specific legislative bills; (2) MCC U.S. should continue to consult with other Mennonite health care organizations in voicing opinions about health care reform.—Emily Will

MCC work, partners affected by massacre in Hebron mosque

Winnipeg, Man. (MCC)—A government curfew and Palestinian protest strikes in the wake of the recent massacre of Palestinian worshipers in Hebron have affected the work of Mennonite Central Committee (MCC) and its partners in the Israeli-occupied West Bank.

As many as 40 or more Palestinians were shot to death while at prayer by an Israeli settler at the Ibrahimi mosque in Hebron on Feb. 25.

In response to the killings, Palestinians have launched protest strikes and the Israeli government has imposed a curfew on most parts of the West Bank and Gaza Strip.

According to Alain Epp Weaver, who serves with MCC in the West Bank, all Palestinian-run schools in West Bank have closed to protest the killings, including MCC-supported schools. Also, an MCC-supported conciliation effort between Palestinians and Israelis in Beit Sahour and all projects in the Gaza Strip have been halted due to government curfews and tighter security.

Additionally, Epp Weaver reports that

the MCC office in East Jerusalem is closed since most of the Palestinian office staff are unable to travel to the city from their homes in the West Bank.

MCC staff have not been able to travel in the West Bank due to the increased security and have been unable to contact partner agencies in Hebron, such as the Sureif Women's Needlework Cooperative. As a result, they do not know if people they work with or their relatives were killed or injured in the attack.

"Security in Hebron is especially tight," Epp Weaver says.

In Hebron Susan and Irvin Voth of Goessel, Kan., who serve with Holy Land Ministries at Hebron Evangelical School report they are staying inside the school compound. The school is still known locally as "the Mennonite school" because MCC founded it in 1954. MCC continues to assist the school with material resources.

Noting that a church in Lebanon was bombed, possibly in response to the killings, the Voths say they don't expect the school will face any hostility since "it has

a good reputation in the area."

In Beit Jala, MCC canned beef supplied to the Hope Secondary School "has been indispensable," during this period, according to school director Sulieman Nour. The school, operated by MCC until the late 1970s and now run by a local board of Palestinian Christians, received 350 cartons of canned beef last year.

Nour reports that the curfew has made shopping difficult and that fruit and vegetables are running low for the 35 boys who board at the school; but they have enough meat to eat.

"Because of the curfew the boarding students cannot get home," Nour says, adding that students from Hebron "worry that their relatives may have been killed or injured in the massacre."

MCC workers Sonia and Alain Epp Weaver, teachers at the Latin Patriarchate School in Zababdeh, have been told that the school may be closed until March 5, although some predict the strike could last until the end of the Muslim holy month of Ramadan, which ends on March 13.

Also affected by the massacre is the Palestinian Centre for Rapprochement Between People, an MCC-supported program which brings Palestinians and Israelis together to seek nonviolent ways of dealing with the region's conflict. Because of the curfew, activities planned for March such as meetings, a demonstration, and a panel discussion have been postponed.

—John Longhurst

Irish Mennonite to observe South African elections

Elkhart, Ind. (MBM)—South Africa will hold its first elections since the collapse of apartheid April 26-28—and Michael Garde, Mennonite Board of Missions worker in Ireland, will be there. Garde will serve as an Ecumenical Monitor of South Africa (EMSA) through the World Council of Churches.

"My role will be one of monitoring the elections alongside United Nations representatives," Garde explains, "but I will also be involved in intervention. We will be interposing ourselves into situations that might erupt in violence to help create and keep peace." Garde will join other Christian observers already in South Africa through the EMSA program.

The EMSA program began after the Bishu murders in June 1992, when the South African Council of Churches requested that the World Council of Churches send international observers to help prevent more mass killings. During his month-long stay, Garde will help boost the number of observers during election time.

Garde was born in South Africa in 1948 and holds dual citizenship in South Africa and Ireland. He has requested that he be placed in a politically right wing Afrikaaner area. "There I will have a common interest in rugby and other sports," he says. "I am also hoping that

some Afrikaan language will emerge from my memory."

Garde works with new religious movements and Adult Children of Alcoholics in Dublin, Ireland. His trip is organized in conjunction with MBM and the European Peace Committee.—Katie Kreider



Young South African artists paint their hopes and dreams for peace on bright murals. Synapses, an interfaith justice network based in Chicago, is calling for North American Christians to join in praying for South Africa in the crucial weeks before the April 1994 elections—the country's first elections in which all citizens can vote. For bulletin inserts and other information, call 312 421-5513.



South Central youth explore options. *Hesston, Kan.*—More than 200 7th-12th grade youth, parents, and youth sponsors gathered at Cross Wind Conference Center here Feb. 20 to investigate Mennonite options for education and service. The event, called Youth Opportunities Unlimited (YOU), included seminars on career choices, service opportunities, and college financing. Mennonite colleges, mission agencies, and camps set up booths to provide additional information, and more than 20 Mennonite college graduates working in a variety of careers visited with YOU participants throughout the afternoon. YOU was supported by South Central Mennonite Conference and Western District of the General Conference Mennonite Church.—*Susan Balzer*

Team of elders heads young Atlanta church

Atlanta, Ga.—Members of the Atlanta Mennonite Fellowship didn't set out to be a radical church. But their way of "doing church" has led them to seek nontraditional means of worshipping together.

Some 40 people now attend the 18-month-old church with a leadership team of three female elders and one male support elder.

The group meets Sunday evenings in a Methodist church building in the Grant Park neighborhood, a racially and economically diverse community near the place the new Olympic stadium is being built. Many of the members have moved to that neighborhood.

Early on, church members realized there were leaders among them, according to administrative elder Becky Kurtz.

"What we want to do is see the gifts people have and base the ministry on that rather than plan a ministry and have to go out and get people to build the flock," said Marilyn McGinnis, pastoral care elder.

The results of a gifts discernment study have been the basis of finding individuals to do the work of the church. The leadership team of a pastoral care elder, administrative elder, and teaching elder (Elaine Swartzentruber) came about because of

that study; Wayne Martin provides additional support. Now the team is coordinating a rotating preaching schedule on Sundays with four people from the congregation.

"At the time, it didn't occur to anybody that [this model of leadership] was radical at all," Kurtz said.

"I think the church recognizes those gifts I have to offer and formalizes them for me," McGinnis said of her participation.

About half of the church's members are nonethnic Mennonites. The group includes an Episcopal priest and number of theology students from Emory University, along with people serving in the Mennonite Central Committee U.S. unit in the city.

Small groups are central to the church, with a number of people who don't attend every Sunday participating in the four or five groups. The congregation is investigating the possibility of starting a home for pregnant women in the neighborhood and is assisting an elderly man with its resources.

Joint affiliation with the Southeastern Conference of the Mennonite Church and the General Conference is being pursued.—*Marshall V. King*

EMM worker Mike Brislen has notified Eastern Mennonite Missions offices in Salunga, Pa., that a government order for him to leave Djibouti was rescinded.

On Feb. 24 Brislen was asked to leave the country within 10 days due to complications with his mission contract. EMM personnel immediately asked local churches to pray that the contract be renewed and that the Brislen family be allowed to remain in Djibouti. Brislen met with government officials March 3, and his visa was extended for three months, which gives him time to renegotiate the contract.

"This is truly an answer to prayer," said Bob Brubaker, EMM overseas department manager. Brislen noted, "We could really feel all of the prayers during these very tense days."

Making beans from flour—sounds unlikely, doesn't it? But an unusual "flour monetization" contract will help Mennonite Economic Development Associates (MEDA) make Nicaraguan beans from Canadian wheat.

The Canadian Foodgrains Bank has agreed to contribute 700 metric tons of prairie wheat flour to finance a new MEDA agricultural program in rural Nicaragua.

When sold to Nicaraguan bakers, the proceeds from the flour will be used to help bean farmers improve their output through technical assistance and improved seed. The funds will also help set up a bean marketing operation.

African-American students are encouraged to consider Goshen (Ind.) College in *The 100 Best Colleges for African-American Students*, a new resource by Erlene B. Wilson (Plume Press). Schools in the book cover the spectrum of higher education in the United States, from large to small, Ivy League to liberal arts to state university to predominantly African-American.

Goshen is praised for stating that racial intolerance is "inconsistent with the life and teachings of Christ and will be addressed as a serious violation of campus standards."

Hesston (Kan.) Mennonite Church introduced the ministry of anointing in its morning worship service Feb. 6. Historically, the practice has most often been called for in case of serious illness.

"However, we believe there are many other needs for which the ministry of anointing can be a precious gift of God and the body of believers," writes pastor David Mann. "There are many times when we feel the need for a touch of God's healing grace and the prayers of our brothers and sisters."

"In addition to physical health concerns, it may be a time of struggling with a decision, loss of a job, a broken relationship, a burden that is weighing heavily upon us for ourselves or others, a financial crisis, etc."

The church's elders have designated the first Sunday of each month as a time when the ministry of anointing will be available following the close of the service.—*Link*

MennoLink connects Anabaptists on the information highway

Hillsdale, Mich.—Debate of ethical and theological issues. Humor. Sharing of information and announcements. And a few rounds of the "Mennonite game."

All these connections are now being made by Mennonites in a new forum: use of electronic mail via the Internet.

More than 150 people currently subscribe to an electronic mailing list called "MennoLink." The list is intended for Mennonites or anyone else interested in communicating with and about Mennonites. Most subscribers are either currently or formerly Mennonite, but there are also a few Methodists, Quakers, and even a Catholic or two who have joined.

MennoLink began several years ago as a part of a religiously oriented network known as "Ecunet." But financial considerations eventually dictated a change.

Individual accounts were moved to either Compuserve or MCImail, and Thomas Lapp, Newark, Del., who was the system operator at the time, was asked to

maintain a written directory of Mennonite E-mail addresses. At that point, the name "MennoLink" was transferred to the written directory, since users were now on more than one network.

In the meantime, Lapp became aware of a small Internet mailing list that Jon Harder of Bloomington, Minn., had instituted; its original name was simply "Menno."

As the two began to coordinate their efforts, both the mailing list and the directory began to experience significant growth. As a result of a vote by subscribers this winter, the name "MennoLink" was officially attached to the new mailing list.

Lapp continues to maintain the written MennoLink directory, which is made



Information on subscribing to MennoLink is available from Jon Harder via the Internet ("jon@uci.com") or Thomas Lapp at 427 Stanley Plaza Blvd., Newark, DE 19713; phone 302 292-9798. Subscribers, especially those who pay per-message charges, may choose an edited version of the list, which includes announcements and general interest material, leaving out much of the detailed discussion and small talk.

available to list subscribers, but may also be obtained independently.

Topics of discussion on the mailing list have ranged from the merits of the genealogical "Mennonite Game" to the relationship between Christianity and other faiths—from demonstrations against violent toys to Mennonite education—from homosexuality to the theft of expensive stereos from Pennsylvania Amish buggies.

Subscribers to the mailing list have consistently reported favorable reactions to the quality and benefits of the electronic "fellowship" they have found there.

While most agree that it is no replacement for face-to-face interaction, many subscribers have noted that electronic connectivity adds new dimensions of interpersonal contact across the church, potentially strengthening and enhancing its ministries in an ever more electronically oriented world. As one person commented, "The electronic community has value even if we never see each other face-to-face."

More than one user has remarked that the electronic medium provides them with a forum in which they are less shy and thus more willing to share in some ways that they normally would not.

Other subscribers have expressed appreciation for the enrichment that comes from ongoing exposure to insights from a broad diversity of individuals in a wide range of geographical and cultural contexts. Most recently, a member of the Mennonite Brethren in Austria and a missionary in Taiwan have signed on.

Incidentally: all the information for this article (as well as the assignment) was collected via E-mail.—*Peter Blum*

MCC board approves cash budget of \$23.7 million

Sarasota, Fla. (MCC)—Iceless streets, tree-ripened citrus snacks, and warm sun and hospitality provided a pleasant backdrop to discussions of heavy issues—such as work in countries that are falling apart—when the Mennonite Central Committee (MCC) board met here Feb. 18-19.

The MCC board approved 1994 program plans that include MCC workers in 50 countries and partnerships with agencies in another 26 countries.

New program initiatives include: \$300,000 (U.S.) for a project to clear unexploded bombs from the Lao countryside, a plan not yet approved by the Lao government; \$50,000 to provide food for displaced Azerbaijani people in Iran; \$75,000 for a milk powder project; and \$35,000 for a Brussels, Belgium, mediation center and Balkan peace initiatives.

Paul Myers, director of Selfhelp Crafts, reported on their plan to double sales in the next five years. "This is ambitious but we are confident and feel support for it," Myers said.

A portion of the five-year increase is blueprinted to come from a direct mail catalog to be launched in the United States in fall 1994. Selfhelp Crafts sales increased 11 percent in 1993.

The board gave a "thumbs-up" to a 1994 cash budget of \$23.7 million, up 4.2 per-

cent from 1993. This calls for U.S. cash contributions of \$8.3 million and Canadian cash contributions of \$3.8 million. Grants, Selfhelp Crafts sales, and other income are budgeted to make up the remaining income.

The 1994 budget also calls for \$9.8 million worth of material resources, up \$2 million from 1993, but less than the \$12 million shipped in 1992. Countries receiving the lion's share of MCC food since 1991 are: Sudan, Ethiopia, Mozambique, India, Angola, Somalia, Zimbabwe, Egypt, Bangladesh, Nicaragua, Iraq, and the former Soviet Union.

In other business the board:

- Gave an initial "yes" to a proposal, brought by Charmayne Brubaker, MCC communications director, to start a bi-monthly magazine targeted to MCC supporters ages 25 to 40. The publication, which replaces "MCC Contact," is intended to be launched this fall.

- Appointed John A. Lapp to a fourth three-year term as MCC executive secretary. Lapp has said that this appointment (1994-97) will likely be his last term prior to retirement, MCC chair Ron Mathies announced. This April the executive committee will begin planning the process for finding Lapp's replacement.—*Charmayne Denlinger Brubaker*

• **Book placed on honor list.**

The Amish and the State, a scholarly reference book edited by Donald B. Kraybill of Elizabethtown (Pa.) College, has been honored by *Choice*, a monthly review service published by the Association of College and Research Libraries. The book, honored as one of the "outstanding academic books" published during 1993, is one of 611 titles selected for recognition from more than 6,500 reviews of academic books published in *Choice* last year. Among the criteria used to select the honor list are the importance of the work compared with other literature in the field and whether it is essential in building a college library collection.

• **Tanzanian leader dies.**

Nyerere Intinde, a devoted leader of the Tanzanian Mennonite Church, died Jan. 11 after an illness of one year. Intinde was from Bukiroba, near Musoma, Tanzania. Intinde was one of the first believers in that area; he became a Christian in 1945. He was a longtime village leader in his community, as well as counselor and elder in the Tanzanian Mennonite Church.

• **Finances reported.**

The General Conference Mennonite Church (GC) received \$4,618,009 or 92.9 percent of its \$4.7 million budget for the 1993 fiscal year, which ended Jan. 31, reported Ted Stuckey, GC business manager and treasurer.



• **MEDA president appointed.**

On March 1 Ben Sprunger of Columbus, Ohio, assumed the presidency of Mennonite Economic Development Associates (MEDA), a 3,000 member organization that operates overseas development programs and promotes a Christian witness in the marketplace. He succeeds Lee Delp, who stepped down from the presidency last summer. Most recently, Sprunger operated his own company, Life Skills International, whose network of consultants helps public and private agencies develop

programs in areas such as health, employment, and substance abuse. He is a member of the Neil Avenue Mennonite Church in Columbus.

- **AMBS board meets.** For the second time, the Associated Mennonite Biblical Seminary board focused on student recruitment issues during their Feb. 10-12 meeting in Elkhart, Ind. In this meeting the board focused primarily on the qualifications of people enrolling and on the needs in congregations for new pastors, not only on concerns about the number of people enrolling in seminary study.

To assist AMBS in addressing recruitment issues, the board appointed a recruitment committee: Lois Thieszen Preheim, Aurora, Neb.; Tim Schrag, Beatrice, Neb.; Don Rheinheimer, Colorado Springs, Colo.; and AMBS student Andrew Kreider. Board members encouraged AMBS to keep working at bringing theological education to people who need it such as through off-campus educational programs.

- **Mission partner sought.** An indigenous Haitian mission seeks a committed Christian (single or couple) to serve as an on-site partner in church and community development. The founder and director of Haiti Compassion Ministries, Inc., Lesly Bertrand, is a long-time associate of Mennonite missions in Haiti and North America. Information available from 577 NE 74th St., Miami, FL 33178.

• **Pastor transitions:**

John L. Freed, Philadelphia, Pa., resigned as pastor of the First Mennonite Church of Huntington Valley as of August 1993 and has begun an interim assignment at Martins Mennonite Church in Orrville, Ohio. He and Dorothy reside at 8149 E. Lincoln Way, Apple Creek, OH 44606; phone 216 264-3525.

Dennis Stauffer moved from Lebanon, Ore., to Phoenix and was installed as pastor of the Sunnyslope Mennonite Church Jan. 23. Donald Yoder, area minister for the Southwest Conference, led the installation service.

• **Coming events:**

Mennonite peacemaking seminar, the Young Center, Elizabethtown (Pa.) College, March 30. Five critics will discuss the

book, *Mennonite Peacemaking: From Quietism to Activism* by Leo Driedger and Donald B. Kraybill. Preregistration required by March 25. Information from 717 361-1470.

Annual meeting, Illinois Conference, Reba Place Church, Evanston, Ill., April 7-9. Stanley Green will be guest speaker.

Centennial celebration, Michigan Ave. Mennonite Church, Pigeon, Mich., April 9-10. The event includes slides, sharing, a devotional, a video, and a musical concert by Mike Yoder. Herb Yoder will bring the message Sunday morning. All are welcome. Information from the church at 517 453-2451.

• **Job openings:**

Christian education minister, Mennonite Conference of Eastern Canada. Primary responsibilities in resourcing, training, networking, and programming with the conference's 90 congregations. Education and theological backgrounds are beneficial. Starting date of full-time position is negotiable. Send application (with résumé and references) by April 15 to the search committee c/o executive secretary Mary Burkholder, 4489-4497 King St. E., Kitchener, ON N2G 3W6; phone 519 650-3806.

Director of provider relations, Mennonite Mutual Aid, Goshen, Ind. Full-time position is responsible to manage contractual arrangements with institutional, professional, and network providers delivering quality health care service. Qualified candidates will have proven negotiation skills, knowledge of health care providers, and be willing to travel. A degree in health care, business, or related field desirable. Send résumé to MMA, Human Resources Dept., PO Box 483, Goshen, IN 46527.

Vice-president of fiscal affairs, Bluffton (Ohio) College. Responsibilities include oversight of the fiscal operations of the college, a business office staff of seven people, and the administrative computer center. Preferred qualifications include an MBA or CPA, higher education administrative experience, knowledge of and experience with information technology, good interpersonal skills. Desired beginning date is Aug. 1. Submit application, résumé, and credentials to president Elmer Neufeld, Bluffton College, Bluffton, OH 45817-1196.

NEW MEMBERS

Barrville, Reedsville, Pa.: Carla Hughes.

Carson City Fellowship, Carson City, Mich.: John Snyder, Doris Snyder, Cherri Snyder, Ryan Snyder, and Gina Snyder.

Lockport, Stryker, Ohio: Karen Graber, Corwin Rufenacht, and Judy Stuckey.

Pea Ridge, Palmyra, Mo.: James Goeke, Amanda Hathaway, Kendra Hathaway, and Amy Whetstone.

Ridgeview, Gordonville, Pa.: Pam Esh, Rick Esh, Cindy Gingrich, Todd Gingrich, Martha Glick, Diana Roth, Mike Roth, Mary Smoker, Anita Stoltzfus, Catherine Stoltzfus, Wayne Stoltzfus, and Gordon Yoder.

South Union, West Liberty, Ohio: Mary Jo Scoby.

Zion, York, Pa.: Katrina Kauffman, Allean Stine, Gregg Schneider, Jr., and Joseph Stover II.

BIRTHS

Cabezas, Regina Kauffman and Roberto, Lancaster, Pa., Christina Joy (second child), Feb. 2.

Detweiler, Becky Rittenhouse and Merlin, Hickory, N.C., Charles David (second child), Jan. 31.

Gehman, Christie Sherrad and Anthony, Gordonville, Pa., Christle Joy (first child), Feb. 6.

Hertzler, Dolores Blauch and Barry, Harrisonburg, Va., Megan Elizabeth (second child), Feb. 3.

Hoover, Jacqueline Schmid and Jon, Cairo, Egypt, Mark Emmanuel (first child), Dec. 30.

Jemison, Doreen Seitz and Dave, New Providence, Pa., Grace Sarah (second child), Jan. 20.

Kindig, Michelle Schrock and Paul, Sturgis, Mich., Brittany Michelle (first child), Feb. 15.

Kiser, Bonnie Schlosser and Brian, Pennsburg, Pa., Brianna Kay (third child), Jan. 24.

Koffel, Gail Gehman and Daniel, Schwenksville, Pa., Robert Nicholas (first child), Jan. 25.

Lauber, Michele Sterling and Lonnie, Tofield, Alta., Alexandra Michele (first child), Feb. 9.

Licht, Judy Chilcoat and Tim, Shickley, Neb., Anna Kristine (third child), Feb. 18.

Miller, Tammy Stern and Myron, Goshen, Ind., Jared Lee (first child), Feb. 18.

Miller, Myrna Bender and Stan, Bentonville, Ariz., Jonathan Levi (second child), Dec. 27.

Nolt, Vicki King and Mike, New Holland, Pa., Douglas Tyler (second child), Feb. 17.

Nussbaum, Carla Wenger and Van, South Bend, Ind., Jared Owen (first child), Feb. 18.

Schrock, Cindi Yoder and Roger, Iowa City, Iowa, Rachel Catherine (second child), Feb. 8.

Shinkle, Rachel Winters and Daniel, Evansville, Ind., Ilana Winters (first child), Jan. 13.

Stamm, Leslie Miller and Dale, West Unity, Ohio, Alexis Christine (seventh child), Feb. 5.

Steffy, Vicki Martin and Tom, Leola, Pa., Morgan Ashley (first child), Jan. 27.

Stoltzfus, Anita Zeiset and Karl, Ephrata, Pa., Gabriel Douglas (first child), Jan. 14.

Streicher, Diane Albrecht and David, Milverton, Ont., Delicia Deanne (first child), Dec. 7.

Sutter, Janice Yordy and David L., South Bend, Ind., Brian James (third child), Feb. 20.

Yoder, Roslyn Taube and Carl, Brooklyn, N.Y., Susanna Joy (second child), Dec. 31.

MARRIAGES

Bender-Zook: Jeffrey Bender, South Bend, Ind. (Kern Road), and Laura Kyong Zook, South Bend, Ind. (Kern Road), Feb. 19, by Gordon Zook (father of the bride) and Janice Sutter.

Clark-Riegsecker: Timothy Clark, Houghton, N.Y. (Baptist), and Karmen Riegsecker, Millersburg, Ind. (Clinton Frame), Feb. 5, by Robert Shreiner.

Evans-Fry: Christine Evans, Middlebury, Ind., and Freeman Fry, Middlebury, Ind. (Clinton Frame), Feb. 19, by Robert L. Shreiner.

Newman-Rhodes: Gretchen Newman, Strasburg, Pa. (Charlotte Street), and Kirby Rhodes, Strasburg, Pa. (Charlotte Street), Feb. 19, by Leon Miller.

DEATHS

Basler, Paul, 80, Orrville, Ohio. Born: Nov. 15, 1913, Massillon, Ohio, to David and Florence Gies Basler. Died: Jan. 8, 1994, Orrville, Ohio, of cancer. Survivors—wife: Pauline Miller Kandel Basler; stepchildren: Arther Kandel, Dorcas Lemon, Judy Smith, Rita Jean Smith,

Susan Weaver. Predeceased by: Audra Meesmer Basler (first wife). Congregational membership: Martins Mennonite Church. Funeral: Jan. 11, Auble Funeral Home, by John L. Freed. Burial: Rose Hill Memorial Park.

Black, Florence G. Kolb, 86, Souderton, Pa. Born: April 28, 1907, Chester County, Pa., to John W. and Anna Good Kolb. Died: Jan. 24, 1994, Souderton, Pa., of congestive heart failure. Survivors—daughters: Anna Mary, Dorthea Pratt; stepchildren: Betty Baker, Dilon Black; brothers: Elmer G., Irvin G., and Norman G. Kolb; 3 grandchildren, 7 stepgrandchildren, 15 stepgreat-grandchildren. Predeceased by: Clinton E. Black (husband) and Alice Marie (infant daughter). Funeral: Jan. 28, Souderton Mennonite Homes, by Garland L. Meyers. Burial: Vincent Mennonite Church Cemetery.

Blosser, Pauline Samantha Heatwole, 90, Harrisonburg, Va. Born: Nov. 22, 1903, Rockingham County, Va., to Walter J. and Nora Harlan Heatwole. Died: Jan. 20, 1994, Harrisonburg, Va. Survivors—children: Glendon, Glennys Heatwole; sisters: Vada Heatwole, Naomi Campbell; 10 grandchildren, 37 great-grandchildren. Predeceased by: Mahlon L. Blosser (husband). Funeral: Jan. 22, Eastern Mennonite Seminary Martin Chapel, by Joseph Shenk, Lloyd Horst, and Edith Shenk. Burial: Weavers Mennonite Church Cemetery.

Eichorn, Enoch, 78, Buffalo, N.Y. Born: Feb. 14, 1915, Greenwood, Del., to Lewis and Annie Bender Eichorn. Died: Feb. 7, 1994, Buffalo, N.Y. Survivors—brothers and sisters: Salome Sauer, Herman, Clara Steul, Paul, Mark; half brothers and sisters: Alma Swartzentruber, Wilma Gingerich, Edna Schrock, Mary Ferguson. Funeral: Feb. 11, Clarence Center-Akron Mennonite Church, by W. Roy Walls, Jr. Burial: Good Cemetery.

Gilmore, Alfred P., 60, Perkaspie, Pa. Born: July 19, 1933, Tinicum Twp., Pa., to (foster parents) Hiram and Esther Kulp. Died: Feb. 7, 1994, Sellersville, Pa., of pneumonia. Survivors—wife: Ruth Loretta Trauger Gilmore; son: Luke R.; brothers and sister: Laura Peterson, Aubrey P., Ronald P. Funeral and burial: Feb. 13, Deep Run Mennonite Church, by Kenneth Horning.

Gnagey, C. Robert, 65, Archbold, Ohio. Born: June 24, 1928, Kalona, Iowa, to Howard and Barbara Yoder Gnagey. Died: Feb. 4, 1994, Archbold, Ohio, of AIDS. Survivors—brothers and sisters: Allen, James, Doris, Mary Potter. Funeral: Feb. 12, Short Funeral Home, by Ellis Croyle. Burial: Pettisville Cemetery.

Kehl, Stella Witmer, 99, Cambridge, Ont. Born: Jan. 3, 1895, Little Paradise, Ont., to Isaiah and Jemima Swartz Witmer. Died: Jan. 31, 1994, Cambridge, Ont. Survivors—children: Esther Rose Horner, Alice; siblings: Lily Snyder, Susannah Knechtel, Joyce Witmer; 6 grandchildren, 9 great-grandchildren. Predeceased by: John Kehl (husband) and Clifford (son). Funeral and burial: Feb. 5, First Mennonite Church, by Rudy Baergen and Brice Balmer.

Linder, Margaret I., 85, Louisville, Ohio. Born: March 6, 1908, Harrisburg, Ohio, to Eli and Lizzie Schmucker Linder. Died: Feb. 9, 1994, Canton, Ohio, of a stroke. Survivors—siblings: Helen, Eva, Lena, Luella, Ada Yoder, Curtis, Leonard, Earl. Funeral and burial: Feb. 13, Beech Mennonite Church, by Dan and Rose Graber.

Maust, Emma Esther Kauffman, 102, Goshen, Ind. Born: Nov. 16, 1891, Goshen, Ind., to Andrew and Amanda Kauffman. Died: Feb. 4, 1994, Goshen, Ind. Survivors—children: Edward K., Robert F., Lowell D.; 10 grandchildren, 25 great-grandchildren. Predeceased by: Edward F. Maust (husband). Funeral: Feb. 9, Clinton Frame Mennonite Church, by Robert Shreiner and Vernon Bontreger. Burial: Clinton Union Cemetery.

Miller, Sarah Ann Christner, 92, Greentown, Ind. Born: Jan. 16, 1902, Shipshewana, Ind., to Samuel and Fannie Miller Christner. Died: Feb. 6, 1994, Greentown, Ind. Survivors—sons: Wilbur, Daniel, Olen; sister: Ida Eash; 11 grandchildren, 28 great-grandchildren. Predeceased by: Albert D. Miller (husband). Funeral: Feb. 9, Howard-Miami Mennonite Church, by Lee Miller. Burial: Christner Cemetery.

Roth, Amos, 96, Kitchener, Ont. Born: Dec. 2, 1897, East Zorra Twp., Ont. Died: Jan. 8, 1994. Survivors—wife: Clara Leis Kennel Roth; children: Wilford, Barbara Fischer, Arlene White;

sisters: Lydia Schwartzentruber, Nancy Ritzinger, Sarah Bontrager; 7 grandchildren, 13 great-grandchildren. Predeceased by: Katherine Streicher Roth (first wife). Funeral and burial: Jan. 12, Steinmann Mennonite Church, by Gordon Bauman and Ingrid Loepp Thiessen.

Roth, John, 85, New Hamburg, Ont. Born: Feb. 9, 1908, Wellesley, Ont., to Nicholas and Veronica Leis Roth. Died: Jan. 26, 1994, Kitchener, Ont. Survivors—sons: Edward, Roy; 5 grandchildren, 2 great-grandchildren. Predeceased by: Edna Steinmann Roth (wife). Funeral and burial: Jan. 29, Steinmann Mennonite Church, by Gordon Bauman and Gerald Schwartzentruber.

Steider, Paul E., 51, LaGrange, Ind. Born: Oct. 9, 1942, Conneaut Lake, Pa., to Harold and Helen Oswald Steider. Died: Feb. 10, 1994, LaGrange, Ind., of a heart attack. Survivors—wife: RoyAnn Eash Steider; children: Nicole Wenzel, Christopher "Chip," Matthew; brothers and sisters: Robert, Richard, David, Mary Fast, Joan Wenger, Margaret, Dorothy Donmire, Barbara Claude; one grandchild. Funeral and burial: Feb. 14, Shore Mennonite Church, by Carl Horner and Barry Loop.

Weaver, Ralph, 80, Dalton, Ohio. Born: Dec. 31, 1913, Holmes County, Ohio, to Alvin and Barbara Kandel Weaver. Died: Feb. 2, 1994, Dalton, Ohio, of heart failure. Survivors—wife: Dorothy Kandel Weaver; children: Larry, Gordon, Twila Snyder, Martha Hover, Mary Shoup, Cheryl Wengerd, Carol Scheufler; sisters: Orville Yoder, Avora Miller; half brother and sister: Clayton Miller, Elsie Kandel; step-siblings: William Ray, Paul J., and Ruth Miller, Pauline Basler; 20 grandchildren, 9 great-grandchildren. Funeral and burial: Feb. 5, Martins Mennonite Church, by John L. Freed.

Wilker, Daniel, 88, Milverton, Ont. Born: Oct. 9, 1905, Ellice Township, Ont., to Jacob and Mattie Ropp Wilker. Died: Jan. 2, 1994, Milverton, Ont. Survivors—children: Marion Breedon, Lauretta Bender, Elroy; 16 grandchildren, 20 great-grandchildren. Predeceased by: Laura Bast Wilker (wife), Willie (son), Frieda Gerber (daughter). Funeral and burial: Jan. 4, 1994, Riverdale Mennonite Church, by Ray Erb.

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THE LAST WORD

Why we persist

It's been just two years now since *Gospel Herald* carried its first news story of misconduct by a Mennonite church leader. Since then we've had five others.

These have been a difficult two years. Some in the church are disillusioned and discouraged because these sins are among us. Others are angry because they are being made public. Still others are relieved that these destructive sins are finally being exposed.

All of us have many questions. Those of us in the church press are challenged by these:

1. Why do we print these stories? Nine of us who belong to Meetinghouse, an association of Mennonite and Brethren in Christ editors, have developed guidelines to help us in our decisions. Among reasons we give for publishing stories of misconduct by leaders are these:

- **Accountability.** Public leadership is a public trust. Churchwide leaders must be held accountable to their church. Trust violated must be dealt with openly (1 Tim. 5:19-22).

- **Deterrence.** Maybe a church leader will think twice before misusing power or sexualizing a relationship if it means public exposure. Publication also lessens the possibility of offenders moving from community to community with sinful behavior unchecked.

- **Legitimation.** Thousands of Mennonite women have had to live with dreadful secrets for years. As some tell their stories, others may also find release from pain and shame.

2. Why do we print "allegations"? Lawsuits are too common in our society. Even among Christians. Legally, until charges are proven in a court, *Gospel Herald* must use words like *allegations*. Unless we want to appear in court ourselves.

This doesn't mean these stories are not fact. *Gospel Herald* will publish no story unless we're sure that responsible groups in the church have determined the behavior has indeed occurred. And then we ask persistently: Has there been due process? Are you sure?

3. Why do we print the names of the men and not the women? The answer has to do with power. In all cases of sexual abuse or misconduct, church leaders have used their power to victimize individuals with less power. When women's names have become public, they have been victimized again as people accuse

them of lying or being mentally imbalanced. Some abuse and misconduct survivors have also been physically threatened—yes, even in the Mennonite church!

4. But what about Matthew 18? Jesus' words about going to those who offend (Matt. 18:15-20) have long guided the church in its interpersonal relationships. Yet in cases of sexual abuse, such confrontation often only adds to victimization.

In all instances *Gospel Herald* has published, there has first been confrontation as described in Matthew 18—if not by a victim then by representatives of a congregation or a conference. *Gospel Herald* will not publish a story until there has been action by some responsible part of the church.

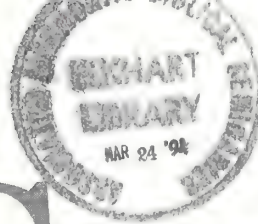
5. Why can't we just forgive? Forgiveness must be a concern when anyone fails. But forgiveness can also be used as a quick fix, an easy answer to keep us from the difficult work of confrontation to bring about repentance. Forgiveness is a process. It must not be used too quickly for false or hurried confessions.

Yes, we must have an attitude of forgiveness, but it must go more than one way. Healing and hope must also be offered to victims. Too many have told me stories of more abuse, hurt, and alienation from the church because they dared to whisper their truth.

6. When will these stories be over? God only knows. "May this be the last," I pray after each one. For, as John Esau writes in the Jan. 6 issue of *Mennonite Weekly Review*, these stories have had a demoralizing effect on the church. "We must and we will continue to respond," writes Esau, "but there is no joy in what must be done."

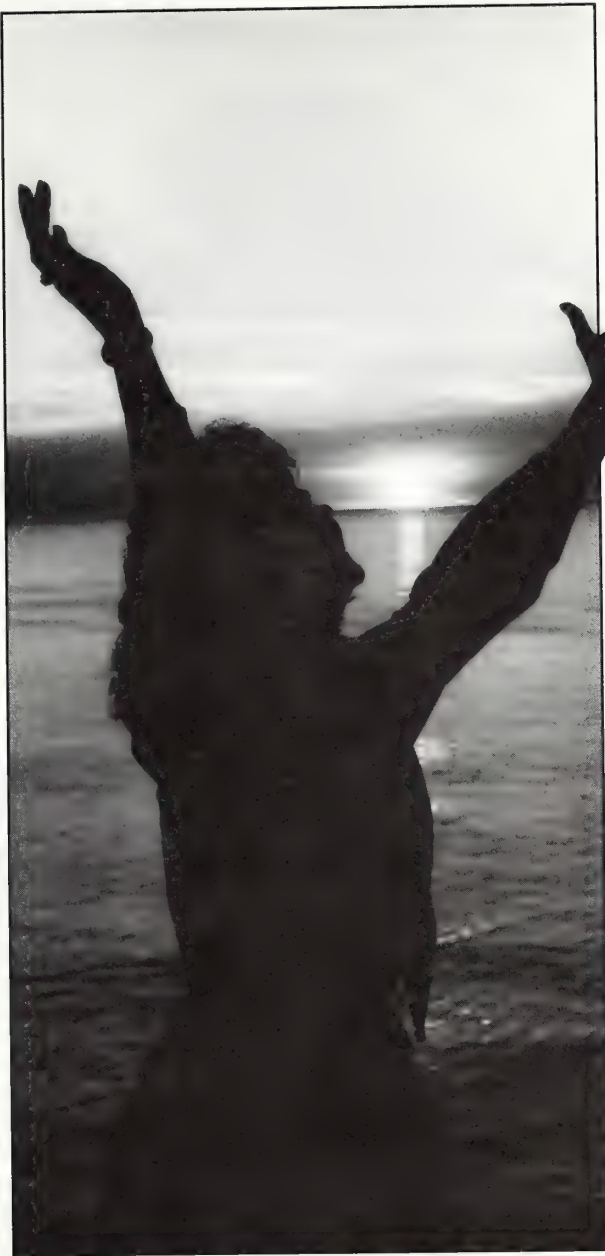
So we persist. Because we believe in the future of the church. Perhaps some day we'll look back on the 1990s as the time when we embraced the light of truth rather than the darkness of coverup and denial. Perhaps we'll see them as days when we learned to listen to victims and believe their stories so that they could find hope and healing. Perhaps history will record this as a time we confronted evil, then dedicated ourselves to hanging in there with perpetrators until they would experience regeneration and reconciliation.

That's what keeps us going.—jlp.



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



The utter and total ridiculousness of it all. How could such an irresponsible person be so lucky? How could one so undeserving receive such a huge gift?

Easter comes early for Imogene

Money for lottery tickets! My righteous indignation could not be checked. And to think I and my church were the ones to supply her with that winning dollar!

by
*Dorothy
Nickel
Friesen*

Her name was Imogene. She was well known among the clergy of the city. Dressed in an assortment of polyester layers with gaudy costume jewelry, Imogene was a sight to behold.

A tall woman with ridiculously high heels, she always came into the church building by herself, leaving her husband to sit in the car—which they dared not shut off for fear they wouldn't get it started again.

"Oh, pastor," she gushed, "it's just a miracle that you are here today. I have an emergency."

Of course she had an emergency. She always did! And I knew they were always medical: another hernia surgery, "terr'ble, poundin' headaches," or, heaven forbid, running out of insulin—and "you know what that would mean."

"Come on in, Imogene. What seems to be the problem?"

The story, this time, was a lost check in the mail, an empty medicine bottle, and a husband who would certainly die without the precious capsules that "just keep his heart going." Could I spare \$30 from the church's emergency fund?

ALSO IN THIS ISSUE

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'Father, forgive us, for, we know not what we do' 10**

MBM celebrates, but also examines new realities 11

Schools tell how stewardship issues are being addressed 12

With a "Praise the Lord," Imogene was out the door. Maybe, just maybe the resurrection is more about undeserved grace than it is about anything else.

"And you know, Preacher Dorothy, when my inheritance comes through, your church will get back all the money you've loaned me. I don't know what I would do if I couldn't get help from you. And I'll pay you back. You'll see."

I checked my notebook and saw that it had been a while since Imogene had paid me a call. We Mennonites were often on her six-month rotation. This time I decided to be firm.

"Imogene, here's the situation. I'll help you out this time. It's after 5:00 on Friday" (why, oh why do I stay in the office at that time, especially on Good Friday?), "and there's no way I can call the Social Security office to see about the delay with your check. I'll phone them on Monday. Here's \$30, but this is the last 'loan' I can give you for one year. Our church simply has other people it wants to help. I'm sure you understand."

Imogene put up no fuss but eagerly reached out with her red-coated fingernails as if to snatch this gold.

"So grateful to you, preacher. You people are so good. Well, gotta go. Max is tired of sitting, and we have to get to filling the prescription. Sure hope my asthma don't hit again. I sorta feel like I'm breathing funny."

And with a weary gasp she was gone.

My secretary and I watched as a tired, beat-up 1962 Ford chugged out of the parking lot, spewing smoke from the tailpipe and sounding like an ancient John Deere. We both speculated that the car might be on its deathbed and that Imogene's next request might be for its health.

The rest of the weekend was a blur of activities with play practices, special music rehearsals, Easter sunrise service, potluck breakfast, and intergenerational activities celebrating the glorious resurrection.

It was Easter Monday when I picked up the newspaper to read "Local Woman Wins Lottery" in a front-page headlines. I glanced over the column quickly until "Imogene" caught my eye.

I was flabbergasted. Imogene had won a \$25,000 jackpot on the "Saturday Sweepstakes." She was quoted about her "terrible life but good luck" and "new home in Kentucky."

The righteous indignation in me could not be checked. Why did she waste her money on lottery tickets? And did I supply her with that winner dollar? I was fuming. The gall! The total and utter ridiculousness of it all. How could such an irresponsible person be so lucky? How could

such an undeserving person receive such a huge gift?

I stood in my office for just a minute and then rushed to the secretary's office to show her the headline—when the familiar noise of a sputtering car in the parking lot caught our attention. Imogene! She was back.

Right then I decided that maybe she was settling the debt she had promised to repay. I softened.

Imogene rushed in, as usual, and was beaming. However, she only asked to use the phone. No demands. No thanks. No loan repayment. No nothing. Just a request to use the phone.

"Of course, Imogene. Here's my phone. I'll be in the front office."

"Just a minute, preacher," Imogene pleaded. "I really need help. Do you know a good lawyer? You see, I won this money, but I'm not about to let my good-for-nothing husband get one red cent of it. I'm going to divorce him. Then I'm off to Kentucky. Always wanted to live there. In fact, we're on our way. All packed up. Think I'll build me a dream home there, I feel so lucky!"

I didn't have the heart to explain to her about the legal rights of a spouse to good fortune—earned or not—but halfheartedly showed her the yellow pages and simply let her find her way.

In a few minutes, she was ready to leave, irritated with the lawyers who wouldn't help her in her mischief.

She hugged me and thanked me over and over for all the help I'd given to her.

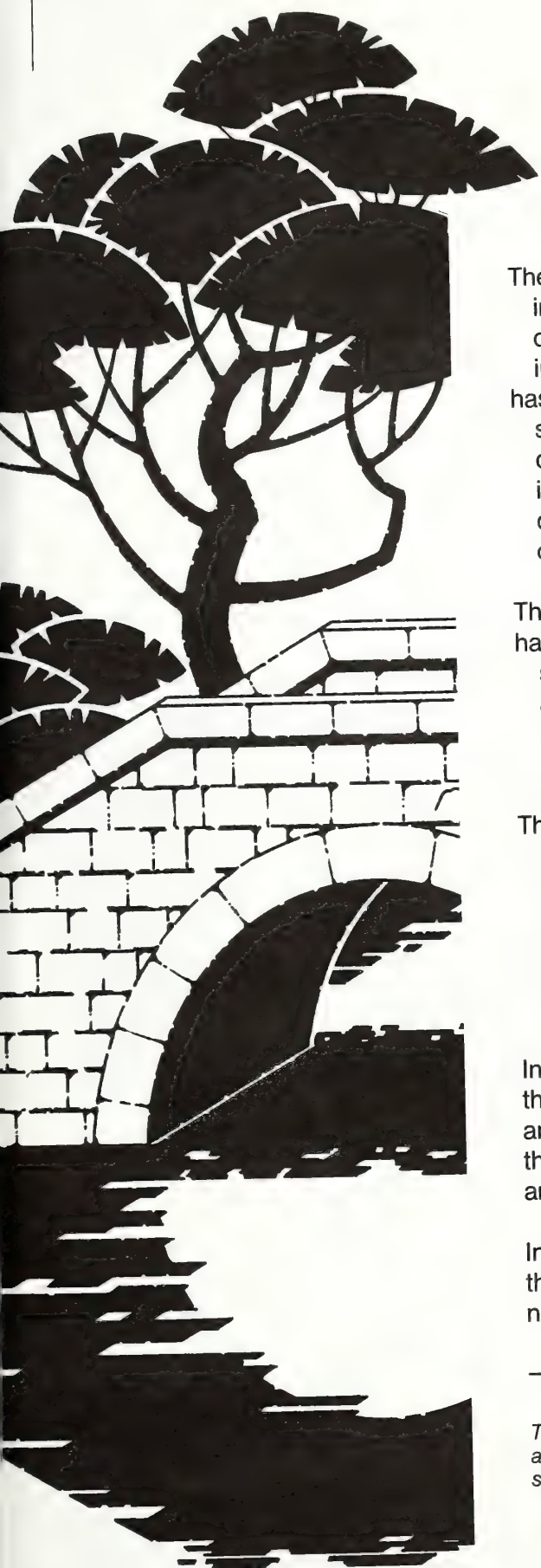
Her farewell speech was a mixture of eloquence and gibberish. I can't remember it all anymore. Something about the Lord loving the poorest of the poor. Something about those good preachers who always helped her out. Something about Max and her kids and how Easter was pretty special. And maybe I'm just imagining it, but I think she said something about how wonderful it is to get something you really don't deserve.

And with a "Praise the Lord," Imogene was gone.

Easter had come early for Imogene. I determined that if the church's dollar had brought her this moment, well, maybe the resurrection is more about that kind of undeserved grace than anything else.

Dorothy Nickel Friesen is assistant dean of Associated Mennonite Biblical Seminary, Elkhart, Ind. She, her husband, Richard, and their two daughters do not play the lottery!

Her farewell speech was a mixture of eloquence and gibberish. Something about how wonderful it is to get something you don't deserve.



Sunday mornings in China, 1993

The church I go to
in this country of stone walls, brick walls,
concrete-coated walls, adobe walls, and—
in the South—bamboo fences
has many doors—
simple wooden doors weathered into a quiet green,
doors whose locks hang loose
in this land of crisply snapped shut locks,
doors never locked even when darkness fills the alleys
outside.

This church I go to
has many windows—
small-paned double windows set in green wood
along the south and north sides of the sanctuary,
anachronisms polished clean
in this flat dusty town dotted with smoke stacks
that is home to six million people.
The eastern sun pours in through the high door windows,
reflecting off the white-washed arches
and high ceiling
and filling the room with such clear light
that all two thousand heads of the people—
gathered here for this second of three morning services—
shine as though tipped with white fire!

In this church I go to
the people sing an hour before the service begins
and stay for the long sermon even though
the cushions on the hard wooden slats of the benches
are thin.

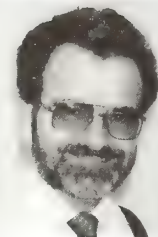
In this church I go to here
the people smile
now.

—Nancy V. Lee

This past January, Nancy V. Lee completed her fifth term teaching at Northeastern University, Shenyang, China. She and her husband, Bob, serve with the Mennonite Board of Missions in both Japan and China.

*"I will put my law within them,
and I will write it on their
hearts; and I will be their God,
and they shall be my people. . . .
I will forgive their iniquity, and
remember their sin no more."*
—Jeremiah 31:33b, 34b, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

There Is a Future for the Mennonite Church . . . (Nov. 2). Your three suggestions of what the Mennonite denomination might be called to in the 21st century are worthy: (1) to preach the centrality of Jesus Christ, (2) to nurture Christian community, and (3) to be agents of peace and reconciliation.

The one which may be the most difficult to find a common rallying point in the denomination might be, ironically, the centrality of Jesus Christ. The issue of the uniqueness of Christ—that Jesus is *the way to God*—has prodded me to numerous hours of wrestling over the years. However, I continually come back to the same place: Jesus is “the way, the truth, and the life.”

While this does not “sell” or wear well in a pluralistic culture, we must be concerned about truth. If we believe this to be truth, it must also be our call, even as unfashionable as it is in our society.

I agree with you that this has been our foundation in the past and should continue to be the basis for our future. And, it is the power of God who came in the flesh and raised Jesus to life that enables us to build a strong community of disciples and to live boldly as agents of peace and reconciliation.

Phil Ebersole
Toledo, Ohio

Iwant to express my appreciation for the article, *Arise, My Love, My Fair One, and Come Away* (Feb. 8). I have been preaching several messages on the fruit of kindness and focused last Sunday's sermon on married couple relationships. So I chose to read this article as the last part of my sermon. I found it communicated well a very positive view of marriage.

I concluded the sermon with this article without other comment. Several people wondered where it was available and who wrote it? I wished I could say I did, but my Mennonite and Christian honesty didn't allow for this.

J. Lester Kehl
Virgil, Ont.

Men Working with Women . . . (Feb. 15) proved for us to create as many questions as it answered. Your introductory paragraphs indicates “eight Mennonite women ‘consultants’ planned and directed four worship services,” but your list of participants includes only six women. The

news report also does not identify the “team of four from Atlanta, Ga.”; nor does it tell us who invited the participants to this “by-invitation-only” consultation.

Accuracy and thoroughness are among the hallmarks of good journalism. We wonder why, in a news article deemed worthy to occupy two full pages, these two qualities of journalism appear to be lacking. We desire credible journalism from our church magazine and trust that you endeavor to provide this for your readership.

Marty and Diane Wenger
Pryor, Okla.

I agree. We did not do as well as we should have. We missed two of the women participants in our listing: Martha Smith Good and Shirley E. Yoder. The consultation was sponsored by Mennonite Board of Congregational Ministries.—Editor

In the Reader's Say (Feb. 8), Ruth Bare questions the terminology found in *The Day Money No Longer Matters to Mennonites* (Jan. 4). Although “saving mother earth” and “saving the endangered whales” are terms used by New Age people, the themes behind these words are certainly not new to God's people. In the Genesis account of creation, God blesses not only people but also the “great creatures of the sea.” God says to them, “Be fruitful and multiply.”

Commenting on Gen. 1:28, the Life Application Bible says: “When God delegated some of his authority to the human race, he expected us to take responsibility for the environment and the other creatures that share our planet.”

Diane Wenger
Pryor, Okla.

Ifind myself dubious about Mary Berkshire Stueben's use in her preaching of the concept of brokenness instead of that of sin (*Marks of Faithfulness in Rural/Urban Churches May Differ.* . . , Feb. 1).

Sin is a theological term used in the Scriptures for an attitude or act against God which alienates and requires for its healing the death of Jesus Christ. This concept focuses on God and our Savior.

Brokenness is a psychological term used to name some dysfunctional condition of a personality. It can be treated

by psychological counseling. Here psychology has replaced theology, and God and Jesus Christ are marginal if even needed at all. The emphasis is on the person and not on God.

*Lauren King
Norwich, Ohio*

In the going discussion over possible GC-MC integration, I would like to encourage a broader exploration of a federation. A federation would be the union of like-minded groups who share some common history, identity, and character and hold to a basic set of common beliefs and practices of faith. In a federation each group could choose to keep its own identity, boundaries,

practices, organizations, and institutions.

A federation would be much more inclusive of our worldwide Mennonite family. It could include all Mennonite communities around the world. It could bring together the best in cooperative causes while having proven values, loyalties, cultures, and programs remaining intact, changing as time warranted.

As the Mennonite church enters the 21st century, we should be thinking larger than just MC-GC togetherness. Let's enter the next century holding the hands of our sisters and brothers around the world. We *will* need each other!

*E. Joe Richards
Villa Park, Ill.*

Face to Face with Violence (Feb. 15). If we want to discuss violence in our society, we must address the abortion industry. Look at the latest numbers: 4,400 abortions per day, over 30,000 in one week. That's more than all American soldiers killed in the Vietnam War in a two-week period.

Why are we not raising a voice against this atrocity which some are calling an American "holocaust"? I believe I am among many in our churches who have looked for leadership from our denomination, only to be disappointed. We need to be confronting the death of the abortion by affirming life.

*Kenneth Zehr
Harrisonburg, Va.*

MPH discontinues role of Anabaptist speaker (Jan. 11)

I weep for women abused because they trusted Jan Gleysteen. I weep for all whose faith in Christ and confidence in the Anabaptist witness have been undermined. I weep for a church which has lost, for now, one of its rare and lovely gifts.

I weep for the church that does not have in place strong provisions for, and adequate modeling of, accountability. I weep for the church which, though it preaches servanthood, demonstrates itself so often as hopelessly invested in power. I weep for the church which has a lofty and wonderful ethical standard but seems to know so little of grace that our lostness and fallenness has to be denied and hidden.

And I weep for us all still running from grace. May the Hound of Heaven overtake us speedily and tenderly.

*Walter S. Friesen
Moundridge, Kan.*

You have continued to be brave by publishing the names of church leaders who have fallen into sexual sin despite the call of some to keep these sins in the dark. I thank you for this. By publishing the names of these leaders who travel widely, you protect me and other women from also becoming their victims.

However, I do have a complaint. It is similar to the women whose letters were published in the Feb. 22 issue—although it has a different reason. You do all of us a disservice by publishing such vague "allegations." I understand that

you would not print these unless they were very serious. But let us plainly name the sin for what it is: sexual immorality, a breaking of the Ten Commandments.

To the sisters who wrote in, I say: There is no controversy, no feminist plot. The Bible is clear about what is to be done with unrepentant sinners among us (1 Cor. 5-6). They are the ones who are "threatening to destroy the very foundations of our families, our churches" and destroying along with it our witness to the world.

To the sisters who are brave enough to speak the truth about the sin among us, I say: Thank you. You are doing the work of the church. You are "cleaning out the old yeast . . . of malice and evil" and replacing it with "the unleavened bread of sincerity and truth" (1 Cor. 5:7-8). You are prophets who are among us.

*Cindy Hines Kurfman
Denver, Pa.*

Gospel Herald is to be a help not only to the born-again believer but also in telling the good news to a lost and dying world. So why again do we need to have all this printed about one who made a mistake? And why were not the names given of all that were involved?

He that is without sin, let him cast the first stone. Let us be faithful and true when Satan tries to overthrow.

*Anna R. Shetler
New Paris, Pa.*

I am deeply concerned about certain recent events within our church and how *Gospel Herald* has covered them. "Two wrongs don't a right make," and it seems to me that the public *Gospel Herald* rebukes have in effect added up to a second wrong.

Public rebuke as a rule leads to public shame, which in turn is often all it takes to flatten a person. Such public humiliation invariably demeans the soul, undercuts the sense of human worth, and so leads to a festering that confounds (sometimes forever) the healing process. In this light, *Gospel Herald* ought to reconsider how it publicizes leaders who have allegedly fallen from the graces of the Mennonite Church.

Mutual discipline and encouragement is for every healthy community. One-to-one relationships carry the brunt of this encouragement-admonishment process (Matt. 18)—the broader, behind-the-curtains congregational process also has a place if and when needed. The shadow of public castigation-humiliation, on the other hand, can linger ever so long.

Public shame, furthermore, stands diametrically opposed to our own heritage of faith and love at its best, which attempts to be true to the spirit and substance of Christ: balancing admonishment with genuine redemptive intent, aligning confrontation with untwisted forgiveness, and not casting our pearls before the public, where swine linger, sometimes dressed in sheep's clothing.

*Leonard Gross
Goshen, Ind.*



Mennonite Mutual Aid
Post Office Box 483
Goshen, IN 46527

Toll-free: 1-800-348-7468

An Open Letter to Mennonite Brethren, General Conference Mennonite and Mennonite Church Members in the U.S.:

Health care reform. It is becoming one of the most significant issues in the history of the United States. MMA welcomes the current national debate. After all, we've been calling for reform of the U.S. health care system since 1988. And with good reason.

Reforming health care is a Christian issue. We are all stewards of God's gifts to us, and health is one of those gifts. But the present system is broken, leaving too many people in our country without adequate health care. That's wrong.

This is one reason why church members share resources through MMA's fraternal benefits programs. These grants assist people who are uninsurable or whose insurance is inadequate. This fact has put the Mennonite churches and MMA at the forefront of health care reform.

We at MMA are pleased that most of the viable health care reform measures, including President Clinton's, would allow all U.S. citizens access to adequate health care. There is, however, one specific concern about the Clinton plan that troubles us, and that should concern you.

The plan proposes to create giant health care alliances and require every U.S. citizen to belong to one. These alliances would not allow you to seek health coverage from a Christian-based, mutual aid program, like MMA's. An exception would be allowed for health plans where an employer-employee relationship exists, but not where people are related to each other through faith in Christ.

MMA believes Mennonites and members of other historic Anabaptist churches should have the freedom, under any new health care reform measure, to continue to practice mutual aid by sharing health care and health insurance resources. Several key senators and representatives agree with us; we are in dialogue with others in Washington, D.C.

Lawmakers understandably respect the Mennonite churches' innovative record in health care and mutual aid. It is a record that is closely aligned with the spirit of reform: access to adequate health care for all God's children. As our nation's leaders develop a new health care system, they need to recognize the value of the Mennonite churches' mutual aid ministry. With it, health care reform is advanced. Without it, our freedom to practice our faith as a people of God is diminished.

Howard L. Brenneman
President

**Call or write us for a free copy of
MMA's study guide, *Health Care
Reform: Exploring the Options***

I was very pleased this past week to see that the method for reporting births and marriages has changed to one more inclusive of women. Many thanks to the people who made that decision. While I'm hesitant to assign great theological implications to this decision, I felt the old method was one of those "subtle methods of putting people down" (*Face to Face with Violence*, Feb. 15). A change like this, small though it may be, gives me hope.

Carol Eby-Good
Lancaster, Pa.

I protest! I fail to see where you got a no for the church-pagoda controversy in my letter (Feb. 22). It was in no way a vote one way or the other. If you need something to punch into your computer, then press Y!

I support MCC's decision. They are there. I'm not. My letter was contrasting the actions of so called people of peace to those actions of people who were often enemies.

Thelma L. Martin
Osceola, Ind.

In the conferences, talk, and written material about child abuse, one group that has not been heard from are the parents of grown children who say they have been abused.

When we were raising our children, the emphasis was "Spare the rod and spoil the child." In addition, if you were a minister, you were told that to be a good leader in the church you were to have your children "in subjection."

There are a lot of parents who today are being accused of child abuse who used methods of discipline we were taught to use. In some cases we were probably too harsh, but we still loved our children and wanted them to grow up to be well-respected, responsible persons. For the most part they did.

But along the way, after they were grown and in their 30's and 40's, some of them had some problems and went to counselors. Some counselors told these grown children that the reason for their problems was "suppressed memories of abuse." The parents are blamed for the child's problems. The family is torn apart. The parents are not consulted at all. If they are, they are just put down and not really listened to.

These grown children are in turn abusing their aging parents. They do

not enter into celebrations with the family. There are no phone calls, letters, birthday cards, or any communication. We are denied the privilege of knowing our grandchildren or watching them grow up.

When is the church going to start listening to the parents, guilty or not, and start working for forgiveness and reconciliation? When will the church start working with, not against, families that have been torn apart by people who claim to be working for the betterment of families? There needs to be a lot of work toward forgiveness, reconciliation, and restoration.

Name withheld by request

I am a single man since my wife's death. At my age, I am not interested in entering into another marriage. God has not spoken.

As I read *Including Us All in the Church's Celebration of Love* (Feb. 15), I could have given Rhoda M. Schrag an affirmative hug and an honest "Amen." While I am not accusing my fellow Mennonites of the willful neglect of singles, there must just be too many who—like myself in the past—are unaware of the segregation of singles. Today I know what it means to walk the social road alone.

Thanks, Rhoda, for wording our feelings of loneliness and segregation in some aspects of our church. I still appreciate the company and friendship of Christian women. I affirm the practice of God's love in the manner you have described and in the spirit of the apostle John: "The elder unto the elect lady and her children, whom I love in the truth" (2 John 1).

Thanks for stretching our minds in this area of our practice. May your future find even deeper experiences in God's love.

Name withheld by request

The Feb. 15 issue of *Gospel Herald* was disturbing. With its concentration on the abuses of women (*Men Working with Women...*) and your editorial (*Face to Face with Violence*), one draws certain conclusions.

Since the feminist movement has been upon us, the church has been trying to mimic it by pushing relentlessly to get more and more women into leadership positions. When we have so many women in the work force who spend more time with other men than their husbands, what do you expect? The break up in marriages within the church is abominable. As we say, the church reflects society. But we are to be separate from the world.

The issue of power constantly comes up as the attitude of men who then abuse women. Is that always true? I doubt it. In Christian family relationships, should not the issue of leadership be more appropriate? With the constant propaganda inside and outside of the church, contrary to scriptural teaching, to make men and women equal, we will continue to have difficulties. Gal. 3:28 has been so often quoted to justify women being equal with men in a sense not supported by that Scripture. Spiritually—yes. Physically, emotionally, and in marriage relationships—no.

Could we not have an article in *Gospel Herald* featuring a Christian wife, without a master's or doctor's degree, who is very happy at home with her children and husband?

Floyd L. Rheinheimer
Milford, Ind.

I don't want people to think I wrote what you added to my letter. The questions "Revenge? Or justice?" were not part of what I wrote in my letter to the editor printed Jan. 18.

Jon Olson
Amherst, Mass.



Pontius' Puddle



Death was a terror for Jesus—

Is death good or evil? Both. It is necessary and it makes new life possible, but it is also terribly frightening, cruel, and unfair. It is indeed the last enemy.

by Ryan Ahlgrim

One of the most terrible verses in the Bible is this scream from Jesus on the cross, "My God, my God, why have you abandoned me!" According to the Gospel of Mark, these are the last words Jesus ever says. His last word is an agony, an abandonment at the point of death.

Anyone who has ever doubted that Jesus was a human being like the rest of us needs only read that one sentence. Or one can look back to Jesus' final evening in the Garden of Gethsemane where he cried out in a distressful prayer to God, "Father, remove this cup from me." It is clear from Mark's Gospel that Jesus did not want to die. Quite frankly, death terrified him—just as it terrifies us.

These words from the cross and in the garden have always been for me the most poignant words Jesus ever spoke. I am drawn to him when I hear him cry to God in the face of death because he says what I am afraid to say. The horror of death is not minimized or denied. Jesus—both human and God-filled—honestly grapples with a terror so great most of us will not speak of it: the terror of death.

But is there not also a peaceful side of death, a gentle acceptance and embrace? Yes, and this good side of death is not too hard to see. For one thing, death makes life important. Since we are here for only a short time, it matters what we do and how we use our days. We set goals and priorities, and our decisions have added importance.

Also, death is a part of life. One needs only look at the world of nature to see how everything is in a continuous cycle of death and life. That which dies becomes the soil for that which will live. Death makes more life possible.

Several years ago a member of our congregation died and was cremated. One evening as the sun was setting, his family and friends scattered his ashes in a field at the family farm. I vividly remember walking out to that field, crickets

jumping in the tall grass and chirping away. I was struck by how alive creation is, how alive the ground is, and how we were adding our brother's ashes to that ground.

If it were not for death, this would become an old, stale world. We would stop having children; if we did not die, the world would soon be too full. So we would have no choice but to cease creating new human life with all its fresh energy, vision, and hope.

So death does have a good side, and occasionally people even welcome it. As a volunteer chaplain at a local hospital, I sometimes met elderly people who were truly ready to die—not because of pain and loneliness, but because life had been full and long and now they desired rest. To see this is to see something beautiful.

But there is another side to death—the cruel side. Death does not usually come at the most desired and peaceful time; it is usually an unwanted invader. One night I was called into the local hospital to be with a young mother. Her 15-year-old boy was having a heart attack. We prayed intensely and continuously. And then the doctor came to us and said her son was dead. The mother became hysterical, and well she should have. Death had been very cruel.

It is true that death makes life important. But paradoxically, it also makes life meaningless. What do any of our actions or accomplishments matter if death claims us all? If we just eat, work, love, and then die, what is the point? As Ecclesiastes tells us, if death is the last word, life is meaningless.

The cruelest aspect of death is that we as individuals cease to exist. The human race may go on for a while longer, but it goes on without us. We may be partially remembered for a generation or so, but we ourselves have no physical memory and no life. Every unique smile, thought, and act of sharing and love will eventually die. We will all cease to exist.

This is the most terrifying face of death. No wonder Paul calls it "the last enemy." There are many things that work against God, tearing down life and love, but the worst is death.

I am drawn to Mark's stark portrait of Easter morning because it does not brush away death so easily. Human doubt and fear remain.

just as it terrifies us

So is death good or evil? I suppose it is both, although its evil side usually and eventually overwhelms the good. It is necessary and it makes new life possible, but it is also terribly frightening, cruel, and unfair, robbing us of hope and love and meaning.

And it is Jesus who expresses the truth that many of us are too afraid to admit: death is abandonment. And if death is the end, we Christians should grieve most of all. The apostle Paul pulls no punches when he says, "If for this life only we have hoped in Christ, we are of all people most to be pitied." Not just because we are obliterated in death—that's tragic enough—but because our faith as Christians would then be quite wrong.

We believe love has the last word, but if Jesus is rotting away in a tomb, then politics and power and execution have the last word. If Jesus is dead, and if we all likewise simply die, then our whole life is misguided.

Mark does not end his Gospel with Jesus' final cry of abandonment. Rather, he tells us that three women go to Jesus' tomb early on Sunday morning. With his death, their faith is shattered, and all they can do now is properly bury him by putting spices around his decaying corpse.

But when they arrive at the tomb, the stone is

As we face our last enemy, death, we decide whether to break the awful silence to say in faith, "He is risen."

rolled back. They look inside and a young man says to them, "He is risen. He is not here. Tell his disciples they will meet him in Galilee." The women run out of the tomb and say nothing to anyone because they are afraid.

That is how Mark ends his Gospel (except in more recent manuscripts that have a longer ending): Jesus is not seen and Jesus does not speak, and the women simply run away afraid. Everything is stark. Even the message of hope, "He is risen," is merely one word in Greek.

Why does Mark end his story so abruptly? Maybe because the resurrection of Jesus is too great and too beyond our understanding for elaboration. We cannot comprehend it or explain it. It just is.

I am drawn to Mark's stark portrait of Easter

morning because it does not brush away death so easily. Human doubt and fear remain. The terror of death and the mystery of resurrection are left in a trembling half-light, in hope and silence. The resurrection is never seen or explained, maybe not even believed in.

The Gospel of Mark does not end in joy like Matthew, Luke, and John. It ends with hope that is muted by fear and confusion and the unanswered question: Will the women break their silence and find the faith to say, "He is risen"?

We are the women, and only we can answer that question. As we face our last enemy, death, we decide whether to break the terrible silence and say in faith, "He is risen."

Ryan Ahlgrim, Peoria, Ill., is pastor of Peoria-North Mennonite Church. He is also currently in a doctor of ministry in preaching program at McCormick Theological Seminary.



'Father, forgive us, for we know not what we do'

by
Roy
Hange

We had gathered that evening to break bread together, even as our nations had been prepared to break each others' bones a short while before.

In the Christian quarter of Old Damascus, 20 yards from the street called "Straight," 13 of us gathered around the long table in the vaulted dining room of the Syrian Orthodox Seminary for a simple evening meal.

The meal began with the prayer Jesus taught chanted in Syriac, a dialect of the language Jesus spoke. Father Issa, a gentle, wise monk and the spiritual director of the seminary, led the service. The English equivalent of his name is Jesus. Father 'Jesus' sat at the head of the table that happened to include 12 others that evening. The dining room was framed by two pictures of the Lord's Supper.

The 12 'disciples' that evening came from five nations: four Christian Iraqis who had defected from the Iraqi army either during or after the Gulf War and were temporarily living at the seminary; five Lebanese and Syrian monks studying at the seminary along with Father Issa, who is Turkish; a visitor, also a member of the Syrian Orthodox Church, who had just returned from military service in one of the multinational forces stationed in Saudi Arabia during the Gulf War; and myself, an American, placed there by Mennonite Central Committee to teach English and study Syriac.

After the prayer, we shared accounts of our lives during the Gulf War. As our discussion deepened, we soon discovered we were as much a fellowship of death as we were brothers in Christ. When the visitor told stories about life with the multinational forces in Saudi Arabia, a monk observed that the visitor and the former Iraqi foot soldier sitting across the table from him could have shot each other. I commented that my government had dropped bombs on the heads of some of those sitting around me. One of the former Iraqi ground soldiers sitting beside me said he had spent 20 days shaking fearfully as B-52's pummeled his underground bunker with bombs. He then said, "I didn't want to be a part of the war, so one day I just dropped my gun and started walking."

Two of those present were former Iraqi military doctors. One was stationed at the front sending bodies back to Baghdad, while the other

was in a Baghdad hospital treating both military and civilian casualties.

The main air base used by allied planes in eastern Turkey was near the monk's hometown. A smart bomb from one of those planes had hit a large, warehouse-like building in the northern city of Mosul. The structure happened to be a Syrian Orthodox Church and parsonage where a priest's wife and three children were killed.

The conversation raged on like a battle of our consciences against the reality we all had participated in until an uneasy silence settled around our table.

Someone broke the silence with a question to Father Issa: "Will I go to hell?" More questions and excuses started flying out of the reflective silence. "Will we be judged for this?" One of the Iraqi doctors said, "I never carried a gun in all my years in the military. I had no choice but to be there." Another Iraqi said they had no choice—"Either we fought, or were shot on the spot." One of the doctors had been assigned to witness the execution of deserters in front of their families during the Iraq-Iran war. Someone said, "I would have never shot a Christian." But the response came back: "How would you have known whether they were Christian or not? You can't see a cross around their neck from 200 meters!"

We had gathered that evening to break bread together even as we, through our national loyalties, had been prepared to break each others' bones a short while before. We were mortal enemies as defined by the powers of this age while brothers in the kingdom of Christ. The loyalties to the demands of those kingdoms clashed in our conversation that evening as they had in our lives a few months before.

The pictures of the Lord's Supper still framed our gathering as a silent reminder of the meaning of our meeting. Near the end of our meal I remembered Jesus' disciples during that "Last Supper." They included a former tax collector and zealots, who were enemies, sitting by one who would betray, another who would deny, and the rest who would flee in silence. As I looked at the pictures once again, I imagined Jesus in their midst long ago, as he was in our midst that evening, and recalled what he said when his enemies crucified him: "Father, forgive them, for they know not what they do."

Roy Hange and Marin Tyedmers Hange serve with MCC in Syria. They are members of the Waterford Mennonite Church in Goshen, Ind.

MBM celebrates God's 'miracle' while confronted with new realities

Elkhart, Ind.—Amid balloons, bubbles, and a "nonviolent piñata," Mennonite Board of Missions took on a celebratory atmosphere when the board and staff met here Feb. 24-26 for their winter session.

Reason for the celebration: a projected \$90,000 surplus for 1993. "God is working miracles among us," MBM's outgoing president Paul Gingrich told the board in an opening devotional.

The celebration continued with reports of MBM work in Mexico, Japan, Belgium, Mongolia, Liberia, and Ecuador. A live telephone hookup with James Krabill in West Africa brought news from that continent.

This board meeting was the last for Gingrich, who will step down as MBM's president in June. "In the hands of the Lord, it's enough," Gingrich told the board in surveying his 14 years as president. "I wish for MBM a large spirit of celebration and rejoicing in the future."

Cana Venture. With this wish, the MBM approved a proposal for securing feedback from the church for "transforming the organizational system of MBM." The proposal was brought by MBM's new president, Stanley Green.

Dubbed "Cana Venture," the plan calls for listening to ideas and concerns about missions from the church through focus groups and a survey.

"We can't just think of changing the structural realities we now have," Green

said. "We need to engage a large constituency in the church from which we have become alienated, though not by choice."

With a \$68,000 price tag, board members pushed Green to be clear on what MBM will learn through the Cana Venture. He mentioned three things:

- How the church perceives mission.
- What shape of mission will capture the church's support.
- What partnerships MBM can form with other mission initiatives in the church.

In projecting the future of MBM, Green said, "We believe the miracle of Cana of Galilee, when Jesus made possible new things with joy, may be possible for us too."

New realities. Already in this meeting, board members were confronted with some of these new possibilities. They met with a congregation wanting MBM help in opening a new work in Asia. They heard from a Honduran group wanting relationships with MBM as it opens new churches in the United States. They learned that clusters of congregations want to develop personal relationships with MBM ministries overseas.

The board also heard that it will need to find new ways to fund mission projects. Contributions from congregations and conferences were down in 1993 while those from individuals were up.

One ministry feeling the crunch with



Paul Gingrich (right) was honored for 14 years of service as MBM president at a banquet on Feb. 10 during the board's winter session. Board president Ron Schertz (left) presented Gingrich and his wife, Anne (center), with a sculpture commissioned by the board from Esther Augsburg, Washington, D.C. Gingrich will retire May 31, 1994.

this change is Choice Books. With less subsidy available from conferences, Choice Books must find new ways to fund its operation at the same time that chains such as Walmart are open to carrying Choice Book racks.

Communication to congregations also received the board's attention, with authorization being given to hire more staff in church relations. New staff will work at direct congregational contacts.

This decision reverses a trend to cut the communications staff taken at previous meetings. "We are paying now for decisions of the past," church relations director Jesse Glick told the board, citing the decline in contributions to MBM by congregations.

MBM's budget for the current year is the same as last. Mennonite congregations will need to increase their giving by 4.63 percent to meet this budget, staff reported.

Though it had a \$90,000 surplus this past year, MBM was \$260,000 under in contributions to its budget. "We cut expenses," Gingrich said in explaining the surplus. "The board needs to ask: 'What didn't get done?'"

It was a note of realism to round out three days of celebration.

—J. Lorne Peachey

New law restricts Christian activity in Mongolia

Ulaanbaatar, Mongolia (MBM)—A new law in Mongolia restricts Christian activity in that Asian country. Last December, the Mongolian government passed a law which declares Buddhism the predominant Mongolian religion, and prohibits the "dissemination of religious propaganda by foreign citizens."

Immediately David Adrianoff, executive director of Joint Christian Services (JCS) in Mongolia, became concerned.

"I had the chance to meet with the new U.S. ambassador," Adrianoff told the JCS board of directors in January. "The ambassador has been meeting with key Mongolian government officials and the Head Lama, expressing concern about the law." The ambassador reported a great deal of international concern about the law.

In January, Mongolia's constitutional court ruled that three articles of the new law were in direct opposition to the Mongolian constitution. These articles included a prohibition on the distribution of

religious propaganda, a requirement that registered churches of Buddhist and Muslim religions be approved by a central organization, and the regulation by the state of people working in churches. Parliament passed the law as amended Jan. 18.

Under the amended law, foreigners cannot "propagate religion from without, introduce activities which are alien to the traditions and customs of the Mongolian people, or organize religious instruction."

"Much remains in this religion law," Adrianoff said, "which can be used against churches and Christian work in Mongolia. We need prayer for wisdom to know how to properly understand and respond to the implications of the law."

Both Mennonite Board of Missions and Eastern Mennonite Missions are member agencies of JCS. MBM and EMM sent Laura Schlabach, the first Mennonite worker to Mongolia, in December 1993. She is serving as JCS treasurer.

—Katie Kreider

Schools report on ways stewardship issues are being addressed on campus

Elkhart, Ind. (MBE)—Vision 95 concerns are receiving attention at Mennonite church schools. Stewardship issues was the special focus of a Feb. 7 meeting of representatives of the churchwide colleges and seminaries and of the Mennonite Secondary Education Council.

Each campus reported on ways in which stewardship concerns are being addressed—in classes, in chapel services, and in other ways.

Said Loren Swartzendruber, president of Hesston (Kan.) College and Mennonite Board of Education representative on the Vision 95 Goals Coordinating Committee, "Much of what we do in stewardship [and other areas] is not fully understood by students until many years later."

Resource persons based in churchwide ministry offices have been available to the campuses. For example, Lynn Miller spoke at chapel at Hesston College and met with pastoral ministry students to discuss stewardship issues in congregational life.

Ray Bair has been at both Eastern Mennonite Seminary (EMS), Harrisonburg, Va., and Associated Mennonite Biblical Seminary, Elkhart, Ind. Both schools are following up on Bair's recommendations, including one that each pastoral training institution appoint a financial stewardship coordinator to carry out functions related to stewardship.

Courses at both seminaries have

touched on stewardship issues, such as a segment on the minister and personal finances in a discipleship class at EMS. Colleges are also addressing these issues in general education courses and especially in science and business courses.

Campus minister Martha Smith Good of Goshen (Ind.) College met with a group of students for a discussion on how the college should address stewardship issues. Student suggestions included help in managing personal finances and in responding to concerns about the environ-

ment, as well as in making vocational choices.

"Much good is happening, but more is needed," said Mennonite Board of Education staff person Orville Yoder. "All the schools are developing a heightened awareness of the needs and further possibilities for stewardship education."

Yoder, Swartzendruber, and Vision 95 coordinator Miriam Book plan to meet in April to discuss next steps for addressing Vision 95 concerns on Mennonite campuses.

MMA finishes 1993 in strong financial position

Goshen, Ind. (MMA)—With the introduction of MMA Praxis Mutual Funds, national health care reform, and strong financial growth, 1993 was an exciting year for Mennonite Mutual Aid. By the end of the year, total assets being managed by MMA rose to more than \$482 million (U.S.)—an increase of 24.2 percent from the 1992 level of \$388 million.

"There is no area of our society that is changing faster than insurance and financial services," says Howard Brenneman, MMA president. "MMA is well positioned to take advantage of the opportunities that will come with these changes. Our margin of difference helps us give people in the church the opportunity to meet their financial services needs in the context of stewardship and mutual aid."

MMA Praxis Mutual Funds were officially approved by the U.S. Securities and Exchange Commission on Dec. 30, 1993. The funds have garnered national attention in articles in *The Wall Street Journal*, *The New York Times*, and *USA Today* due to their emphasis on religious values. Initial interest from investors has been very strong.

MMA's health membership increased by 12 percent during 1993, standing at 47,400 at the end of the year. A gain of \$5.8 million was recorded for individual health plans with more than \$24 million in claims paid for members during the year. Increases for health insurance premiums in 1994 were among the lowest in years, with some health plans actually decreasing in price or remaining at 1993 levels.

More people than ever before were helped through MMA's fraternal benefit programs with nearly \$1 million distributed to meet special needs, an increase of 60 percent over the previous year. These programs help those who cannot afford the full cost of health insurance, help with medical expenses beyond a health insurance contract, provide scholarships, etc.

Total assets invested with Mennonite Retirement Trust, the retirement plan for pastors and church workers, rose above \$95 million in 1993, a 15 percent increase over 1992. More than 7,100 church workers are now participants, and a record of more than \$1 million was paid in benefits to retirees during the year.

Assets invested with MMA Capital Management, an ethical investment service for institutions and large investors, grew to more than \$30 million at the end of 1993, more than double the total from the previous year.

Mennonite Auto Aid reported a gain of more than \$50,000 with 24,680 vehicles enrolled.

BIBLE SCHOOL TEACHER? Consider this resource.



Africa Adventure,

a resource kit, is organized around themes from children's lives such as food, families and work. Features Zaire, Nigeria, Burkina Faso, Tanzania and Lesotho. Contains a teacher's guide, African music, maps, photos, posters, a book and a video relating three African fables. Contact the MCC office nearest you for free loan.



**Mennonite
Central
Committee**

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA
17501-0500
(717) 859-1151

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Churches help family deal with struggles of multiple sclerosis

Harrisonburg, Va. (MCC U.S.)—Debbie and Ron Freed grew up learning to look to their church community for physical, financial, emotional, and spiritual support. But the couple had not yet established a church home in their new community—when Debbie was diagnosed with multiple sclerosis in 1991.

The timing could not have been worse. The couple and their five children had decided to dissolve their auction business in Hatfield, Pa., and move to Harrisonburg, Va., so that Ron could study at Eastern Mennonite College.

The family had just moved into their new home when Debbie began experiencing agonizing pain in her legs, left side, and face. After a battery of tests, the diagnosis was multiple sclerosis, a degenerative disease of the central nervous system.

Debbie has not walked since the day in 1991 when she was rushed to the hospital. She required at-home nursing assistance until February 1992, when she regained her ability to sit up.

The Freeds' former congregation, Blooming Glen (Pa.) Mennonite Church, provided financial and prayer support, but were too far away to "walk along with" the Freeds into these uncharted difficulties.

The Harrisonburg Mennonite Church learned of the family's situation, however, and provided three meals a week. During the year and a half that Debbie had to be in a bed, a weekly Bible study group moved their meeting location to the Freed's home so that Debbie could participate. Each Sunday, church friends drove 35 miles one way to pick up the Freed children for services, and then take them home afterwards.

Debbie and Ron used the church directory to become acquainted with the church members who were reaching out to them. The directory also became their prayer list. When Debbie was able to attend church services, she was welcomed by a totally accessible church building.

With financial help from their families, Ron continued with school and Debbie set

about obtaining the tools needed to make her and her family's life "routine": a motorized wheelchair; a van retrofitted with hand controls; a special computer program which makes possible word processing with her strong right hand.

And then there is Nugget, a burly golden Labrador retriever specially trained to assist Debbie with tasks in which high-tech electronics and computer chips have yet to make a dent. Such as opening heavy glass doors. Or picking up objects Debbie may drop and cannot retrieve.

Having previously managed a gift shop for the Franconia Mennonite Conference, Debbie has rededicated herself to community involvement. She now chairs a local multiple sclerosis support group and has been involved in various educational activities regarding people with disabling conditions.

Although the Freed family has established a "routine," they will continually deal with the uncertainties of living with multiple sclerosis. The Freeds and their congregation are nurturing a relationship of respect and openness so that they can face the future and learn from one another.—Alonna Gautsche Sprunger

Deaf Service Adventure unit to begin in August

Millersville, Pa. (MBM)—"All young adults need a nurturing environment to deal with the many issues of their lives," Jeff Hoffer asserts. "But deaf young persons rarely live in a setting where they can communicate freely and openly."

A new Service Adventure unit for deaf young adults, however, slated to open here this August, may provide just such a setting.

"We ourselves have struggled to find acceptance, to fulfill our sense of mission and purpose in life," says Jan Hoffer, who shares leadership of the unit with her husband, Jeff. "We have experienced frustration and pain in the hearing world due to inadequate accessibility and communication. We have learned to be effective in that world and maintain strong ties in the deaf community. We are eager to share our experience, and especially our encouragement, with others."

Service Adventure is a ten-and-one-half-month program for young adults ages 18-20, sponsored by Mennonite Board of Missions and local congregations. With a primary focus on faith and social development of young adults, the program combines service work, experiential living, congregational involvement, and nurtured household living.

Jeff Hoffer is director of Anabaptist Deaf Ministries and part-time pastor at First Deaf Mennonite Church in Lancaster. Jan is a professional deaf teacher and has worked actively at advocacy and education about deaf culture with the Church of the Brethren.

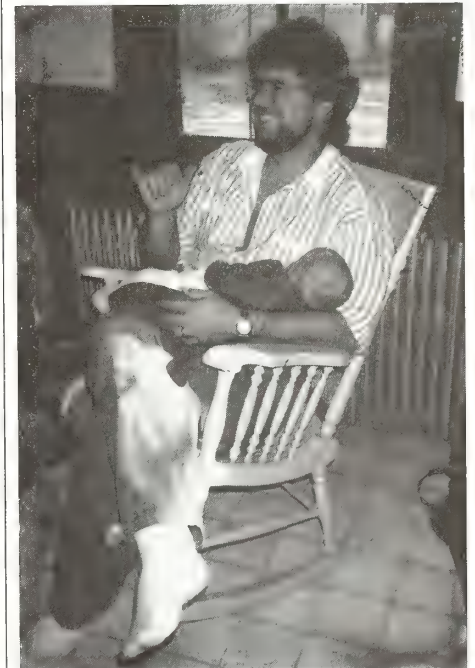
"Over the past few years we have met with many parents of deaf children, trying to help them decide what route is best for their children—in school, in the church, professionally," Jeff notes.

"We are distressed by the terrible isolation many deaf children feel when they are mainstreamed in public schools and do not have the fun and nurture of interaction with other deaf people.

"We want badly to find ways to break through that isolation, to provide resources, to help others develop pride and delight in deaf culture."

The unit will actively participate in the First Deaf Mennonite Church, Jeff adds. "We will talk about faith, about how deaf people see and experience God," he says. "We will look for new ways, deaf ways, to worship God and to read the Bible from our own experience."

More information about the Service Adventure program is available from Mennonite Board of Missions.—Suzanne Lind



Jeff Hoffer, who will be co-leading a new deaf Service Adventure unit in Lancaster, Pa., beginning this August, cradles his daughter, Laura.

Seminary Bible courses place new emphasis on application for ministry

Elkhart, Ind. (AMBS)—A shift in how the Bible is studied will accompany the inauguration of the new curriculum for the Master of Divinity program at Associated Mennonite Biblical Seminary this fall.

The new plan of study for the M.Div. degree focuses on preparation for pastoral ministry; the way Bible courses are taught will mesh with this emphasis.

The shift moves from one way of studying the Bible—exegesis—to a different focus—exposition. Professor of Old Testament Perry Yoder explains that exegesis focuses on detailed study of the text,

while exposition involves a wider process of applying the text to life.

"The process begins with study of the Bible in Hebrew and Greek and ends with an application for ministry settings," Yoder says.

"We're moving from picking the Bible apart to understanding the Bible as a whole," says Mary Schertz, New Testament associate professor.

Yoder describes the new approach in exposition as three steps: ask, assess, and apply. In the asking, the student reads the Bible carefully within the text's historical,

and social contexts. Then the student assesses the Scripture passage by asking what is its significance for the present moment. And finally, the student applies the passage by using it in a helpful way in a ministry setting.

The Bible department initiated the shift toward exposition in response to the seminary's curriculum revision resulting in the new program of study for the M.Div. degree. "We wanted to keep study of the biblical languages as a relevant discipline while working within the focus of preparation for ministry," Yoder says.—*June Mears*

Iowan 'fixer-upper' views inventing skill as a gift from God

Wellman, Iowa (*The Marketplace*)—All his life, Sam Strong has been an inventor, a fixer-upper.

As a preschooler he couldn't make his tricycle go in the snow. Realizing he needed better traction, he hammered the solid-rubber front tire full of roofing nails.

Half a century later he's still trying to solve cycling problems. He's developed a new method of shifting bicycle gears to make the sport easier and safer.

And while the path from invention to commercial success hasn't been smooth, he doesn't worry about it. He believes the entire venture is in God's hands.

Strong has long felt that his inventive skills were part of a divine calling. Since that long-ago tricycle, he has collaborated on more inventions than he can count as he's helped people turn their ideas into gadgets that work. One was a special steam-iron to make old dollar bills crisp; another was a mechanism to elevate the fifth wheel of a gooseneck trailer.

His latest invention is called the Strong

Shifter. The device combines a bicycle's grip, brake, and gear shift into one unit so the entire handle twists to change gears.

Instead of lifting the hand from the grip to change gears, the cyclist simply twists the mechanism until the desired gear clicks into place. The hand remains on the grip to steer, the fingers remain free to use the brake levers, and the cyclist maintains continuous control without interrupting the smooth supply of power to the wheels.

Strong manufactures the entire handlebar assembly which can be retrofitted to any bicycle having 10 to 21 speeds. He hopes eventually to go into mass production.

Strong's company here in Wellman,

Iowa, called Strong Innovations, is geared to help other inventive folks parlay their concepts into actual reactions. "We want to help people with their ideas," Strong says. "We want to get to the point where we're set up to develop their projects and get them to market."

In the meanwhile, "I've got about five other ideas that I can hardly wait to get working on," he says.

Inventiveness, he insists, is a gift from God.

"Remember the movie *Chariots of Fire*? There's a place in there where track star Eric Liddell says, 'I feel God's pleasure when I run.' Well, that's how I feel," Strong says. "I feel God's pleasure when I create."—*Wally Kroeker*

Video on racism proves effective in China

Beijing, China (MBM)—A video focusing primarily on black-white prejudice in North American society has been unexpectedly effective with Chinese students, reports China Educational Exchange (CEE) teacher Todd Friesen from Beijing, China.

"Beyond the News: Racism," a video-study package produced by Mennonite Board of Missions Media Ministries, "nudged students to see that the examples of racism [in the video] were perhaps less abstract" than they might have first thought, Friesen writes. He and his wife, Dennette Alwine, used the video with a media class at Beijing University of Science and Technology.

"Chinese students often ask about racism in the U.S. After previewing the tape, I thought it would be an excellent resource for them," Friesen explains. "I also felt it gave an honest picture of the

church—something students here know little about—struggling with an 'American' issue that is regularly featured in the Chinese press."

Student reaction was very positive, Friesen says, adding that racism is a problem in China, citing several "incidents toward African students studying here."

Friesen was surprised to find that the segment on the church was the most interesting to the Chinese students. "How each of us (visualizes) God was especially intriguing to them," he says.

"Beyond the News: Racism" features African-American leaders who share insights on racism.

What made the video usable in the Chinese setting was the fact that the students are all studying English, the frequent use of word graphics on screen, and the division into six distinct topics.

—*Melodie Davis*



Mennonite inventor Sam Strong

Central Kansas was Central America for a two-hour simulation of ethnic conflict during Hesston College's annual Global Issues Seminar Feb. 15-16.

The simulation, created by Eastern Mennonite College professor John Paul Lederach, placed participants in roles that forced them to deal with conflicting personal interests.

Nicaraguan Indians struggled for land and government recognition. Nicaraguan government officials worked to maintain power. CIA operatives attempted scuttle peace talks and supported rebel efforts to overthrow the Nicaraguan government. Mediators tried to bring Indians and government officials to the negotiating table for peace talks.

The simulation left many participants frustrated with their own lack of empowerment in the situation. The press could not be trusted. Communications between parties were often intercepted and sometimes altered between senders and receivers. Money flowed under the table. "By the end of the simulation I didn't trust anybody but myself," said Kenyan freshman Thomas Lorato.

Churches which want to help refugee claimants rejected by the Canadian government, but not break the law by offering sanctuary, will be able to legally provide assistance through a new program supported by Mennonite Central Committee (MCC) Canada.

The program will link churches with refugee claimants who have gone "underground" in an effort to stay in Canada. Churches, which will have no direct contact with the refugee claimant, will "adopt" the claimant as part of the congregation and advocate on behalf of the claimant.

MCC Canada's Overseas Services coordinator Marv Frey describes the new program as an alternative to sanctuary, the process whereby churches give refugee claimants protection within their church buildings.

"Churches which have offered sanctuary have found it to be an impractical solution," he says. "It's basically a waiting game, with the congregation trying to support a claimant who is a captive inside the church."

A Bible study series is being used by churches to help prepare people for South Africa's first nonracial elections in April.

Each lesson in the "Christians & Democracy" series, initially produced by the Angola Christian Council for the 1992 Angolan elections, includes two real-life stories, a biblical text, and reflection and discussion questions.

One lesson, for example, tells of an African man who married a Zulu woman. The couple faced disapproval from family members who quoted adages like "two banks of a river should never meet." This story is followed by the biblical passage where Jesus, as a Jew, broke cultural norms by asking a Samaritan woman for a drink of water. These stories serve as starters for discussion of racial prejudice.

Mennonite Central Committee funded translation and publication of the series.

Howard Zehr, bottom left, taught photography to six women serving life sentences at the State Correctional Institution-Muncy. The women, clockwise from upper left are: Gaye Morley, Leticia Denise Smallwood, Marie Scott, Trina Gannett, Marilyn Dobrozenski, and Sherri Robinson.



Inmates find self-expression through photography

Muncy, Pa. (MCC U.S.)—What happens when women who are incarcerated for life—with no hope for parole—focus a camera lens? What do they see? What do they express?

Answers to those questions are on display at the Muncy (Pa.) Public Library this month.

Six women lifers from the state prison here learned how black and white film can both capture and express emotion in a special photography course taught by Howard Zehr, director of the Mennonite Central Committee (MCC) U.S. Office of Crime and Justice.

The Pennsylvania Council on the Arts funded this course and a similar one with men serving life sentences at the Graterford prison in Philadelphia. Zehr served as artist-in-residence at the facilities while on a two-month sabbatical.

"When I look at this portrait I see someone asking, 'When will I find relief for my pain?' I see someone in need of a friend to talk to her," Sherri Robinson says thoughtfully as she ponders a photo she took of another woman lifer.

Robinson and Marie Scott, escorted by several guards, were permitted to attend a March 6 open house for the exhibit.

"I used sidelighting to take the photo because I wanted her face in both light and dark, to show both her hidden and open parts," Robinson adds.

The six women who took the course have expressed profound gratitude to Zehr. "Thank you so much for treating me like a person that's alive," one student wrote in a note to Zehr.

And Robinson wrote, "Thank you for everything you have shown me, most of all for letting me know a little bit more about myself."

This was one of Zehr's purposes. "Through taking a photograph," Zehr says, "not only do you get a reflection of the person in the photo but you also get a mirror image of yourself."—Emily Will

MCC U.S. board approves budget of \$4.35 million

Sarasota, Fla. (MCC U.S.)—The Mennonite Central Committee (MCC) U.S. board approved a 1994 budget of \$4.35 million (U.S.) at its Feb. 17 annual meeting here. This budget represents a 5 percent increase over 1993's actual expenditures.

About three-fourths of the 1994 budget is to be covered by contributions. This is about \$250,000 more than 1993 contributions. MCC Controller Ken Langeman feels the increase is reasonable because 10 or 11 Houses Against Hunger are currently under construction, compared to the five to seven built in previous years.

New 1994 programs include a short-term learning and service program in Chicago, Ill., modeled after the SWAP, DOOR, and PLOW programs; a refugee assistance worker in Albuquerque, N.M.; and a doubling of the number of service internships—a yearlong program for young adults of diverse ethnic backgrounds—from four to eight.

In 1993, 101 voluntary service and local voluntary service personnel worked with MCC U.S.

• **Brochures distributed.** More than a half million "About the Mennonite Church" brochures have been distributed since 1982 by churches, camps, retirement homes, Mennonite-owned businesses, individuals, evangelistic teams, and schools. The brochure, produced by Mennonite Board of Missions Media Ministries, briefly describes Mennonite history and key beliefs. The brochure is now available in three versions. One allows churches to include information and photos about their own congregation on one side. Ordering information available from Media Ministries at 800 999-3534.

• **Schertz receives tenure.** Mary H. Schertz was granted continuing employment (tenure) by the Associated Mennonite Biblical Seminary board at its Feb. 10-12 meetings in Elkhart, Ind. She also was named associate professor of New Testament. Schertz has taught at AMBS since 1988 and earned her Ph.D. from Vanderbilt University School of Religion in May 1993.

• **Translation underway.** Ediciones Semilla, an Anabaptist pastoral training and publishing organization in Guatemala City, Guatemala, has secured Spanish-language rights to another Herald Press book: the 1993 edition of C. J. Dyck's standard work, *An Introduction to Mennonite History*. The translation will be available for use in Central America and among other Hispanic audiences. Dyck's popular history of the Anabaptists and Mennonites was first published by Herald Press in 1967 in cooperation with the Institute of Mennonite Studies, Elkhart, Ind. The second edition was released in 1981. Total sales of all three editions now exceed 37,500 copies.

• **Bethel president resigns.** Bethel (Kan.) College president John E. Zehr announced his plan to retire to the Bethel College board of directors during their spring meetings March 3-5. He was inaugurated as president on Oct. 13, 1991, and will retire in the summer of 1995.

• **Corps to expand.** Christian Peacemaker Teams will be adding eight new members to the Christian Peacemaker Corps this summer. Applications are being

accepted immediately for these positions which will begin with a month-long training program. Applicants must be at least 21 years of age. Persons who are not able to commit to three years of full-time service may consider joining the Reserve Corps; these members serve 1-4 weeks each year. Information is available from Jane Miller, CPT, 2025 Nicollet Ave. #203, Minneapolis, MN 55404; phone 612 870-1501; E-mail jane!mplspt@uci.uci.com.

• **Enrollment jumps.** Southeast Bible Institute, a cooperative ministry of the Mennonite churches of Sarasota, Fla., completed its 18th year on Feb. 23. Enrollment was 174, which reflected a 33 percent increase over last year. Nineteen churches from the area were represented.

• **Scholarships available.** Two \$850 (U.S.) scholarships for Mennonite women studying in a non-Mennonite graduate program are available from the Women's Missionary and Service Commission of the Mennonite Church. Application forms can be obtained from: WMSC, 421 S. 2nd St., Suite 600, Elkhart, IN 46516-3243; phone 219 294-7131. Scholarships are

also available for women attending Mennonite schools; applications are available from the college or seminary.

• **Missionary transitions:**

Nancy Lee returned to Japan Jan. 16 after teaching last fall at Northeastern University, Shenyang, People's Republic of China. She and her husband, *Robert*, serve with Mennonite Board of Missions. Their address is 1-29-1-11, Megurita-cho, Higashi Murayama-shi, Tokyo 189, Japan.

Lester and Mary Beth Lind, Harman, W.Va., have concluded 10 years as resource persons and spiritual advisers for the Voluntary Service program of Mennonite Board of Missions. Mary Beth actually completed her assignment in 1992; Lester continued in his role until January 1994. The Linds are members of Philippi (W.Va.) Mennonite Church.

Carmen and Vicente Miniño and family arrived in Mexico City, Mexico, Jan. 19. Miniños are serving as church planters in a united effort by Mennonites in Mexico and a number of Anabaptist agencies in North America. Their address is Apartado Postal 39-105, Aeropuerto Internacional, CP 15621, Mexico DF, Mexico.

• **Coming events:**

Parenting conference, Williamsburg (Va.) Retreat Center, April 8-10. Resource person Philip Osborne will speak on the theme, "The Church's Ministry to Parents—Our Most Significant Caregivers." Some two dozen workshops will be available. Sponsors are the Family Life Resource Center of Harrisonburg, Va., and the Virginia Conference Nurture Commission. Information available from 703 432-8450.

"Cities of Refuge" conference, Forest Hills Mennonite Church, Leola, Pa., April 23. The event is intended to help congregations welcome, accept, respect, and empower members with disabling conditions. Church leaders, lay-workers, professionals, and persons with disabling conditions and their families are welcome. Enos Martin is the main speaker. Information available from Mennonite Health Services (717 293-7125) or MCC East Coast (717 859-3889).

Mediation skills training by Lombard Mennonite Peace Center, May 2-6 (Louisville, Ohio), Aug. 8-12 (Lombard, Ill.), and Nov. 14-18 (Elkhart, Ind.). A special training for educators will be held June 22-24 in Lombard. The workshop is designed to equip church leaders with the skills necessary to deal effectively with interpersonal, congregational, and other forms of group conflict. Information available from 708 627-5310.

Office 94, Eastern Mennonite College & Seminary, Harrisonburg, Va., May 12-14. Naomi Lederach will speak on the theme, "Health for the Whole Person." Other resource persons include Jean M. Brunk, P. David Glanzer, Jane H. Peifer, and LuAnn B. Fahndrich. Registration deadline is March 31. Information available from Yvonne Boettger at 703 432-4105.

Reunion of Mennonite Central Committee East Africa alumni, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., July 1-3. Information available from Ruth Detweiler, 222 North 11th St., Akron, PA 17501.

• **New books:**

Family Violence by Melissa A. Miller guides readers through issues such as the survivor's healing, power dynamics in the family, congregational response to survivors and offenders, and faith questions. Available from Herald Press, 800 245-7894.



Volunteers begin assignments. Elkhart, Ind. (MBM)—Nine Voluntary Service workers began assignments in the United States following orientation Jan. 11-16 at Mennonite Board of Missions here. Pictured are (left to right):

Front row—Ruth Ann Lapp (with Caleb Lapp Zimmerman), Harrisonburg, Va., to Mashulaville, Miss.; Joanna Myers, Broadway, Va., to Richmond, Va.; Heather Yoder, Archbold, Ohio, to Harlingen, Tex.; Melissa Malterer, Iron Ridge, Wis., to San Antonio, Tex.

Back row: Shelton Jones, Richmond, Va., to Richmond; Jeff Roth Martin, Washington, D.C., to D.C.; Amy Wood, Boise, Idaho, to San Antonio, Tex.; Debra Houtz, Ephrata, Pa., to Tucson, Ariz.; John Zimmerman, Harrisonburg, Va., to Mashulaville, Miss.

Things They Never Taught You in Seminary by Deborah and James Bushfield offers practical tips for dealing with the stresses, challenges, and opportunities for ministry. Available from Herald Press, 800 245-7894.

We Knew Jesus by Marian Hostetler includes 14 Bible-based stories for young people who meet Jesus. Available from Herald Press, 800 245-7894.

• **New resources:**

Poster, with the words, "I want to live when I get BIG. Violence destroys the dreams of children. Let's spread peace for the next generation!" Available free from Mennonite Central Committee, phone 717 859-1151 (U.S.) or 204 261-6381 (Canada).

• **Job openings:**

Information Systems Dept. staff, Eastern Mennonite College & Seminary, Harrisonburg, Va. *Director* (full-time, year-round position) will develop and manage the new department; master's degree in instructional technology or other computer-related area required, doctorate preferred. *Systems engineer* (full-time, year-round position) will be responsible for all technical aspects of campus information systems, including purchasing, installation, repair, and maintenance; bachelor's degree required, master's degree and certified training in specific systems (especially Unix) preferred. *Library automation coordinator* (year-round position lasting three years) will direct and coordinate the installation and training on a new library automation system to computerize all library functions; bachelor's degree required, master's in library science or computer-related area preferred. All positions available July 1. Details available from the EMC&S personnel office at 703 432-4108.

Provider relations specialist, Mennonite Mutual Aid, eastern Pennsylvania. Responsibilities of full-time position include developing and maintaining contractual arrangements with institutional, professional, and network providers delivering quality health care service. Qualified candidates will have proven negotiation skills, knowledge of health care providers, and be willing to travel. A degree in health care, business, or related field desirable. Send résumé



'Books of Hope' sent to L.A. Perkasio, Pa.—Alyssa and Bob Kerns, Mennonite Board of Missions volunteers in Los Angeles, dreamed of starting a small library in Eco-Village, the multicultural community where they live. Their home congregation, Perkasio Mennonite Church, decided to help them make that dream come true.

In a special caring project that spanned from Thanksgiving to Valentine's Day, Perkasio families purchased 51 "Books of Hope," including volumes on cross-cultural relationships, peace and justice, religion, nature and gardening, and children's classics. The books were prepared for library usage, marked with bookplates citing the donors, and put on display in time for Valentine's Day. Above, Laura Miller (left), Gregory Yoder, and Angela Ehst browse through the donated books.

The congregation concluded the project by offering a special prayer of blessing for the books and for the children and adults who will read them.—*Virginia Glass Schlabach*

to MMA, Human Resources Dept., PO Box 483, Goshen, IN 46527.

Volunteer position, Pleasant View Homes, Broadway, Va. Individual or couple sought to live in group home for adults with mental retardation. Duties include sleepover/night monitoring responsibilities and assisting in care and training with residents during either day or evening hours. Information from Evelyn Kratz at Virginia Mennonite Conference, 901 Parkwood Dr., Harrisonburg, VA 22801; phone 703 434-9727.

• **Change of address:**

A. Don and Martha Augsburger from 1304 Oak View Dr., to 1349 Grand Blvd., Sarasota, FL 34232; phone 813 955-0168.

Victor and Viola Dorsch from Wellesley, Ont., to C5-218 Boullee St., New Hamburg, ON N0B 2G0; phone 519 662-4935.

BIRTHS

Beck, Jamie Wilson and Tom, Archbold, Ohio, Cassandra Marie (fourth child), Jan. 29.

Borntrager, Amy Kauffman and Todd, Goshen, Ind., Taylor J. (first child), Feb. 23.

Browning, Kathy Nafziger and Scott, Fisher, Ill., Elyssa Marie (second child), Feb. 20.

Burton, Dawn Wood and Bobby, Chesapeake, Va., Chelse Rae (first child), Feb. 24.

Chandlee, Cynthia Miller and Todd, Kalona, Iowa, Carina Belle (first child), Feb. 11.

Coats, Taen and Scott, Chieng Rai, Thailand, Alisa (first child), Feb. 9.

Gautsche, Lisa Yoder and Dave, Goshen, Ind., Regina Leigh (second child), Feb. 22.

Gehman, Susan Landis and Marlin, Souderton, Pa., Carrie Landis (second child), Feb. 25.

Heiser, Mary Beiler and David, Fisher, Ill., Cameron Dean (second child), Feb. 21.

Jemison, Doreen Seitz and Dave, New Providence, Pa., Grace Sarah (second child), Jan. 20.

Kauffman, Laura Ledley and Jeffrey, West Liberty, Ohio, David Joe (second child), Feb. 21.

Kraybill, Meribeth Sprunger and Ronald, Capetown, South Africa, Carly Ann (fourth child), Dec. 31.

Kreider, Erika Landes and Barry, Halle, Germany, Anya Rachelle (second child), Jan. 24.

Lehman, Lisa, Chesapeake, Va., James Lloyd (first child), Feb. 11.

Mast, Sandy Miller and Philip, Shipshewana, Ind., Tanner Elliott (first child), Feb. 12.

Miller, Tanya and Eric, Chesapeake, Va., Carrie Nicole (first child), Jan. 20.

Nolt, Vicki King and Michael, New Holland, Pa., Douglas Tyler (second child), Feb. 17.

Parker, Sharon Franz and Paul, Elmhurst, Ill., Kathleen Joyce (third child), Feb. 12.

Schrock, Karen Rugani and Anthony, Rochester, N.Y., Katrina Nicole (second child), Feb. 16.

Snider, Brenda Grobe and Steven, Kitchener, Ont., Kevin Steven (first child), Feb. 21.

Stevenson, Colleen Albright and Robert, Burlington, Ont., Brianna Nicole (first child), Feb. 9.

Swartley, Jan Alderfer and Phil, Souderton, Pa., Jacob Ray (second child), Feb. 27.

Yoder, Margaret Troyer and Ronald, Brandon, Fla., Eric Ronald (first child), Feb. 16.

NEW MEMBERS

Beth-El, Colorado Springs, Colo.: Laurie Fulle-Rychener and Brent Rychener.

First, Sugarcreek, Ohio: Robert Barnes, Geutmay Phoutharath, Khammoune Phoutharath, Susan Showers, and Dan Showers.

Glennon Heights, Lakewood, Colo.: Debbie Yoder.

Hopedale, Ill.: John Clark and Georgia Clark.

Perkasie, Pa.: Mark Soltys, Fred Weaver, Cynthia Weaver, Darwin Zehr, Ian Bergin, Sarah Bergin, John Dayton II, Lori Dayton, and Joanna Weaver.

Prairie Street, Elkhart, Ind.: Emily Martin, Jason Bontrager, Nic Bontrager, Brad Hoffman, Gwen Bollinger, Matthew Krabill, Ray McQueen, Deb McQueen, Matthew McQueen, and Jay Kauffman.



Study at AMBS this summer

Two-week intensive studies

June 6-17

Anabaptist History and Theology

C. Arnold Snyder, professor of History/Peace and Conflict Studies,
Conrad Grebel College

Biblical Theology of Violence and Peace

Willard Swartley, professor of New Testament, AMBS

Christian Worship in Historical and Contemporary Perspectives

Eleanor Kreider, author, Mennonite Board of Missions worker

June 20-
July 1

Family Therapy and Pastoral Care

Delores Friesen, associate professor of pastoral counseling, Mennonite Brethren Biblical Seminary

Christian Spirituality and Peacemaking

Arthur Paul Boers, pastor, author

Conflict and Conciliation

John Paul Lederach, associate professor of sociology, Eastern Mennonite College
Actual course dates: June 23-July 1.

Creation and Spiritual Renewal

Perry Yoder, professor of Old Testament, AMBS

August
1-26

Reading Hebrew Narrative: Ruth (Four-week beginning language course)

Perry Yoder, professor of Old Testament, AMBS



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MARRIAGES

Bergey-Shisler: Joanna Evan Bergey, Telford, Pa. (Franconia), and Jay Matthew Shisler, Franconia, Pa. (Church of the Brethren), Feb. 12, by Jay Delp and Don Hollinger.

Chupp-Miller: Erica Chupp, Goshen, Ind., and Scott Miller, Goshen, Ind. (North Goshen), Jan. 29, by Art Smoker.

Freed-Hockman: N. Duane Freed, Perkasio, Pa. (Deep Run East), and Connie Sue Hockman, Perkasio, Pa. (Bloomington Glen), Feb. 26, by Truman H. Brunk.

Klassen-Smucker: Rudy Klassen, Sedona, Ariz. (Congregational), and Allene Smucker, Lebanon, Ore. (Lebanon), Nov. 4, by Kekapa P. K. Lee.

Leichty-Wireman: Gina Leichty, Rensselaer, Ind. (Burr Oak), and J. N. Garner Wireman, Rensselaer, Ind. (Burr Oak), Dec. 18, by Philip Leichty and Hubert Schmucker.

Semler-Whetstone: Christine Semler, Lake Forest, Ill. (Lutheran), and Perry Whetstone, Philadelphia, Mo. (Pea Ridge), Nov. 6, by Donald Smith.

DEATHS

Beiler, Mabel Sweigart, 91, Morgantown, Pa. Born: Jan. 31, 1903, Hinkletown, Pa., to Samuel G. and Anna Shirk Sweigart. Died: Feb. 16, 1994, Kinzers, Pa., of congestive heart failure. Survivors—children: Samuel, Sylvanus, Mabel Stoltzfus; brother and sister: Melvin, Bertha Millard; 6 grandchildren, 15 great-grandchildren. Predeceased by: John Z. Beiler (husband) and Paul (son). Funeral and burial: Feb. 21, Conestoga Mennonite Church, by Harvey Z. Stoltzfus and Nathan Stoltzfus.

Brenneman, Lorne, 83. Born: July 14, 1910, South Easthope Twp., Ont., to Aaron and Catherine Erb Brenneman. Died: Feb. 22, 1994, Stratford, Ont. Survivors—children: Merle Gerber, Joyce Gascho, Ronald, Carol Schumm, Keith, Kenneth; brother and sisters: Floyd, Ahleda Schmidt, Violet McCormick; 27 grandchildren, 15 great-grandchildren. Predeceased by: Selma Zehr Brenneman (wife). Funeral: Feb. 25, Tavistock Mennonite Church, by Darrel Toews.

Burial: East Zorra Mennonite Church Cemetery.

Buehler, Naomi, 61, Kitchener, Ont. Born: March 5, 1932, Elmira, Ont., to Edwin and Sarah Brubacher Buehler. Died: Feb. 15, 1994, Kitchener, Ont. Survivors—mother; siblings: Lena Kress, Emma Dundon, Zenas. Funeral and burial: Feb. 18, Floradale Mennonite Church, by Fred Redekop.

Clark, Russell D., 83. Born: Sept. 4, 1910, Waldron, Mich., to Elwood and Clara Knowles Clark. Died: Feb. 11, 1994, Hillsdale, Mich., of a heart attack. Survivors—wife: Ilean R. Lett Clark; children: Galen, Patti; 8 grandchildren, 9 great-grandchildren. Predeceased by: Barbara (daughter) and Dwayne (infant son). Funeral: Feb. 22, Salem Mennonite Church, by Cliff Brubaker and Earl Stuckey. Burial: Evergreen Cemetery.

Cressman, Zenas, 89. Born: Dec. 27, 1904, Wilmot Twp., Ont., to Noah and Mary Ann Snyder Cressman. Died: Feb. 11, 1994, Tavistock, Ont., of Parkinson's disease. Survivors—wife: Eloise Cressman; children: Jean Swartzentruber, Kenneth, Joyce Collard, Glen, Lyle, Eileen Freeman; 17 grandchildren, 3 great-grandchildren. Predeceased by: Mabel Burkhart Cressman (first wife) and James (son). Funeral and burial: Feb. 13, Nith Valley Mennonite Church, by Harold Schilk and Irvin Cressman.

Gehman, Mabel B. Lefever, 88, Mohnton, Pa. Born: Aug. 12, 1905, Lancaster, Pa., to Abram K. and Lettie Buckwalter Lefever. Died: Jan. 15, 1994, Mohnton, Pa. Survivors—children: A. Jesse, Orpha E.; stepdaughters: Martha M., Ruth G. Weaver; sister: Grace B. Lefever; 2 grandchildren, 6 stepgrandchildren, 24 step-great-grandchildren. Predeceased by: Abraham L. Gehman (husband). Funeral and burial: Jan. 18, Bowmansville Mennonite Church, by Luke L. Horst, Leroy Gehman, and Jay E. Fox.

Heebner, Catherine M. Hallman, 69, Chalfont, Pa. Born: Feb. 11, 1925, Doylestown, Pa., to Russell and Florence Moyer Hallman. Died: Feb. 18, 1994, Doylestown, Pa. Survivors—husband: Norman R. Heebner; children: Richard L., Gerald L., Sharon; sisters: Eva Atkinson, Ruth Hart, Sara Heacock; 3 grandchildren. Funeral: Feb. 21, Doylestown Mennonite Church, by Duane Bishop.

Hershberger, Laura Lavina, 78, Hesston, Kan. Born: Jan. 2, 1915, Garden City, Mo., to Samuel S. and Mabel Hartzler Hershberger. Died: Nov. 30, 1993, Hesston, Kan., of Alzheimer's disease. Survivors—brothers and sisters: Alma Mast, Irvin, Elba, Ralph, Herman, Lela Stutzman. Memorial service: Dec. 2, Schowalter Villa Chapel, by Wesley Jantz and Carol Swartzendruber. Burial: Clearfork Cemetery.

Histand, David L., 79, Souderton, Pa. Born: July 20, 1914, Doylestown, Pa., to Samuel and Susie Landes Histand. Died: Feb. 15, 1994, Lansdale, Pa., of congestive heart failure. Survivors—wife: Esther Detweiler Histand; children: Marie Hackman, Merrill; brothers and sisters: William, James, Elizabeth Gross, Mary Alderfer, Ruth Mosemann; 5 grandchildren, 3 great-grandchildren. Funeral and burial: Feb. 19, Rockhill Mennonite Church, by Michael Derstine.

Hochstetler, Emma Miller Bontrager, 86, Kokomo, Ind. Born: May 7, 1907, Mount Ayr, Ind., to Phineas and Elizabeth Anderson Miller. Died: Feb. 19, 1994, Kokomo, Ind. Survivors—children: Richard and Larry Bontrager, Marilyn Mast, Lonita Williams, Judith Dopka; stepsons: Lee and Ray Hochstetler; sisters: Mattie Bontrager, Ruby Sampler; 18 grandchildren, 15 great-grandchildren. Predeceased by: Perry Bontrager (first husband). Funeral: Feb. 22, Howard-Miami Mennonite Church, by Lee Miller. Burial: Christner Cemetery.

Kauffman, Mary Anna, 79, Atglen, Pa. Born: July 6, 1914, Atglen, Pa., to Daniel S. and Elizabeth Fisher Kauffman. Died: Feb. 13, 1994. Survivors—husband: D. Leon Kauffman; children: Rhoda D. Hamm, Janet E. Robinson, Dorothy E.; brothers and sisters: Ammon, Daniel, Jr., Melvin, Aaron, Florence Blank, Hannah Stoltzfus, Dorcas Smoker, Esther Naomi Smoker; 8 grandchildren, 7 great-grandchildren. Funeral: Feb. 17, Maple Grove Mennonite Church, by Philip M. Freed, Herman N. Glick, and J. Richard Umble. Burial: Millwood Mennonite Cemetery.

Kropf, Lorne, 84, Kitchener, Ont. Born: Jan. 15, 1910, St. Agatha, Ont., to Rudy and Catherine Lichti Kropf. Died: Feb. 23, 1994, Kitchener, Ont. Survivors—wife: Seleda Everatt

Kropf; children: James, Marlene Ueberschlag; sisters: Barbara Litwiller, Arleatha Brown; 3 grandchildren, 2 great-grandchildren. Funeral and burial: Feb. 26, First Mennonite Church, by Brice Balmer.

Landis, Sallie M., 94, Harleysville, Pa. Born: 1899, Lower Salford Twp., Pa., to Philip and Katie Moyer Alderfer. Died: Feb. 9, 1994, Harleysville, Pa., of aortic stenosis. Survivors—children: Emma, Betty Landes, S. Kathryn, Doris, Mary Jane Bergey, Ruth Swartley, Susan Souder, Curtis, Abram A., Melvin, Elias, Jr., James; brothers: Jacob, Melvin, Abram; 37 grandchildren, 52 great-grandchildren, 3 great-great-grandchildren. Predeceased by: Elias N. Landis (husband). Funeral and burial: Feb. 13, Salford Mennonite Church, by Willis Miller, John Ruth, and James Longacre.

Mast, Sarah Alma Hershberger, 86, Hesston, Kan. Born: Oct. 12, 1907, Harrisonville, Mo., to S. S. and Mabel Hartzler Hershberger. Died: Feb. 11, 1994, Hesston, Kan. Survivors—sons: Allan, John; brothers and sisters: Irvin, Elbe, Ralph, Herman, Lela Stutzman; 5 grandchildren, 5 great-grandchildren. Predeceased by: Jonathan M. Mast (husband). Funeral: Feb. 14, Hesston Mennonite Church, by David W. Mann. Burial: East Lawn Cemetery.

Miller, Amelia, 66, Indianapolis, Ind. Born: Aug. 24, 1927, Kalona, Iowa, to Dennis J. and Ida Helmuth Miller. Died: Feb. 18, 1994, Indianapolis, Ind., of cancer. Survivors—brothers and sisters: Rudy D., Jonas D., Verna Weaver, Emma Swartzendruber, Mary D., Bertha Breneman, Eunice Stutzman, Lavina Hochstetler. Funeral: Feb. 20, First Mennonite Church, by Lorene Moore, Margaret Richer Smith, and Richard Yoder. Memorial service and burial: Feb. 22, Kalona, Iowa, by Richard Yoder.

Miller, Mary, 82, Sugarcreek, Ohio. Born: July 6, 1911, Holmes County, Ohio, to Malva and Malinda Mast Miller. Died: Feb. 21, 1994, Walnut Creek, Ohio. Survivors—husband: Tom F. Miller; children: Phil, Rose Ressler; brothers and sisters: Payson, A. Roscoe, Paul R., John H., Lester, Esther Hershberger; 2 grandchildren, one great-grandchild. Funeral and burial: Feb. 24, Walnut Creek Mennonite Church, by Ross A. Miller.

Miller, Verda M. Eichelberger, 66, Morton, Ill. Born: June 25, 1927, Elkton, Mich., to Henry and Susanne Bechler Eichelberger. Died: Feb. 28, 1994, Morton, Ill. Survivors—husband: Paul Miller; children: Wayne, Lester, Robert, Dale, Dorothy Zehr, Darlene Imhoff, Doris King; brothers and sisters: Ervin, Clarence, Wilbert, Bernice Sutter; 12 grandchildren. Funeral: March 3, First Mennonite Church of Morton, by Glen A. Horner. Burial: Pleasant Grove Cemetery.

Mutschelknaus, John, 82, Sugarcreek, Ohio. Born: Dec. 6, 1911, Holmes County, Ohio, to Daniel and Mary Armbrust Mutschelknaus. Died: Feb. 17, 1994, Canton, Ohio, of a heart attack. Survivors—wife: Carrie M. Hostetler Mutschelknaus; children: Shirley Dunwoody, J. Robert; sister: Anna Shrock; 3 grandchildren. Congregational membership: First Mennonite Church. Funeral: Feb. 20, Smith Funeral Home, by Melvin D. Leidig and Edd Mooney. Burial: Union Hill Cemetery.

Otto, Melda Maust, 89. Born: April 13, 1904, Elk Lick Twp., Pa., to Edward and Mabel Denison Maust. Died: Feb. 20, 1994. Survivors—children: Louise Livingood, Dale, Lynn; sister: Verda Yoder; 7 grandchildren, 8 great-grandchildren. Predeceased by: Roy Otto (husband). Funeral and burial: Feb. 23, Springs Mennonite Church, by Steven J. Heatwole.

Rush, Lester D., 81, Telford, Pa. Born: May 14, 1912, Plumsteadville, Pa., to William and Susan Detweiler Rush. Died: Feb. 16, 1994, Sellersville, Pa., of pulmonary fibrosis. Survivors—children: Glenn, Gerald, Dennis, Evelyn Gallow, Marie Jeffries; brother and sisters: Paul, Carrie Nace, Ruth Bergey; 11 grandchildren, 3 great-grandchildren. Predeceased by: Margaret Souder Rush (wife) and Merrill and Dale (sons). Funeral and burial: Feb. 19, Rockhill Mennonite Church, by Michael Derstine and Russell Detweiler.

Schloneger, Catherine, 86, Louisville, Ohio. Born: Dec. 5, 1907, Louisville, Ohio, to Samuel and Anna Graber Schloneger. Died: Feb. 23, 1994, Canton, Ohio. Funeral and burial: Feb. 26, Beech Mennonite Church, by Dan and Rose Graber.

Schrock, Dora Short Nafziger, 88, Archbold, Ohio. Born: Aug. 20, 1905, Archbold, Ohio, to

Simeon and Barbara Beck. Died: Feb. 27, 1994, Archbold, Ohio. Survivors—husband: Serenus Schrock; children: Anna Rose Kiesow, Maurice D., Paul R.; stepchildren: Donald Schrock, Gladys Nofziger, Annabelle Rupp, Ilva Stuckey, Verda Rupp, Mary Lou Schrock; 8 grandchildren, 7 great-grandchildren, 3 great-great-grandchildren. Predeceased by: Raymond Nafziger (first husband), Ada M. and Alice Mae Nafziger (daughters). Funeral: March 2, Central Mennonite Church, by Wilmer and Lois Hartman, and Dale Wyse. Burial: Pettisville Cemetery.

Short, Mary A. Mull, 80, Archbold, Ohio. Born: Sept. 19, 1913, Archbold, Ohio, to Daniel and Emma Nafziger Mull. Died: Feb. 10, 1994, Archbold, Ohio. Survivors—husband: Melvin Short; daughter: Sharon; sister: Blanche Grieser. Funeral: Feb. 14, Central Mennonite Church, by Wilmer J. Hartman and Lois A. Hartman. Burial: Pettisville Cemetery.

Wyse, Cora Rupp, 96, Archbold, Ohio. Born: June 13, 1897, Archbold, Ohio, to Samuel and Minnie Gautsche Rupp. Died: Feb. 16, 1994, Archbold, Ohio. Survivors—children: Ada Short, Orval, Charles, Marvin, Wayne, Merle; sister: Sophia Grieser; 22 grandchildren, 37 great-grandchildren. Predeceased by: Charley Wyse (husband), Evelyn (daughter), and Jesse (son). Funeral: Feb. 19, Central Mennonite Church, by Wilmer Hartman and Dale Wyse. Burial: Pettisville Cemetery.

Zimmerman, Lee, 29, North Lawrence, Ohio. Born: Feb. 23, 1964, Orrville, Ohio, to Lawrence and Carol Lautzenheiser Zimmerman. Died: Dec. 25, 1993, Akron, Ohio. Survivors—wife: Marla Bixler Zimmerman; sons: Jason, Chad, Kyle; brother: Carl. Congregational membership: Martins Mennonite Church. Funeral: Dec. 30, Chapel of the Cross, North Lawrence, Ohio, by John L. Freed, David Daum, and Melvin Lindberg. Burial: Newman Creek Cemetery.

Zook, Mary K. Bott, 72. Born: May 18, 1921, Wooster, Ohio, to Isaac and Elizabeth Byler Bott. Died: Dec. 8, 1993. Survivors—husband: Herbert E. Zook. Funeral and burial: Dec. 11, Maple Grove Mennonite Church, by Gordon Myers and F. Dickson Marshall.

THE LAST WORD

'My God, my God, why. . . ?'

I, for one, find commemorating the last days of Jesus' life difficult to do. The agony and the pain, the fear and the despair—or, in modern terms, the blood and the guts, the abuse and the murder just get to be too much. I can read only so many of the gory details without getting queasy in my stomach. So I tend to ignore the gruesome in favor of the light and the joy of the resurrection.

Yet we Christians hurry over the final days of Jesus' life to our own detriment. For it is in the betrayal, the denial, and the crucifixion that we see Jesus being most human. The Jesus of the road to Calvary is one with whom we—in the struggles and disappointments of human existence—can surely identify.

Take, for example, what happened at the Last Supper. Perhaps sensing he faced difficult days, Jesus gathered trusted friends around him for a Passover meal. During the celebration he tried to tell them what was ahead. Imagine how he must have felt when he discovered that, instead of being concerned about what he faced, his disciples were arguing about who would be greatest in his kingdom—a concept they clearly didn't understand (Luke 22:24-27).

Then there was the garden. "Distressed and agitated" (Mark 14:33), Jesus implored God to save him from the future. Who cared? Not the disciples. They were more concerned with sleep. Jesus had to wake them three times.

What happened next must have been frightening for Jesus. In the dead of night he faced a crowd armed with sticks and torches, stones and swords. He surely must have looked for a way out; his mention of a legion of angels (Matt. 26:53) tells me he at least considered the miraculous.

The kiss. From one of his innermost circle. Was there ever a more cynical betrayal of one friend of another, using a symbol of love and unity for identification and condemnation?

And where was the inner circle? In what has to be one of the saddest verses of Scripture, Matthew records: "Then all the disciples deserted him" (26:56). What must Jesus have felt as he watched their backs disappearing into the night?

There's more horror. Jesus went on trial. The next hours were filled with spitting and cursing, whips and thorns, slapping and mockery.

Throughout Jesus faced impossible questions, the answers to which could only get him into more trouble. Finally, he looked for a friendly face, and what did he hear? Peter's denial. Not once, but three times! "The Lord turned and looked at Peter" (Luke 22:61).

Then the crucifixion. I find it hard to imagine the pain of being nailed to a cross or the agony of hanging there under a midday sun. Finally Jesus could take it no more. In what Ryan Ahlgrim identifies as the most terrible verse of the Bible (page 6), he screams: "My God, my God, why have you forsaken me?" (Mark 15:34b).

Is there one of us who hasn't uttered those words some time in our lives? Maybe we haven't screamed them to the heavens, but they've been the cries of our hearts.

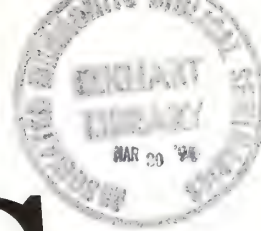
It may have been when we lost a loved one—or a loved one rejected us. It may have been through sickness or accident, or because of misunderstanding and prejudice. It may have been when we've become the objects of gossip or hate. It may be when we face our world of war and violence. Whatever, Jesus' cry becomes our cry: "Why, oh God, why?"

Did Jesus receive an answer? Scripture doesn't say. Circumstantial evidence says he may have. From Mark (15:39): "Now when the centurion . . . saw . . . [how] he breathed his last, he said, 'Truly this man was God's Son!'" From Luke (23:48): "And when all the crowds who had gathered there . . . saw what had taken place, they returned home, beating their breasts." Surely these reactions came from more than the horror of a crucifixion.

But God has given *us* an answer. It is in the resurrection of Jesus himself. Unlike Jesus, we know the outcome ahead of time. Death and evil and violence are not the last words. God is on the side of the resurrection.

Yet with that knowledge, we must not hurry over the crucifixion. In the tragic events of those days, we learn much about facing injustice, pain, and suffering. Our model is Jesus, who—in spite of his questions—never struck back but kept his concern for others and his faith in God. It's a valuable lesson for us as we commemorate the crucifixion.—jlp

March 29, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Any time love is sustained in the face of brokenness, any time hopefulness emerges from despair, that is when we can see God's resurrection power at work.

Rising to new life:

What happened 2000 years ago is still working

The resurrection shows God's vindication of the way of Jesus—his life and teachings. The love which Jesus lived is the love by which his followers also live.

At different times in my life, I have been uncertain how to think of Jesus' resurrection. True, it is an expression of God's healing power. But now, 2,000 years later, the world still remains full of brokenness.

by
**Ted
Grimsrud**

The resurrection clearly caused a major transformation in the lives of the first Christians. In the dark hours before Jesus was killed, we read of the disciples' desertion of Jesus. Even the stalwart Peter, out of terror, denied that he even knew Jesus. The disciples were crushed by his death.

Then, a few short days later, their lives were completely changed. The book of Acts portrays the disciples' fearlessness in spreading the good news. Something caused this turn-around.

The experience of Jesus as *alive* is the only likely explanation. Jesus' aliveness vitalized the earliest Christians and empowered them to face many more terrors—even including the exe-

ALSO IN THIS ISSUE

**Jesus keeps coming back
and his words are the same
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Amish flex political muscles . . 10**

The essential point of the resurrection is the unquenchable power of God's love and the capacity of that love to transform life with hope out of brokenness.

cution of another of their leaders, Stephen. They were able to go on despite persecution, continuing to witness to God's mercy and life-giving power.

Jesus' resurrection did something else. In a genuine and profound sense, the resurrection vindicated his life. Everything we know about the truthfulness of this life would be unknown to us apart from Jesus' resurrection. The resurrection tells us that God endorses this life—and that the powers of violence and death cannot conquer such life.

And yet:

I am concerned with how Christians sometimes interpret the resurrection. Some interpretations reflect tendencies which actually downplay or even negate the way of life Jesus witnessed to.

Jesus witnessed to love—suffering, seemingly powerless love. Jesus witnessed to a concern for people on the margins. Jesus rejected placing a priority on effectiveness. Jesus rejected temptations to seek triumph via sheer force and massive popularity.

In contrast, however, the resurrection has become, for many people, a central element in what we can call “the logic of triumph” regarding Christianity. This is essentially a way of viewing life and God which sees God as always victorious and in control of how things work out.

The logic of triumph sees ultimate meaning in terms of winning. God is to be found in the locker rooms of champions and in the offices of powerful people. The resurrection insures God's overwhelming victory and proves that God is top-dog.

However, when things don't work out, we may try to convince ourselves that our reality of defeat and suffering is not genuine reality. We don't expect to find God in our pain with us, so we deny the pain. We may try to escape from life. Such a use of the resurrection may actually make faithfulness in the present more difficult.

A hero of mine, Guy Hershberger, provided some help for me with these issues a number of years ago. Guy was a long-time history professor at Goshen (Ind.) College, instrumental—probably more than any other individual—in pushing Mennonites to apply our peace tradition to the world of the 20th century. After his teaching career, Guy retired to the Phoenix, Ariz., area. A couple of years later I found myself installed as the interim pastor of the church he attended.

Not too long after this interim pastorate began, I baptized a couple of young people. Guy

told me he appreciated the service, but he was wondering why I hadn't made more of a point of the baptismal symbolism of being raised to new life. I had poured the water over the heads of the new members as they were kneeling and then helped them up.

Guy thought at that point I should have made some comment about resurrection: just as Jesus was raised anew from death to life, so we as his followers are symbolically, through baptism, raised anew from death to life. This is not simply so that we can go to heaven; it is so that right now we can live better lives of service to God and God's world—in the power of Jesus' spirit.

How could I argue with my hero? I lamely replied that I had forgotten this emphasis. A few months later I had another chance, and that time I satisfied Guy.

As I have continued to struggle with the issue of resurrection, Guy's point has remained crucial for my understanding. The resurrection of Jesus has a lot to do with how we live, today, as Jesus' followers.

I have been helped in understanding the resurrection by two points which support Guy's emphasis on discipleship.

- The first is that what really matters about the resurrection of Jesus is not how it happened but rather that it happened and the significance of that. The resurrection shows God's vindication.

The affirmation of Easter is that God's love has the final power, that new life will arise from ashes time after time.

cation of the way of Jesus—his life and teaching.

Theologian Amos Wilder shares this view. The real heresy concerning the resurrection, he says, is not a question of the kind of body that arose. Neither “liberal” or “conservative” views on this matter can be considered heresy. What is important is to recognize that here God approved and vindicated the way of obedience and love, the way of the cross, the way of the servant. Here God's love and power were mediated for the continuous transforming of human life by this same way.

“If we must invoke heresy, it will be in connection with views either ‘liberal’ or ‘conservative’ which separate the great stupendous won-

der of the resurrection of Jesus from God's love for humankind," Wilder writes. "One side does this by basing faith upon a mere arbitrary fiat of omnipotence and the other by seeing in the resurrection only a symbol of nature's periodic renewal" (*Otherworldliness in the New Testament*).

Easter is a celebration of the love of God! This is the key. God's love remains *the* enliven-

Just about any time we move from brokenness toward wholeness, that is a little resurrection. That is Easter.

ing force of the world. This is the love which Jesus lived, the love for which Jesus died, and the love which could not be squashed by that death.

- The second point comes from a comment by a friend during a discussion on the resurrection. My friend said simply, we all experience little resurrections in our lives right now, don't we?

Part of my tension with the resurrection has been a tendency to think of it as something totally unique, something utterly different from my life or the world I see around me. I find something that separate from myself difficult to understand.

Maybe, though, we are not actually talking about something so totally foreign to life as we know it. If the essential point of the resurrection is the unquenchable power of God's love, and the capability of that love to transform life—to provide new hope where there was none, to minister to brokenness—well, these kinds of things do happen. When they do, they point us to Easter.

When someone who has experienced alienation in his church and despairs ever finding a faith community to feel a part of—when this person does find some kindred spirits, that is a little resurrection.

When a person's heart is broken and her world is shattered, but when she keeps receiving periodic phone calls, often from unexpected sources, offering words of encouragement and compassion and affirmation—that is a little resurrection.

When someone struggles at his vocation, meet-



ing with frustration in work settings, discouragement in the quest of finding a new setting—when after the struggle this person begins to find the pieces falling into place, that is a little resurrection.

Just about any time we move from brokenness toward wholeness, that is a little resurrection. That points to Easter.

The Easter story tells us that life is broken, that love can be attacked and even seemingly defeated, that people can hurt and be hurt. But the affirmation of Easter is that God's love is more powerful still. God's love has the final word. If history witnesses to brokenness, it also witnesses to life arising from ashes—time after time.

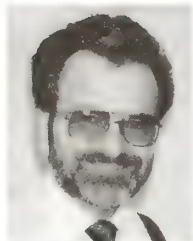
The event that happened 2,000 years ago in Jerusalem, *the* resurrection, is central to our faith. Part of its centrality, part of the relevance of Easter to us today, though, is that this ultimate resurrection spawns many, many little resurrections. Any time love is sustained in the face of brokenness, any time hopefulness emerges from despair, any time life continues after death—then we see resurrection power at work.

Ted Grimsrud is pastor of the Eugene (Ore.) Mennonite Church.

Any time life continues after death, we see God's resurrection power at work.

"The stone that the builders rejected has become the chief cornerstone. This is the Lord's doing; it is marvelous in our eyes. This is the day . . . the Lord has made; let us rejoice and be glad in it."—Ps. 118:22-24

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

I was pleased to see *Gospel Herald* give front-page status to ***Including Us All in the Church's Celebration of Love*** (Feb. 15).

Thank you, Rhoda Schrag, for reliving the pain that allowed you to write. Thank you, Lorne Peachey, for choosing to print it. Please God, may everyone who reads it understand.

*Esther Bontrager Kuhns
Goshen, Ind.*

Verda Beachey ("Readers Say," Feb. 22) can be thankful adoption has worked out so positively for her family. Some adoptive families and children go through more trauma.

Adopted children start life with a major loss—that of love from their biological parents. Some of them seem to resolve this loss easily; for others inner conflicts alter their perception and ability to receive love. Adoptive parents can feel very inadequate and discouraged as they try to get love through to these children. As conflicts continue to build, the child may direct more and more hostility toward the adoptive parent. This can become an angry mess if intervention does not take place.

Perspective adoptive parents are sometimes uninformed of the issues and challenges that may be ahead. Later adoptive families may struggle alone with pain and problems that are hard for others to understand. Perhaps an organized network of adoptive families within the church could provide resources to help both the church and families to continue to reach out to children in need. Such a network could also advise and support adoptive and foster parents as they attempt to meet the needs of the children God has blessed them with.

*Beverly Steiner
Dalton, Ohio*

What Happened to Bible Study? (Mar. 1). I hope Diane Zaerr's "last word" on Bible study is not! Rather than presenting Bible study in all its excitement and delights, she wants us to take it on as a task prescribed by history and tradition. Bible study is more like skydiving than like riding a too small tricycle.

For me, Bible study is more like folk art, a creative pursuit of God and the kingdom. A Bible atlas is more important than a concordance. The more pictures and images one has, the better.

When we study, we need to trust the Spirit, our imagination, and the Scripture itself. We must be ready to be surprised. Bible study is self-corrective if one comes at it with great honesty. Enjoy, enjoy! Do not be afraid.

*Mieke C. Malandra
Lebanon, Pa.*

I'm responding to the letters of Feb. 22 concerning the news story, ***MPH Discontinues Role of Anabaptist Speaker*** (Jan. 11): I want to praise and affirm you for having the courage to tell the truth about abuse by church leaders in the face of much intense criticism.

I am saddened that for too long we Mennonites tried to silence those who needed to tell their stories. I am disappointed that we have for so long tried to pretend that all leaders are saints and don't need to be held accountable for the effects of their choices. I am angry when we are quicker to ask the victims to "forgive and forget" than we are to require the offenders to confess, repent, and make restitution. I am tired of hearing people vilify the truth-tellers and defend the abusers.

The leaders whose sinful behavior has been exposed have compromised their own testimony and character by the actions they have chosen. Exposing the truth will not destroy our families and the church. Lying and covering up the truth has already done plenty to exacerbate and prolong the pain of too many of our sisters and brothers. The church will have much more integrity for ministering to those in pain than it will be defending those who have caused the pain.

For the record, the editor of the *Gospel Herald* only reported a decision; he did not make it. I also believe it's not just allegations when Gleysteen signed a statement that said he had "failed to respect the boundaries of appropriate behavior in his relationships with women."

*John G. Kaufman
Goshen, Ind.*

You have recently run a number of articles on the experiences of pastors in the Mennonite Church. Perhaps you need to add to these the experiences of overseas missionaries who are gradually becoming an endangered species. I personally lost my status as a general missionary in Ireland after 16 years of ministry—to take ef-

fect from the end of this year.

Naturally, this brings anger, disbelief, and denial as one comes to terms with the fact one is not wanted anymore. To be informed that it has nothing to do with you personally but with the invisible forces of budgetary cuts and program shifts is little consolation!

One then begins to look for a target at which to direct one's anger. But then you realize these targets are just implementing the effects of the church's unwillingness to support the work of its mission board. Regardless of the failures of the process of letting one go, the bottom line is that congregations basically do not see overseas mission as a priority. So my question for the church is this, Where are we going? Yes, these are difficult times for congregations too. But let's examine our priorities before we lose the baby with the bath water.

Mike Garde

Dublin, Ireland

Your report of the spiritual renewal week at Eastern Mennonite College (*EMC Spiritual Renewal Week Provokes Controversy*, Feb. 22) failed to identify the real source of the controversy. The ministry team clearly affirmed the authority of Scripture in determining standards for the Christian life, including those for sexual behavior. Without apology they identified homosexual practice as sin and totally incompatible with the Christian lifestyle. To hear truth spoken on the EMC campus with such clarity and authority was refreshing.

From my observation, the controversy was not due to different viewpoints as indicated in the report but rather to the reaction of those who rejected the clear presentation of biblical truth. It seems ironic that on a campus where the motto is "Thy Word Is Truth," there could be controversy over something so clearly set forth in the Word.

The report quoted EMC president Joe Lapp as saying the Mennonite Church's 1987 statement on sexuality is the expected lifestyle for faculty, staff, and students and that it should have more prominence than any other view. It seems to me that on a Christian college campus the biblical view should be regarded as the only valid view and required rather than simply expected.

The ministry team was criticized for refusing to dialogue with students and faculty members who justify the homo-

sexual lifestyle. One faculty member in a public forum accused them of being bigots and bringing violence to the campus. That was far from true. The problem was not the teaching but the reaction to the truth. The way to deal with sin is not to dialogue about it but to repent and turn away from it. I get the impression that there is more concern about being politically correct and not offending anyone than about being obedient to the Word.

It's time we start calling sin sin without apology and to stop being intimidated by the rhetoric of immoral people who want to be recognized as Christians.

Gerald E. Martin

Harrisonburg, Va.

Editor's note: *When he sent Gospel Herald the above letter, Martin also mailed a copy to Eastern Mennonite College. EMC's president, Joseph L. Lapp, sent Gospel Herald the following response:*

Is it appropriate to listen to opposing views to what most of us consider to be truth, let alone biblical truth? Is there a place in the educational community for dissent? Is there a place within the church for someone to question a biblical statement that someone else may consider to be clear and irrefutable?

Eastern Mennonite College & Seminary supports the 1987 Mennonite Church statement on human sexuality. This includes: "We understand the Bible to teach that genital intercourse is reserved for a man and woman united in a marriage covenant and that violation even with the relationship, i.e., wife battering, is sin. It is our understanding that this teaching also precludes premarital, extramarital, and homosexual genital activity."

EMC&S also affirms the portion of the 1987 statement which says: "We

covenant with each other to mutually bear the burden of remaining in loving dialogue with each other in the body of Christ, recognizing that we are all sinners in need of God's grace and that the Holy Spirit may lead us to further truth and repentance."

I don't wish to sound soft on sin. I support the Mennonite Church statement on human sexuality when it states what I understand the Bible to teach. I also support the statement when it calls us to "remain in loving dialogue" and when it asks us to "take part in the ongoing search for discernment and for openness to each other."

I will listen to dissenting views because it seems to me that, in the Anabaptist tradition, we have always attempted to understand what it means to follow in the way of Jesus by engaging in conversation as we study the Scriptures together.

In our tradition Scripture is not interpreted by silencing dissent but by listening to that dissent and discerning together. I would also quickly add that dissenters should not be able to silence opposing views by name-calling or by the use of intimidating language.

If we cannot "covenant with each other to take part in the ongoing search for discernment and for openness to each other" on the issue of sexuality, let alone on any other issue that confronts us in this preamble to the 21st century, we may as well forget about any denominational integration. The absolutism demanded by some can only result in more splintering of the church.

As Jesus came and lived among us, "full of grace and truth," so may we as God's people live with the tension of being his people as we extend grace and affirm truth.

Joseph L. Lapp, president
Eastern Mennonite College
Harrisonburg, Va.

Pontius' Puddle





A meditation on John 20:19-29:

Jesus just keeps coming back,

by Duane M. Sider

It seems the natural thing for the disciples to do,
huddle in a locked room,
especially after the weekend they'd been through:
starting with Thursday evening
the Passover,
the meal,
Jesus' words coming thick and fast and cold
like a blizzard:
 "I will leave you . . . orphaned,"
 "I will go away,"
 "You can't follow,"
 "You will betray me,"
 "You will deny me,"
 "You will be persecuted . . . take courage";
then the ambush in the garden:
 soldiers with lanterns, torches, and weapons
 swarming out of the trees like devils
 and Judas leading them!
Peter slashing off the slave's ear,
Jesus' arrest,
a few disciples trembling in the courtyard at midnight
as the high priest grills Jesus about his teachings
and about his disciples,
Peter swears he never knew Jesus
and the stalemate at Pilate's headquarters.

Then in quick succession on Friday:
the release of the bandit Barabbas,
Jesus' bloody torture and mutilation,
the bloodier cry of the crowd: "Crucify him."
And at noon it's done,
 he calls out
 and dies quickly
Buried in a cave with
a rock and guards outside

Saturday: numbness
ache,
disbelief
anger
and fear
made all the worse by the report of the women

Sunday morning
that the cave is empty,
that the body is gone
and then Mary Magdalene
(of all people)
says she saw him,
walking
and talking
and calling her name.
You bet they are afraid
and with good reason:
their hopes and their faith
are shot
All that stirring language at the Passover supper:
 "love, joy, peace, protection, glory"
sounds hollow and mocking
like ghost's words
except that now
the ghost is up and walking.
Now they will be suspected for snatching the body.
Now they will be tortured
and executed.
And so they hide
and lock the door
because they are afraid.

That's what you and I would do.
Oh, sure! not you!
You'd stand out there on the corner like Clint
Eastwood
the stub of a cigar in your mouth
saying, "Go ahead, make my day."
Sure you would!
You'd be in the locked room
with me and the disciples.
You would.



and his words are the same . . .

You are.
Maybe not right now.
But sometimes.
Sometimes it's the only thing we can do
when circumstances leave us
dazed,
desperate,
We go to that upstairs room inside ourselves
lock the door
and feel the fear stiffen in us like ice.
All of us know, for ourselves, the situations
which have caused us to be terribly afraid
which have made us hide,
hide from other people,
(even our best friends)
hide from our families,
hide even from ourselves.
We hide because we're not sure we'll survive
if we open the door to that room
And sometimes we live inside that room of fear
for months
or for years.
Like Anne Frank's family
sometimes we live . . .
afraid.
The worst part of it is that the fear
starts eating away at our faith,
not just our Christian faith
(though that, too)
but any faith
faith that we'll be around to see our children
grow up
faith that there are enough good people in the
world to make a difference
faith that the planet can survive
faith that you can make it through the night
to the morning
faith that anything means anything.

When we are deeply afraid
like the disciples
it eats up our faith
and we say like Thomas,
"Until I see it I won't believe a thing!"
I can't believe: I'm just too afraid.

II

And then . . .
he's there
Christ!
the last one we want to see
in the middle of our fear.
Why does he have to show up now
we're not even sure he's . . . him!
And if he is
why doesn't he come by when we're being
Clint Eastwood
not the Cowardly Lion?
What's he going to say?
"You wimps"
"You dirty rats"
"You fools"
No. . . .
he says, "Peace be to you."
In one sense it's the ordinary greeting,
"Salaam alechem!"
"Hi"
"Yo, it's me . . . who were you expecting?
Elvis?"
But in another sense
it's the voice from the other side
the other side of the fear
the other side of the doubt,
the voice of one who you know in an instant
has been through this stuff
right through it
right through the fear



... 'Peace be with you.'

right through the middle of the doubt
right through all of it
and has come back to say "Peace."
Like the veteran hiker
who returns to her party
lost on the mountain
in the storm
in the dark;
they want to stay where they are
because they're afraid;
she says, "Peace be to you,
I've found a way out."

III

At Jesus' words the disciples rejoice and believe
and at once Jesus shores up their
sagging confidence:
sends them,
breathes on them like the creation itself,
inspires them with a Holy Spirit,
and gives them the authority
to repel and negate evil.
and so we're clear now about all this second-
guessing, right?
"Nope," says Thomas.
"Have to see more evidence than that
or I won't believe a thing"
And we're back to where we started
upstairs in the room
the door shut
because there's part of us
that, honestly, just can't get past
the fear and the uncertainty
and the difficulty of it all.
And then he shows up again.
And again, the same words,
"Peace be with you."
("Look, if it's evidence you want . . ."
and he shows Thomas the wounds)
And finally Thomas gets his faith back.

IV

The way the story goes in chapter 20,
you wonder how long this might have gone on,
how many times this might have happened.
The more you listen to this story, though,
the more you get the impression
this would have happened
as many times
and in as many different ways
as was necessary.

In chapter 20,
people recover their faith
in four different ways,
at four different times.
John—when he sees the grave clothes
Mary—when Jesus calls her name.
the disciples as a whole—when Jesus shows up in
the middle of them
and Thomas—when Jesus says, "Go ahead,
touch me."
In chapter 21, the whole bunch of them
without Mary perhaps
have gone fishin'
and Jesus needs to show up again.

V

He just keeps coming back
And the words are almost always:
"Peace."

Duane M. Sider teaches at Eastern Mennonite Seminary, Harrisonburg, Va. This sermon was delivered at Community Mennonite Church on April 18, 1993.

Sharing Fund donations for 1993 break records

Elkhart, Ind. (MCGB)—Contributions to the Mennonite Church General Board's 1993 Christmas Sharing Fund surpassed all previous records for the year-end giving project which annually focuses the Mennonite Church's attention on special needs at home and/or abroad.

Donations of more than \$65,000 will be forwarded to persons victimized by mid-western flooding and conflict in the former Yugoslavia. The 1992 Christmas Sharing Fund raised more than \$40,000 for Los Angeles reconstruction and reconciliation.

"The generosity of the church in response to the 1993 Christmas Sharing Fund is beautiful," said James M. Lapp, Mennonite Church general secretary. "The hearts of Mennonite people and congregations continue to be moved by the plight of the needy."

"I praise God that in a time when some institutional budgets are shrinking, the response to the Christmas Sharing Fund broke all records. What better way to celebrate the Christ who became poor that we might become rich than to give a gift honoring Christ's birth."

Don Snyder, assistant coordinator for Mennonite Disaster Service (MDS), said that in light of the recent heavy draw on MDS volunteers and leadership due to floods, hurricanes, and earthquakes, "the outpouring of support" shown by Christmas Sharing Fund respondents is greatly appreciated.

"Many hours of volunteer work already have gone into flood cleanup and reconstruction, thus enabling families to return

to their homes, but spring floods are expected and much remains to be done," Snyder said.

Robert Herr, co-secretary of Mennonite Central Committee (MCC) Peace Office, noted that Christmas Sharing Fund gifts will aid international peacemaking efforts under way in the former Yugoslavia. On-

going work in that part of the world involves MCC personnel like Alice Hartman Jantzen and Mark Jantzen, who assisted this winter in the distribution of MCC-supplied food and blankets to Muslim and Croatian refugees in Serbia through a Christian organization in Belgrade, Serbia.

Eastern Mennonite announces name change to EMU

Harrisonburg, Va. (EMC&S)—Eastern Mennonite College & Seminary will become "Eastern Mennonite University" in August, following a unanimous vote by the school's board of trustees March 22. The action has been approved by Mennonite Board of Education.

President Joseph L. Lapp announced the decision to the campus community and local media at the end of assembly March 23. Students and faculty celebrated at a reception afterwards.

"This name change seeks to combine the best of Eastern Mennonite's 76-year heritage with a bold vision for the future," Lapp said. "That vision calls for us to continue offering excellent academic programs from a distinctive Christian and Anabaptist perspective while expanding into graduate programs that fit our mission and our strengths."

The institution is taking the university name for three primary reasons:

- *To consolidate and unify*—"Eastern Mennonite College & Seminary" is inadequate to identify the unity of the school's educational programs (college, seminary, Lancaster (Pa.) campus, and now gradu-

ate studies). (A graduate level counseling program was added last fall, another one in conflict analysis and transformation is planned for this fall, and others are in the planning stages.)

- *To convey breadth of programs*—To some people, the words "Mennonite" and "Seminary" in the name suggest that the school offers religious education only. The new name is intended to portray a denominational school with a variety of programs.

- *To offer clarity internationally*—"University" is better understood than "college" or "seminary" in other countries, where Eastern Mennonite students participate in cross-cultural study and where international students are recruited.

The university name will officially take effect on Aug. 22, prior to the start of the 1994-95 academic year. The change will be celebrated during Homecoming and Parents Weekend, Oct. 7-9.

Eastern Mennonite was founded in 1971 as an academy and Bible school. Its current enrollment is more than 1,100.

—Steve Shenk



Brazilians celebrate International Women's Day. *Recife, Brazil (MCC)*—Four Mennonite Central Committee (MCC) workers here joined women and children of the impoverished Vila dos Milagres neighborhood in a joyful public celebration of International Women's Day, March 8.

"We sang and passed through the streets, calling out to other women of the Vila to come join us," reports Joy Horner. The women also performed a street drama, acting out the story of garment workers in New York who on March 8, 1857, marched to protest 12-hour work days and low wages. Some of the women were killed by panic-stricken crowds when police intervened.

"The stories of the women here are not much different from those of the New York seamstresses," Horner says. "My neighbor Dona Nene washed clothes for a wealthy family yesterday. Her pay was not even enough to buy a kilo of beans. Today Dona Nene took the time to celebrate with us."

MCC workers accompanied the women as they sang: "De repente nosso visto clareu, clareu, clareu e descobrimos que mulheres tem valor, tem valor, tem valor." ("Suddenly our vision cleared, cleared, cleared, and we discovered women have value, value, value.")

Conservative Mennonites, Amish raise voices in political arenas

Elkhart, Ind.—"The quiet in the land," those Amish and "traditional Mennonites" who have long eschewed political participation, now are raising their voices.

Old Order Amish bishops are testifying in the Indiana Statehouse, writing letters to Congress and checks to Christian-right lobbyists. Other conservative, old-line Mennonites have endorsed U.S. military action, while their ministers have offered pulpits for political appeals (see "Amish flex political muscle," page 11).

These instances illustrate the growing political awareness among and activism by the Amish and other conservative Mennonite groups. This progression towards political action was discussed in a mission-peace colloquium at the Associated Mennonite Biblical Seminary here March 15.

"It's hard for me to pinpoint at what point where all this changed," said Tim Lichti, director of Menno-Hof, the Amish

and Mennonite visitors center in Shipshewana, Ind.

"It's hard for me to suggest some kind of theological underpinning to what is setting the agenda of Mennonites in politics," he added. "It feels like we are heading in about 101 different directions. If there would be some good reasoning involved, it would seem like we all should be heading in the same direction."

About 35 percent of mainline Mennonites abstain from voting. Those who do vote cast ballots overwhelmingly for Republican candidates. Still, most Amish and traditional Mennonites neither vote nor engage in such political activism, particularly beyond the local level.

But since 1960, Old Order Amish and old-line Mennonites in northern Indiana have experienced some of the same cultural forces that promoted change among their more progressive Mennonite cousins.

The percentage of Old Order Amish farmers in the LaGrange-Elkhart, Ind., community declined from 95 percent a generation ago to 30 percent today.

"As they go out and they work at [recreational vehicle makers like] Jayco, Coachmen, and Skyline, they get out and do more mission work," said Alvin Miller, a Beachy Amish businessperson. "That has given them a different view of who they would consider to be people outside their community. It creates more acceptance."

Similarly, Old Order Amish and conservative Mennonite groups have worked more frequently with mainline Mennonites on the Michiana Mennonite Relief Sale, in Mennonite Disaster Service, and at Menno-Hof.

"This has generated an awareness among the Amish that wasn't there before. . . . It's happening more in northern Indiana than in Holmes County, Ohio, or in Lancaster County, Pa. In Holmes County, many of the Amish people don't know their Mennonite neighbors all that well," said Miller, a member of Fair Haven Amish Mennonite Church.

"It has created an awareness of what goes on in politics, that it is okay to let your views be known," he continued. "You can do that in a non-threatening or non-confrontational manner, and the government is interested in what you have to say."

Amish and traditional Mennonites show greater suspicion for their own Mennonite Central Committee lobbyists in Washington, D.C., than for those from other conservative Christian political groups.

But it was not necessarily the conservative politics of recent Amish and traditional Mennonite activism that bothered Lichti and Miller. What concerned them more was that these church bodies, which decide as a whole what new innovations to permit into their communities, were not taking the same approach with political participation.

"Is there a sense the camel is getting its nose under the tent flap?" asked Ted Koontz, AMBS director of peace studies and the colloquium planner. "Is there the same kind of conscious testing whether one ought to have political views as they would whether to have radio?"

The response to political dabbling largely remains untested, according to Miller. "It's not something that everyone feels needs to be tested [in the same manner as] if milking machines aren't allowed and you get one," he said.

—Tom Price



Japanese Mennonites send school kits to Cambodia. *Phnom Penh, Cambodia (MCC/MWC)*—Primary school students in Kompot Province, Cambodia, line up to receive school kits sent by Japanese Mennonites.

Members of half of the some 21 small Mennonite churches on Hokkaido Island, Japan, sewed cloth bags and shopped for paper, pencils, and other supplies to make 636 school kits. Japanese Mennonite Keiko Takahashi initiated the project after her 1991 visit to Mennonite Central Committee (MCC) headquarters in Akron, Pa.

Japanese Mennonites thought the kits would be a good way to share with their Asian neighbors, said Takahashi. And Cambodia was particularly on the minds of many Japanese because in 1992 Japan's pacifist constitution was amended to allow Japanese Self-Defense Forces to join United Nations Peacekeeping Forces in Cambodia. Takahashi said some Mennonites considered sending school kits a more "peaceful" way to assist Cambodians.

Mao Mony Ratana of MCC Cambodia observed the school kit distribution and reported recipients were quite appreciative. Many Cambodian schools lack even the most basic supplies. Years of war and misrule have impoverished the country.

Old Order Amish flex political muscle

Elkhart, Ind.—When a liquor license application came before a LaGrange County commission, Old Order Amish were among those in opposition at a public hearing, where it was unanimously rejected.

After the applicant appealed to Indianapolis, six Amish bishops formulated a statement. Considering that a hearing room designed for 30 people would not contain the two busloads of Amish prepared to go, they chose four representatives to go to the hearing with Tim Lichti, director of Menno-Hof, Shipshewana, Ind.

Before the state panel, an Amish bishop publicly testified about the community opposition to the liquor license.

During the Persian Gulf War, Alvin Miller, a Beachy Amish businessperson, heard statements from Mennonites and Amish that conflicted with their non-resistant heritage.

"We ought to go over there and pound them," one man said during the Gulf War. Another added, "We need to do that. If we don't do that, the price of gas will go to \$3 a gallon."

"You would be surprised how much we heard that from conservative elements," Miller said. "I was shocked."

Amish and Mennonites have also shown support for Eric I. Miller, executive director of Citizens Concerned for the Constitution, a lobbying group for the Christian right. After hearing Miller speak to a group of church and business leaders, one Conservative Mennonite pastor even offered Miller his pulpit.—Tom Price

Will new laws limit Mennonite work in China?

Harrisonburg, Va. (CEE)—(Editor's note: Myrrl Byler, director of China Education Exchange, writes this commentary.) New regulations governing religious activities of foreigners in China and calling for all places of worship to register with the Chinese government were signed into law on Jan. 31.

Many Westerners interpret these regulations as evidence of a new crack-down and further repression of religious freedom in China. Shortly after the regulations were issued, Henan Provincial officials briefly detained seven foreigners and several Chinese because of activities deemed illegal. It is unclear what they were doing.

Will these new regulations create problems for China Educational Exchange (CEE), the inter-Mennonite agency that facilitates exchanges between North Americans and Chinese?

The regulations restrict foreigners from carrying quantities of religious material intended for distribution into China and establishing religious organizations but protect foreigners' right to participate in religious activities.

According to the China Christian Council, China's major Protestant religious body and a CEE adviser, the regulations are "no departure from the practices which have existed for years."

Since its beginning in 1981, CEE teachers have participated in church life in China with no need to be clandestine or to violate Chinese law. Chinese universities that agree to receive CEE

personnel, mostly English teachers, know they are Christian. When students inquire about their faith, CEE teachers share freely. CEE teachers often worship in local churches where Chinese Christians inspire and guide them.

"We think people are surely reading too much into the document if they surmise it is meant to separate Chinese Christians from their sisters and brothers abroad, or to prevent foreign church people from being invited to preach in Chinese churches or lecture in Chinese theological schools," a China Christian Council spokesperson stated. "We do not see any change in the status and work of teachers or church visitors from overseas whom we receive."

While there is hope that someday China may lift all restrictions on religion, many Asian countries limit the scope of missionary activity.

Government interference in Chinese religious practice often occurs in rural areas where local officials fail to adequately understand and carry out national religious policy.

While the new regulations may give some local officials added incentive to interfere in religious activities, such as house church meetings, the decrees will also give legal standing to those meeting places if they register with the government.

Chinese Christians deserve our support and prayers as they attempt to be faithful in often demanding and difficult situations.—Myrrl Byler

English teacher remembers 1993 Easter Sunday service in China

Nanchong, China (MCC)—(Editor's note: Karen Miller Rush, a member of Waterford Mennonite Church in Goshen, Ind., wrote this reflection following Easter 1993 services. She has since completed her term as an Mennonite Central Committee-appointed CEE teacher.)

The Nanchong Protestant Church seats about 400 comfortably. Today, Easter Sunday, the overflow crowd numbered nearly twice that, with benches in the aisles, dozens standing in back, and several hundred outside in the drizzling rain.

We worshiped standing outside, viewing the crowd through the open window. Part way through the service, we were able to move inside among the jostling crowd.

After a celebration of the risen Christ, the service ended with the baptism of more than 100 new members. One by one their names were called and as they painstakingly made their way to the front of the church, the congregation began to chat.

Dozens of people talked with us. Less than half seemed to be from Nanchong. Most came from out of town for this special Easter service. One older woman had walked some six miles to attend.

Most Christians in the Nanchong area are financially poor and some are illiterate. A 63-year-old grandmother proudly showed us her three most precious books: a Bible, hymnal, and catechism.

"I never learned to read, but I bring

them along each Sunday," she told us. Other church members help her follow along during the service. In the evenings at home her grandchildren read to her from the Bible.

The stories I heard on this Easter Sunday touched me. As I think about the hundreds of other Chinese believers, I know there are many other stories to tell. I praise God that Chinese Christians feel free to gather to worship and share.

—Karen Miller Rush



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Hope for Bosnia video offers new perspective

Millersville, Pa. (MBM)—"That really changes my perspective," said a Catholic professor at Millersville State University after previewing the *Beyond the News: Hope for Bosnia* video. Before, she had felt the only solution to the turmoil in the former Yugoslavia was to bomb the Muslims.

Father Ed Malesic, head of the Catholic Campus Ministry at Millersville, and Duane Metzler, spiritual adviser for University Christian Fellowship (a Mennonite Church planting in the campus community), planned the Feb. 27 event.

The Catholic professor changed her mind after seeing the real people who would be hurt by such an effort, Metzler reflected.

The video, produced by Mennonite Board of Missions Media Ministries, is filled with stories of hope and heroic self-sacrifice from the former Yugoslavia.

One major point that stood out to the group from the video was that a "divine intervention is needed, not just a political solution," Metzler says.

After watching the video, the group—composed of about half Mennonites and half Catholics—prayed for peace in Eastern Europe.

Other audiences. *Beyond the News: Hope for Bosnia* is being used at the Evangelical Theological Seminary in Osijek, Croatia, said Gerald Shenk, who previously taught there and collected the stories recorded in the MBM video.

"The video has achieved the value of a classic," he said. "Peacemakers have been quick to see the importance of the personal stories of courage in the video.

"I spoke to the priest [who appears in the video] by phone," Shenk added. "Although he lost eight members of his family [including his father], he told me, 'If only one Muslim there is still working for peace, it will be worthwhile.'"

Jim Douglass of the Fellowship of Reconciliation has been using the video in the United States to encourage religious leaders to get involved in the peacemaking effort, Shenk said. "We want to focus attention on faith as the foundation of the peacemaking initiative.

"We dare not trivialize the violence," he insisted. "But faith in the God of history can allow forgiveness to happen. That's the kind of faith the video shows so clearly. And why it is helpful now."—from reports by Melodie Davis and Jim Fairfield

• **Search committee named.** A five-member committee will conduct the search for the next Mennonite Board of Education executive. MBE vice-president Naomi Kauffman Lederach of Manheim, Pa., and board member Marcus Yoder of Cedar Falls, Iowa, will co-chair the search committee. Miriam F. Book, associate general secretary with the Mennonite Church General Board, Elkhart, Ind., will serve on the committee and coordinate communications regarding the search. Other members of the committee are George R. Brunk III, dean of Eastern Mennonite Seminary, Harrisonburg, Va., and John A. Lapp, executive director of Mennonite Central Committee, Akron, Pa.

• **Second printing needed.** Herald Press is preparing a rush order for the second printing of *Live It Up!* by Tom Sine. The first printing of 4,000 copies was delivered in December. Sales have been brisk from the start. Now with several major promotions in process, Herald Press is in danger of running out of stock. A typical first printing (3,500-5,000 copies) of a Herald Press book rarely sells out within the first year; the first run sometimes lasts two or three years. "Thus to go back to print within four months is a remarkable situation for us," notes Herald Press director Paul Schrock. Evangelist Tony Campolo has endorsed *Live It Up!* as "a call to recognize that the foolishness of the gospel is more reasonable in the end than the wisdom of this world."

• **Contract renewed.** The Eastern Mennonite Missions contract with the government of Djibouti has been renewed for three years and the Brislen family will stay in the country. Mike Brislen reported March 14. On Feb. 24 Brislen was given 10 days to leave the country because the mission contract lacked proper signatures. EMM thanks all who prayed during this time.

• **Fasters remember Haiti.** More than 1,000 people across North America have joined the fast for Haiti, according to a report from Christian Peacemaker Teams (CPT). Fasters stop eating for one meal, or one day a week. A few have fasted for extended periods of time.

Among the fasters are more than 150 persons from CPT churches. The goal is to recruit 4,000 fasters, one for each of the 4,000 persons who have been killed by the military in Haiti. Included among the fasters are the four Christian Peacemaker Corps members now working in Jeremie, Haiti, where they fast every Friday—"as a spiritual gesture of discerning God's will for our human family and beginning to act on it."

• **Singers sought.** Mennonite Central Committee is recruiting participants for three Youth Discovery Teams—including a singing team to Colombia (December 1994-May 1995). Applicants must be 18-24, Hispanic, speak Spanish, be U.S. citizens and strong singers. Other singers needed to travel to Zambia and India/Indonesia. Deadline is June 15. For details contact MCC at 204 261-6381 (Canada) or 717 859-1151 (U.S.).

• **Coincidence?** Homestead (Fla.) Mennonite Church has been granted the building permit for Phase II of their building project. The permit was granted on Feb. 25—the same day the Southeast Conference prayer calendar asked persons to pray for the building plans and the committee working on the addition to the church.

"Just a coincidence?" asks editor Susan Miller in the conference newsletter, *Proclamation*. "I think not."

• **New appointments:**

Daniel R. Johnston and *Wayne H. Roth*, Hesston (Kan.) College board of overseers. Johnston is pastor of Wellman (Iowa) Mennonite Church. Roth is owner of a home medical equipment company in Denver, Colo.

• **Pastor transitions:**

Cleon Nyce was installed as pastor of Marion Mennonite Church, Chambersburg, Pa., on March 13. Merle Cordell, bishop of Franklin Mennonite Conference, presided at the service. Cleon previously served as pastor of Beth-El Mennonite Church, Colorado Springs, Colo., for nine years. He and Mari An reside at 515 Forest Rd., Chambersburg, PA 17201.

Gerald C. Studer will be retiring June 30 from his position as conference minister of the Atlantic Coast Conference. He has served in this position since July 1990. Studer plans to continue serving on Mennonite Publication Board and become involved with churches in his home area near Lansdale, Pa.

Marvin Stutzman resigned as pastor of Maranatha Chapel, Nappanee, Ind., effective Jan. 16.

• **Coming events:**

Michiana MEDA meeting, Pleasant View Mennonite Church, Goshen, Ind., April 9. Howard Breneman will speak. Reserve dinner by contacting Boyd Nelson, Michiana Mennonite Economic Development Associates, at 219 533-6230.

Restorative Justice Ministries conference, Fresno Pacific College, Fresno, Calif., May 12-13. Speakers include Dave Worth and Howard Zehr. This second annual event will provide a forum for dialogue concerning the biblical alternative of restorative justice. A pre-conference training seminar will focus on starting a Victim-Offender Reconciliation Program, plus training on corporate organization, case management, volunteer management, and mediator training. Information available from 800 909-VORP.

• **Job openings:**

Assistant coordinator for programs, Mennonite Disaster Service. Applicants must be willing to travel, have experience with the MDS program, have worked with volunteers, and have computer and communications skills. Position (salaried or volunteer) is available June 1. Application deadline: May 1. Contact Goldie Kuhns, Mennonite Central Committee, PO Box 500, Akron, PA 17501-0500; phone 717 859-1151.

Assistant director of development and director of the Annual Fund, Bluffton (Ohio) College. Responsibilities include planning and implementation of an annual program of solicitation of financial support for the ongoing operations of the college. Qualifications include a bachelor's degree, and excellent organizational, interpersonal, and motivational skills. Position begins July 1. Submit résumé to Development Office, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196.

Elementary teachers, Kraybill Mennonite School, Mount Joy, Pa. Openings exist for teachers in grades 3 and 5 for 1994-95. Applications available from John Weber, 598 Kraybill Church Rd., Mount Joy, PA 17552; phone 717 653-5236.

Teachers, Western Mennonite School, Salem, Ore. Open positions beginning August 1994 are: *science instructor*, teaching chemistry, physics, IPS (one-year position to fill sabbatical leave); *middle school teacher*, teaching 7th-8th grade level math, science, social studies, language arts, Bible. Contact administrator Eric Martin, 9045 Wallace Rd. NW, Salem, OR 97304; phone 503 363-2000.

NEW MEMBERS

Blooming Glen, Pa.: Alex Bishop, Rosa Bishop, Philip C. Bergey, Evon Louise Bergey, Karen G. Lyons, Daniel C. Lyons, Jenny Rebecca Loux, Brenda Joy Shelly, James I. Shelly, Wayne M. Steinly, Marian Ilene Steinly, Shirley K. Thayil, Kimberly L. Gehman, Suzi El-Lati, and Terri W. Loux.

Cape Christian Fellowship, Cape Coral, Fla.: Carol Acosta, Rick French, Wayne and Karen Hinz, Ben and Martha McKoy, and Ellen LoDolce.

Hawkesville, Ont.: Sue Howden and Susan Streicher.

Washington Community Fellowship, Washington, D.C.: Rachel Ban, Joanna Humphrey, Gene Kang, Stephen Kaufman, Jim Kimble, Gretchen Leaman, Krista Minotti, James Stuchell, and Carol Swamidoss.

BIRTHS

Dunn, Susan Bailey and Larry, Pasadena, Calif., Eli Bailey (second child), Jan. 23.

Grasse, Marliisa Souder and James, Chalfont, Pa., Brian Shane (third child), Feb. 24.

Graver, Lucy and Merle, Lancaster, Pa., Eugene Kay (first child), March 7.

Griffin, Veronica Bostian and George, Hollsopple, Pa., Sean Timothy (second child), March 4.

Leatherman, Donna Parcell and Lee, Goshen, Ind., Joshua Lee (third child), Feb. 25.

Martin, Brenda North and Stan, Cary, N.C., Erin North (first child), Feb. 10.

Mead, Delores Sutter and Todd, Sarasota, Fla., Andrew Christian (third child), Feb. 27.

Rohrer, Rosie Wenger and Dwight, Manheim, Pa., Tyler Michael (second child), Feb. 23.

Schloneger, Amanda Cuf and Randy, Carmel, Ind., Rachel Marie (first child), March 6.

Schrag, Marcia Powell and Jonathan, Goshen, Ind., Jennifer Ruth (second child), Feb. 27.

Smith, Stephanie Mann and Allen, Wyckoff, N.J., Austin Daine (second child), Feb. 15.

Yoder, Joy Hochstetler and Milard, Flushing, N.Y., Elliot Johann (second child), March 1.

Zehr, Linda Anneler and Marvin, Carthage, N.Y., Paul Anneler (first child), March 4.

MARRIAGES

Argueta-Martin: Jose Argueta, Kitchener, Ont. (First), and Phyllis Martin, Elmira, Ont. (Bethel), Dec. 4, by Art Byer.

Birky-Slessman: Douglas George Birky, Elkhart, Ind. (Prairie Street), and Lori Ann Slessman, Bristol, Ind. (Brethren in Christ), Oct. 2, by Jerel L. Book (uncle of the bride).

Daley-Weaver: Jenese Ree Daley, New Philadelphia, Ohio (Walnut Creek), and Michael Dean Weaver, Sugarcreek, Ohio (Walnut Creek), March 5, by Ross A. Miller.

Martin-Saupe: Rockelle Martin, Elkhart, Ind. (Prairie Street), and Rodney Saupe, Bristol, Ind. (Tri Lakes Community), May 22 1993, by Dale Stoll and Harold and Ruth Yoder.

Maxwell-Steiner: Stephanie Maxwell, Wooster, Ohio, and Brent Steiner, Apple Creek, Ohio (Sonnenberg), March 12, by Harold Fair.

Miller-Schlabach: Ruth Miller, Walnut Creek, Ohio (Grace), and Steve Schlabach, Millersburg, Ohio (Grace), March 4, by David R. Clemens.

Miller-Storck: Kimberly Miller, Parnell, Iowa (West Union), and Scott Storck, Iowa City, Iowa (Methodist), Feb. 5, by Mervin Birky and Robert Dean.

Miller-Swartzentruber: Steven Miller, Nampa, Idaho (First), and Melanie Swartzentruber, Toledo, Ohio (Bancroft), Feb. 26, by Phil Ebersole.

Ott-Yoder: Donald Ott, North Canton, Ohio (Sonnenberg), and Angela Yoder, Mt. Eaton, Ohio (Sonnenberg), Feb. 26, by Richard Ross and Dennis Kuhns.

DEATHS

Barber, Mitchell, 70, Commerce City, Colo. Born: March 3, 1923, Bruneau, Idaho, to Claude Charles and Katie Lehman Barber. Died: Feb. 9, 1994, Commerce City, Colo., of cancer. Survivors—wife: Verla Lehman Barber; children: Joyce Hefferman, Michael, Jon, Gordon, Greg; brother and sister: Henry, Joy Mintzer; 9 grandchildren. Funeral: Feb. 12, Glennon Heights Mennonite Church, by Mark Miller. Burial: Chapel Hill Memorial Garden.

Fisher, Esther Ziegler, 71, Powhatan, Va. Born: Feb. 11, 1923, Columbiana, Ohio, to William and Mattie Wenger Ziegler. Died: Feb. 18, 1994, Richmond, Va., from an aortic aneurysm. Survivors—husband: Ralph Fisher, children: Paul, Nancy Moyer, Jesse; siblings: Ralph and Kenneth Ziegler, Lois Alderfer; 4 grandchildren. Funeral and burial: Feb. 22, Warwick River Mennonite Church, by Lewis Kraus, Preston Nowlin, and Lewis Burkholder.

Horst, John E., 88, Chambersburg, Pa. Born: Aug. 26, 1905, Maugensville, Md., to David H. and Mary W. Eshelman Horst. Died: Feb. 2, 1994, Chambersburg, Pa. Survivors—children: Anna H. Frederick, Harold H.; 8 grandchildren, 8 great-grandchildren. Funeral and burial: Feb. 5, Salem Ridge Mennonite Church, by Merle Cordell, Nelson Martin, and G. Joseph Martin.

Imhoff, Gladys M. Sears, 87, Washington, Ill. Born: June 21, 1906, Tiskilwa, Ill. Died: Feb. 16, 1994, E. Peoria, Ill., of heart failure. Survivors—daughter: Barbara J. Allhouse; 3 grandchildren. Predeceased by: Tillman Imhoff (husband). Funeral: Feb. 19, Metamora Mennonite Church, by Jack Stalter and Gail Fisher. Burial: Glendale Cemetery.

King, Genevieve Detwiler, 89, Westover, Md. Born: April 1, 1904, Kenmare, N.D., to Menno and Sara Sharp Detwiler. Died: Feb. 16, 1994, Westover, Md., of cancer. Survivors—daughter: Marolyn Minnich; brothers and sisters: Lester, Stella Ross, Kenneth, Dona Kauffman; 3 grandchildren, 2 great-grandchildren. Predeceased by: Herman King (husband). Funeral and burial: Feb. 19, Holly Grove Mennonite Church, by Jack Scandrett, Abe Minnich, and Amos King.

Landis, Eva Moore, 83, Souderton, Pa. Born: July 23, 1910, Doylestown, Pa., to Benjamin and Elizabeth Nice Moore. Died: March 2, 1994, Souderton, Pa., of heart failure. Survivors—children: R. Laverne, David, Marilyn Allebach, Jane, Eva Sell; brother: Willis Moore; 11 grandchildren, 7 great-grandchildren. Predeceased by: Raymond S. Landis (husband). Funeral: March 7, Souderton Mennonite Homes, by Doug Jantzi. Burial: Plains Mennonite Church Cemetery.

Martin, Donald Eugene, 69, Hagerstown, Md. Born: Oct. 23, 1924, Hagerstown, Md., to J. D. Earl and Edna Cunningham Martin. Died: Nov. 20, 1993, Baltimore, Md. Survivors—brother and sisters: Earl, Margaret M. Gehman, Betty M. Kniss. Memorial service: Nov. 24, Reiffs Mennonite Church, by Reuben Martin and Darrel Martin.

Miller, Isaac N., 82, Lancaster, Pa. Born: Nov. 14, 1911, to Isaac R. and Barbara B. Nissley Miller. Died: March 3, 1994, Lititz, Pa., of a stroke. Survivors—wife: Alta Martin Miller; daughter: B. Arlene Snavley; brothers: Raymond, Amos, John; 2 grandchildren. Funeral: March 5, Rohrerstown Mennonite Church, by Andrew Miller, Millard Garrett, and David Weaver. Burial: Millersville Mennonite Church Cemetery.

Miller, Sarah Ellen Troyer, 91, Shipshewana, Ind. Born: July 12, 1902, LaGrange County, Ind., to Calvin and Matilda Lambright Troyer. Died: March 4, 1994, Elkhart, Ind. Survivors—children: Romaine Hostetler, Marilyn Frain, James, Samuel, Alfred, Paul, Richard, Larry; brothers and sisters: Lizzie Miller, Clarence, Edna Klopfenstein, Willis, Raymond; 25 grandchildren, 21 great-grandchildren, 4 step grandchildren, 5 stepgreat-grandchildren. Predeceased by: Orva J. Miller (husband). Funeral and burial: March 7, Shore Mennonite Church, by Carl Horner, Barry Loop, and John Troyer.

Nice, Russell S., 81, Souderton, Pa. Born: Dec. 22, 1912, Souderton, Pa., to William K. and Mary Stromm Nice. Died: March 7, 1994, Souderton, Pa., of heart failure. Survivors—wife: Alverda Stump Nice; sons: Russell, Jr., Leroy, W. Leon; brothers and sisters: William S., Raymond S., Grace Frankensfield, Emma Allebach, Richard S.; 7 grandchildren, 9 great-

grandchildren. Funeral: March 10, Souderton Mennonite Homes, by Richard J. Lichty and Daniel W. Lapp. Burial: Plains Mennonite Church Cemetery.

Reiff, Freda M., 86, Goshen, Ind. Born: April 6, 1907, Eureka, Ill. Died: Dec. 8, 1993, Goshen, Ind. Survivors—husband: Nathan Reiff; children: Joan Lyons, James; sisters: Mattie Schertz, Wilma Stealy; 5 grandchildren, 5 great-grandchildren. Funeral: Dec. 10, Yoder-Culp Funeral Home, by Ruth Yoder, Harold J. Yoder, and Russell Krabill. Burial: Prairie Street Mennonite Church Cemetery.

Reist, Leona LaBonte, 86, Kitchener, Ont. Born: Feb. 25, 1907, Kitchener, Ont., to Peter and Emma LaBonte. Died: Feb. 11, 1994, Kitchener, Ont. Survivors—children: Sharon Britten, Jean, Doris, George, Stanley; 16 grandchildren, 8 great-grandchildren. Predeceased by: Clarence Reist (husband). Congregational membership: Bloomingdale Mennonite Church. Funeral and burial: Feb. 15, Kitchener, Ont., by Arthur P. Boers.

Sperla, James A., 88, Lancaster, Pa. Born: Aug. 27, 1905, Marietta, Pa., to Amon and Sarah Sperla. Died: March 1, 1994, Lancaster, Pa., of respiratory failure. Survivors—sister: Mary Steffy. Funeral: March 6, Charlotte Street Mennonite Church, by Jeryl Hollinger. Burial: Bossler's Mennonite Church Cemetery.

Stoltzfus, Mary Alice Martin, 87, Honey Brook, Pa. Born: Jan. 9, 1907, Fetterville, Pa., to Harry and Maria Martin. Died: March 1, 1994, Honey Brook, Pa. Survivors—sons: Nevin, Galen; 5 grandchildren, 4 great-grandchildren. Predeceased by: Ivan H. Stoltzfus (husband). Funeral and burial: March 6, Conestoga Mennonite Church, by Harvey Stoltzfus and Aaron Martin, Jr.

Wagler, Jonas, 84, New Hamburg, Ont. Born: Jan. 10, 1910, Wellesley Twp., Ont., to Jacob and Lydia Brenneman Wagler. Died: Feb. 18, 1994, New Hamburg, Ont. Survivors—children: Myrtle Davies, Elaine Stouffer, Delores Euler, Mary Lou Phaneuf; siblings: Solomon, Veronica Albrecht; 9 grandchildren, 7 great-grandchildren. Predeceased by: Laura Wagler (wife). Funeral and burial: Feb. 21, Steinmann Mennonite Church, by Gordon Bauman, Gerald Schwartzentruber, and Elmer Schwartzentruber.

Geoffrey Oola has
new-found hope for
a record cassava
crop this year.



By 1990 blight stunted more than 90 percent of the cassava plants in northern Uganda. As harvests dwindled church leaders asked MCC agriculturist Neil Rowe-Miller, of Goshen, Ind., to help them find ways to boost yields.

Neil experimented with Nigerian disease-resistant cassava varieties; church members planted samples in their fields. Together they measured results and discovered several new varieties that out-yielded local plants four to one.

Some 39 MCC agriculturists, like Neil, help farmers in 13 countries worldwide increase food production, raise animals and plant trees.

MCC currently needs 16 additional agriculturists. If you, or someone you know, would like to serve with MCC, call Personnel Services (717) 859-1151; in Canada, (204) 261-6381.



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THE LAST WORD

Easter is the thing with feathers

This was not a good winter for hope.

Take the international news of the last month, for example. We began February with what *Newsweek* described as a "bloodbath" in Sarajevo. The result? World leaders seem hamstrung in knowing how to handle what many are calling another "holocaust" in the former Yugoslavia.

We ended the month with a massacre at the Tomb of the Patriarchs in Hebron, Israel. Last September's handshake between Yitzhak Rabin and Yasir Arafat, interpreted around the world as a sign of new relations between Jews and Muslims, now seems a distant memory—if not almost irrelevant.

Churchwise, February was a month of mixed news. Several of our institutions reported receiving enough contributions to meet expenses. That's after they cut expenses, however, with such drastic measures as phasing out programs and laying off staff.

This winter also showed that we Mennonites continue to be a diverse and divided people. A reading of the letters in this publication is just one example. Because those disagreements are so uncomfortable, or because they are perceived to be so damaging to our church's image, some are wondering if I should limit what appears in "Readers Say."

And then there's the weather. Usually by the end of February, I look to the weather to give me signs that change will come. But not this year.

Now this is no big deal, I realize, for those who live in climates that give them snow and cold for at least half the year. Nor do those who live in perpetual warmth seem to get as caught up with discussions of the weather as those of us who find ourselves where the season change more dramatically. For us, the first sign of spring is important. We take it as hope. Change is possible. New life will begin.

This year, however, it was the middle of March, and it was still cold. Plus, I hadn't seen my *coltsfoot*, the first flower of spring I recognize. It's my personal harbinger of change. Usually I see one by the middle of February. A month late, and my mood was like the atmosphere: bleak, gray, cold.

And then yesterday, I saw them. Not one but

a whole bank full of yellow flowers—coltsfoot. They seemed to have cropped up all at once, overnight. What a sight they were, clinging precariously to a bank wet with melting snow and ice.

And what a satisfying sight! I've found few to match it. Each year I feel a warm glow within. Winter, grit, and wind—these too shall pass. There is hope.

Poet Emily Dickinson put it this way:

*"Hope is the thing with feathers
 That perches in the soul,
 And sings the tune without the words,
 And never stops at all. . . ."*

Easter is the thing with feathers. As a Christian, contemplating the meaning of Jesus' resurrection for my life, I find it to be something that "perches in the soul." It is a tune without words. It is a song of hope.

The celebration of Easter every year is an affirmation of that hope. Our God has triumphed over sin and death. The forces of evil will give way to those of goodness and justice and righteousness.

Further, as Ted Grimsrud points out in this issue (page 1), the ultimate resurrection of Jesus Christ makes possible many, many little resurrections in our lives. These too are signs of hope.

When people come to Jesus Christ and find new life in the church, even though we have our differences and our diversity—that is hope. When healing begins in relationships gone sour—that is hope. When discussions of peace continue in spite of bloodshed and massacres—that too is hope.

Easter is the season of hope for Christians. We can celebrate our hope but finding expressions of resurrection in our world and nurturing them until they spawn new resurrections, new expressions of hope.

Just as the coltsfoot creeps out of the ground every spring—sometimes early, often late—so our hope as Christians must find expression. Especially when our world is gray. Particularly when our church is gritty. For we have a hope that truly perches in the soul: **"Christ is risen; he is risen indeed."**—jlp

April 5, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

First in a two-part series:

Mennonites continue to face tough questions about peace

Restructuring nonresistance in the latter part of the 20th century has focused four dilemmas for us who seek to follow peacemaking impulses of the gospel.

We who take the Scriptures seriously often feel a contradiction between the use of force and agape love. We also ask how we should view the state.

ALSO IN THIS ISSUE

**On the road to Emmaus:
My incredible walk
from fear to love 6**

**GC General Board requests
more details on integration 9**

**Transition talk highlights
Lancaster Conference meeting . .10**

Peacemaking has been central to Mennonite self-understanding and public identity for the nearly 500 years of our history. During these years, the doctrinal belief in separation from the world, forged by years of persecution in Europe, bridled many Mennonites from a full embrace of the larger social order.

In North America, the typical mode of peacemaking in rural settings of North America often took the form of "nonresistance"—an absolute rejection of the use of force that permeated virtually all social relations within and without the community. Beyond rejecting military service, the ethic of quiet nonresistance for Mennonites eschewed political participation and sought to avoid conflict and the use of the law in personal and economic relations.

But the quiet nonresistance of earlier days has been transformed in the last half of the 20th century to more activist modes of peacemaking and

by
*Donald B.
Kraybill
and
Leo
Driedger*

The question of ethical standards is an enduring dilemma. To argue that the state should never use violence paints a naive optimism on the reality of sin.



political participation. This transformation of the meek has been prodded by social forces—urbanization, education, professionalization, and missionary experience—as well as by renewed attempts to apply biblical teaching to a host of conflicts around the world.

The restructuring of nonresistance in the latter part of the 20th century has focused four enduring dilemmas that face us as well as other religious peacemakers. The changing posture of Mennonite peacemaking has brought these quandaries into sharp relief as we have sought more active ways to embody the peacemaking impulses of the gospel.

These four dilemmas include: (1) The use of force—under what circumstances, if any, is force appropriate? (2) Multiple ethical standards—should different ethical standards guide church and government? (3) Social responsibility—how do Christians best shoulder their responsibility for the larger social order? (4) Peacemaking convictions—are they central or peripheral to the gospel, the responsibility of the individual or the church community?

We explore the first two questions in this article and turn to the remaining ones next week.

The use of force. Historic nonresistance was anchored on the words of Jesus in Matt. 5:39, “resist not evil,” and on his nonviolent posture in the face of the cross. Mainstream Mennonites in recent years have drifted more and more toward activist modes of peacemaking—sometimes employing forceful tactics, albeit short of violence.

Qualms about using the law and entering politics have subsided as Mennonites have swum deeper into the social mainstream. Litigation and malicious use of the law are certainly discouraged, but nevertheless in both personal and professional life, Mennonites have increasingly turned to legal and other forceful means to defend their rights and protect their interests. Mennonite activists are sometimes willing to demonstrate in forceful ways—even to disobey civil laws if necessary—to raise concerns about social justice and oppression.

Yet Mennonites who take the Scriptures seriously feel a contradiction between the use of force and the spirit of agape love. Is force ever appropriate to protect the interests of others, of oneself? At what point will the use of force slide down the slippery slope to violence?

As Mennonites become more comfortable with the use of force in litigation, political life, business affairs, and campaigns for social justice are

they inching ever slowly toward the legitimization of violence?

The use of force stretches across a spectrum from persuasion to coercion. Force may be used to protect oneself, to protect others, to reduce injustice, to induce change, and to retaliate. Striking a distinction between force and violence, Duane Friesen (*Christian Peacemaking and International Conflict: A Realist Pacifist Perspective*, Herald Press, 1986) argues that violence occurs when the use of force (1) injures a person’s dignity, (2) harms their body, or (3) kills them.

Force, according to Friesen, can be expressed in both violent and nonviolent ways. Verbal persuasion turns violent when it injures a person’s dignity—an oral assault on beliefs or character.

On the other hand, physical coercion may be expressed nonviolently if it protects the dignity of the person in the long run. Spanking a child, intervening in a suicide attempt, and participating in limited police action—all of which use physical coercion to restrain behavior—may be done nonviolently if they do not injure a person’s dignity, permanently harm their body, or take their life.

Nonresistant Mennonites may have acted violently when spanking their children or when excommunicating members in ways that violated

As Mennonites become more comfortable with the use of force in litigation, are they inching slowly toward the legitimization of violence?

the dignity of the person. But what does it mean to violate the dignity of a person? Is there a qualitative difference between using force to protect one’s self, to protect the interests of others, or to improve the welfare of others?

Are some forms of evil so destructive that they can only be restrained by the threat and use of violence? Does it matter if the dignity of a few is violated, or even if their lives are taken, to save the lives of many innocent?

Certain situations—uncontrolled riots, career killers, malicious dictators, ruthless drug lords, expansionist nations—may require violent force to restore order and protect the innocent. When nonviolent solutions have been exhausted, the threat of or the use of physical force may be the

only means of ending the rampant violence.

Yet violence often begets violence. The use of physical force typically triggers a new spiral of violence. And, as Walter Wink notes, we are prone to become what we hate.

The use of violence clearly mocks the spirit of love exemplified by Jesus. The Gospels portray a nonviolent, although sometimes assertive, Jesus. Yet in the face of the cross, Jesus will-

Does it matter if the dignity of a few is violated, or even if their lives are taken, to save the lives of many innocent?

ingly absorbed the barbs of evil in the spirit of suffering love. A ready endorsement of violence will mean that nonviolent solutions are not pursued seriously, thus eliminating the opportunity to experiment with the powerful witness of suffering love.

As Mennonites increasingly embrace the use of force, are they squandering the genius of their soul—the ability to absorb hostility without resistance? Do forceful nonviolent protests make them just one of many political interest groups? And yet injustice and oppression beg for forceful action from the compassionate.

Initial assumptions make all the difference. If one begins with the witness of the Gospels and the life and teachings of Jesus, faithfulness surely requires a categorical rejection of the use of violence, even to maintain order. Yet, on the other hand, the harsh realities of some situations—a destructive riot, a vicious villain, a ruthless dictator, the systematic torture of innocent civilians—may necessitate counter violence to protect the innocent, with the risk that such responses may flare into even greater destruction.

The enduring questions beneath this quandary ask what it means to violate the dignity of a person—and under what circumstances, if any, that is permissible and by whom.

M*ultiple ethical standards.* If Mennonites cannot conscientiously participate in violence yet agree that certain situations require coercive and violent means to restrain evil, they are in essence endorsing two ethical standards—one for the church and another for the state.

Some Mennonites, espousing a two-kingdom

view of the world, have argued that the state, in God's economy, is "outside the perfection of Christ" and thus it may legitimately use the sword—but Christians may not. This is a sectarian view, which solves the dilemma by emphasizing separation from the world. Governments could use force to restrain evil, but Christians would avoid politics and have little to say to government, for they were citizens of a different kingdom. The sectarian solution leaves the harsh work of restraining violence in the hands of government officials, some of whom may be Christian.

In the '60s, Mennonite theologians gave new prominence to the lordship of Christ over both church and world. This theological change shifted Mennonite thought toward a single moral norm that condemned the use of violence even for governments. All persons and organizations were called to the same ethical standard under the lordship of Christ. This single moral norm eroded sectarian boundaries and encouraged Christians to "witness" to government officials about their accountability to the righteousness of God—which applied to everyone, citizen and official alike.

The embrace of a single ethic legitimates Mennonite witness to government and encouraged participation in politics. The appeal to a single moral standard is an optimistic view of human affairs that may have overlooked the depth of evil. Thus, Mennonites may have implied that violent force was never necessary and those using it should feel rather guilty.

A modified dual ethic proposed by Ted Koontz (*Occasional Papers No. 12*, Institute of Mennonite Studies, 1988) argues for different ethical standards for church and state without giving the state unqualified license to use violence. The state's floating ethic, under this formulation, rises and falls with the tide of violence. Christians under this scheme appreciate the need for the harsh work of restraint even though they refuse to dirty their own hands in it.

Unlike sectarians, however, Mennonites with this view have something to say to government since the state's floating ethic—its response to evil—must be proportional to the level of violence. Christians can urge the state to use more violence when its response is too lenient to protect the innocent, or less violence if its response exceeds the levels required to restrain the violent.

The notion of a floating ethic for the state permits sensitivity to various national conditions under which different states may function. It can also make distinctions between the use of police

*(continued
on page 8)*

*"There are glad songs of victory
in the tents of the righteous:
'The right hand of the Lord
does valiantly; the right hand
of the Lord is exalted; the right
hand of the Lord does valiantly.'"*
—Psalm 118:15-16

Gospel Herald



EDITOR
J. Lorne Peachey

ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

Despise Not Thy Youth . . . Nor Their Pastors (Jan. 25). We need to establish a dialogue about the state of youth ministry in our denomination. It is sad that among many leaders the idea still persists that youth ministry is a means to the end and not an end in itself. I wish that we would see youth ministry as a career and that persons would go into youth ministry feeling the affirmation of the local congregation and the denomination to stay in that capacity.

Those of us who follow some of the national and binational trends are alarmed to see what our youth think on a variety of Christian and ethical issues. This generation of youth has been described as the first generation who believes that the future will be worse than the present. It is also defined as a generation who believes there is no absolute truth, that everything is relative. These are tremendous concerns and challenges that we have to face as a denomination. They also have tremendous implications for youth ministry.

I hope that *Gospel Herald* will continue to bring to the churchwide level the kinds of issues that were raised in this article.

Carlos Romero
Minister of Youth, MBCM
Elkhart, Ind.

A year or two ago I wrote commending *Gospel Herald* for its aggressive reporting of specific instances of sexual misconduct by church leaders. Lately, though, reading *Gospel Herald* has led me to wonder whether there will some day be a new *Martyrs Mirror* on Mennonite bookshelves, filled with stories about how, late in the twentieth century, it was suddenly discovered that all men are demons and all women are long-suffering saints.

I grieve for the pain of any person who's been abused by someone else, but I see sexual misconduct as a sin of which either a man or a woman might be guilty, a view that I believe is supported by Scripture. I see examples of abuse occurring in both directions across the gender gap.

It looks to me like those who are preoccupied with the popular modern myth of male wickedness vs. female innocence and martyrdom reached a new nadir of hysteria at the January consultation on *Men Working with Women Against Violence* (Feb. 15). I refer to

the ritual where men were asked "to anoint each other's faces with water as a symbol of the tears of their sisters."

Barry King
Vermontville, N.Y.

Forgive me for picking up on a relatively small item in your editorial, Face to Face with Violence (Feb. 15). You mention learning that "95 percent of the time when interruptions occur, it's men interrupting women."

Perhaps this statistic reflects a greater competence on the part of women in the interpretation of social cues. Maybe women are more adept than men at judging when a speaker is finished. If this is the case, perhaps interrupting should not be classified as an act of violence. Rather, interrupting could be seen as a perceptual difficulty or handicap.

Janet Panning
Kingston, Jamaica

After reading EMC Spiritual Renewal Week Provokes Controversy (Feb. 22), I have a question:

How can we seriously dialogue on matters which the Bible says God hates (Rom. 1:24-32)? Sin is sin. Why can we not declare them as such in the name of God Almighty?

Oh yes, I believe we should love the sinner—love that one enough to tell him or her what God thinks of the sinful behavior and help to restore that one through the counsel of God's Holy Word. That is God's love in action. God's judgment is near for those who continue to teach or allow to go unchallenged the myths which itching ears want to hear (2 Tim. 4:1-5). That includes homosexuality and lesbianism as an acceptable, alternate lifestyle.

Susan Farrow
Malone, N.Y.

I'm writing regarding the letters in Feb. 22 issue about the news item, LMPH Discontinues Role of Anabaptist Speaker (Jan. 11). I continue to be amazed that when prominent leaders in the church are accused of sexual misconduct, our first response is to blame the victim: "Is it possible that someone has misinterpreted the conduct?" "Why is the editor of *Gospel Herald* so eager to support liberal, feminist philosophies?"

The news story stated that Jan Gley-steen had acknowledged that he had behaved inappropriately in his relationships with women. Yet these letters all expressed anger that the accusers and *Gospel Herald* had "tarnished" a reputation by speaking out against this behavior.

I commend the women who had the courage to come forward. We as the church should be there to provide the support they need. Too long we have been all too ready to ignore this type of behavior, especially when the perpetrator has been a well-known Christian leader.

It is good to see the church finally ready to acknowledge and deal with sexual misconduct. Through our courage to speak out, I trust we can finally bring healing to those who have been victimized and help perpetrators realize the damage that their behavior has caused their victims. Only through acknowledging this sin can forgiveness and restoration be found.

Donna J. Sharp
Mt. Union, Pa.

Diane Zaerr wonders *What's Happened to Bible Study?* (Mar. 1).

I'd say people might be put off from Bible study for several reasons: 1. Examining the finer points of Scripture may not seem worthwhile; Mennonites already know the Sermon on the Mount, which serves quite adequately. 2. Unfettered inquiry often leads to uncomfortable questioning of long-standing beliefs. 3. It is rarely possible to choose a text or study method that pleases everyone.

With dedicated participants, Bible study has rewards. I've learned more from a weekly Bible study where I work (a U.S. government laboratory) than from listening to 34 years of sermons in Mennonite churches. Our little group goes slowly, though: it has taken two years to get halfway through the book of John.

Robert Erck
Lombard, Ill.

It was with disbelief that I read *One Last Cheer for Communism* (Mar. 1). The author refers to Matt. 12:45 and the parable dealing with the now-empty house that gets reinhabited by multiple and more sinister spirits. I do not believe this parable is a call for a return of the original devil (communism)

or even a call for one last cheer! Instead, I view it as a call to activism for us to fill that empty house with that which is good.

The fact that nationalistic totalitarianism has now swept over the pitiful eastern European Countries does not negate the need for reform and change. It is only once again a sad example of the fallen state of humanity.

Under communism there was perhaps the appearance of peace, yet neighborliness was maintained at gun point; Muslims, Jews, and Protestants lived next door to each other whether they liked it or not.

To lament the fall of the "evil empire" is as wrong as the children of Israel whining that they'd rather live in captivity than die in the wilderness.

Earl D. Biggers, Jr.
Haven, Kan.

Thomas Finger's article, *The Atonement . . .* (Mar. 8), might have mentioned a fourth view of the atonement that historic Christianity seems to have overlooked. It is one we Mennonites and other Christians should promote. This view of the work of Christ could be called "a kingdom of God perspective."

There is truth to the acclaim that Christ died for our sins, that his death is a moral influence, and that Christ triumphed over evil to give us eternal life. But as I look at the New Testament, I find Christ's central mission to be establishing the kingdom. The opening words of the Gospels say, "The kingdom of God is at hand." And the book of Acts claims, in Peter's Pentecost sermon, that the Jesus who was crucified "has been made both Lord and Christ."

Christ's mission was not only to save us from guilt or to give us eternal life in the world to come. It was also to create a community in which love, joy, peace,

righteousness, and hope characterize all of human existence, especially in its organized corporate life.

We should not get the impression that historic Christianity finished the work of theology and that our options are limited to the choices given to us by historic Catholicism and Protestantism. One of the implications of the Radical Reformation is precisely that we might need to go beyond the theological views of Christendom in order to formulate a theology that more truly conforms to biblical norms.

Marlin Jeschke
Goshen, Ind.

As I read the pages of *Gospel Herald*, I conclude the Mennonite Church is no longer a "peace church" but a "controversy church." Sure you pride yourself on laying down your arms during war. But your wars go on in your homes in human relations, and divorces are springing up in your midst. In your church life you speak of love, but at unique times you like to show off your "big guns."

Glibly you say, "We are the bibli-cists." Yet there are indications that you do not start with the Scriptures nor see the world or society through the eyes of God's Word. The norm that has emerged is to start with the unregenerated world and adjust and adapt the Holy Word to make it acceptable.

Nathan Nussbaum
Bristol, Ind.

Gospel Herald welcomes letters in response to our news and features. Please keep them brief, writing about one point or idea. We reserve the right to edit all letters for clarity and length. Send them to "Readers Say," Gospel Herald, 616 Walnut Avenue, Scottsdale, PA 15683.

Pontius' Puddle



My incredible walk from

I knew, as I gave myself to living in Jesus' kingdom, that I had absolutely nothing to fear. The rest of my life would be fulfilling as I followed him.

by
Curt
Kuhns

It had to be the strangest thing that has ever happened to me. You see, I am a person of the faith of Israel. We had been taught to hope, as did our ancestors, that the Messiah would come to exalt Israel just as the prophets had predicted. And oh, how we hoped!

We were fed up—all Israel was fed up—with having the pagan Romans robbing us, running roughshod over us, and keeping us from honoring God as the Torah demanded. We had been weaned on the belief that true peace would come only when Yahweh's warrior Messiah was on the throne of Israel, and all other nations would bow down before that throne.

With this desire driving us, we first went out to see Jesus of Nazareth. He wasn't much to look at, but when you got up close, heard his voice, and looked into his eyes . . . well . . . it was unsettling, to say the least. It was as if he could look right through you into your deepest parts, and his voice had a ring of truth and authority like I had never heard before.

And the things he did! He made sad people happy and proud people mad. He accepted those whom others rejected and brought healing to those whom others had given up on. He brought hope to some of the most hopeless situations. He continually taught about the kingdom where God reigns supreme, and he invited others to join him in that kingdom.

He caused curiosity in all who heard him. From the common people he seemed to bring forth good will, adoration, and allegiance. From the powerful he provoked spite, jealousy, and rivalry. It seemed you either loved him or hated him.

At first I was skeptical. He did not fit all the categories. He did not seem to be the commander type who could lead our country to victory and rule nations. But as I spent time with him, his character and the many things he did began to push aside my doubts. I became convinced that he was the one who would deliver us.

Those were exciting days. I had found the Messiah, the conquering king, the anointed one. I was with him whenever I could be. I saw him

feed the five thousand and raise Lazarus from the dead. I was part of the throng that welcomed him into Jerusalem with palm branches and shouts. I saw him throw the money changers out of the temple. I heard him teach many times. I just knew he was the Messiah, the one we all had been waiting for.

Just how things changed I still don't understand. One moment he was the conquering Messiah and the next moment he was arrested. And rather than summon the heavenly militia to deliver him, he was silent. He quietly submitted to the violence that was forced on him. I thought he had given up.

They sentenced him, then took him out where they take all condemned criminals and treated him like one. They mocked him, spit on him, and finally nailed him to a tree and left him there to die in agony.

As I stood there watching him, I felt like I was dying. How could he save us if he could not even save himself? "Cleopas," I said to myself, "you have done it now. Not only have you put your hope in this fraud, but the authorities are liable to come for you too. How could you be so gullible?"

The others and I decided to lay low for a few days. We were incredibly frightened. If such an injustice could be done to such a good man it could be done to us as well. We were afraid of what life would be like without him. We were afraid we would never get to see Israel triumphant. We were afraid this might just be part of a sick, divine joke. We couldn't bear to face our friends again. And we feared this pain and hopelessness might never go away.

It was on the first day of the week that our fear and anguish were suddenly interrupted. Some women hurriedly came to report that Jesus' body was gone. "I do not need this," I complained to myself. "Leave it to hysterical women to make it worse."

Some did go to the tomb then and reported that it was true. His body was gone. "Great," I thought, "Now we have a missing body. Couldn't they just leave bad enough alone?"

It was all too much. I left with a friend. I guess we needed the fresh air and a chance to unload because feelings and words gushed out as we walked. We were so caught up in sharing our grief that we were startled by a voice. A stranger suddenly appeared and asked, "What are you talking about?"

I looked at him in disbelief. "Haven't you heard about all the strange happenings in Jerusa-

fear to love

lem the last few days?" I asked him, "What things?" he asked.

So we proceeded to tell how Jesus had been powerful in word and deed and how we had hoped he was the Messiah who would redeem Israel. But then the chief priest and Pharisees had handed him over to be sentenced and killed. So we had given up hope. But then some of the women came back this morning saying angels told them Jesus was no longer dead but alive. And then some of our friends ran to the tomb and discovered his body wasn't there, just as the women had said. We told him it was getting too crazy for us so we left.

It was then this stranger rebuked us for our lack of faith. He said, "Didn't you know that what the prophets said was true? That the Messiah had to suffer these things and then enter his glory?" And he began to explain from the Scriptures. He surely knew the Scriptures and certainly gave us a few things to think about.

As we approached home he began to head on down the road. But, it being so late, we insisted that he stay with us. When we sat down to eat, he took over as host; he picked up the bread, blessed it, and then broke it to serve us.

Suddenly it began to dawn on us. It was as if our eyes were opened for the first time. I looked at my friend, and he was staring at our guest with his mouth open. It was hitting him just as hard as it was hitting me! This was Jesus! He was alive!

I looked at Jesus in astonishment. Our eyes met in a look of recognition. And then he smiled, shook his head as if to say, "It's true," and then . . . disappeared.

Slowly it began to sink in as we sat there in stunned silence. Jesus was the Messiah. He wasn't a fraud. Slowly the confusion and pain began to fade. My friend said, "It's true. Weren't our hearts burning within us while he was explaining the Scriptures to us?"

We took off immediately to tell the others. It was on the way back to Jerusalem that I began to put the pieces together. I realized I had been both right and wrong. I was right in believing that Jesus was the Messiah but wrong about the type of Messiah he was. I was right in thinking that the Messiah would take the throne but wrong in expecting him to forcibly take it with a great show of military strength. I was right about him coming in power to reign but wrong about the type of power with which he would reign.

I remembered what Jesus had said about the

Messiah having to suffer and die. And I realized he did not suffer and die because he was weak. No, quite the opposite. He suffered and died, not because he didn't have the power to do otherwise, but because to meet violence with violence would be a violation of his kingdom's power—true power. Power that does not force change on people, but a power that changes them from within. A power so powerful it loves even in the face of violence. A power which death cannot keep down.

And then not only were my eyes opened, but my heart began to open as well. It swelled as I saw Jesus' great love for me. It swelled even larger as I recalled all he went through so that we might realize what true peace and power are all about. My heart went out to him and I promised him I would learn, with his help, to display true power as he displayed it.

And what joy swept over me. For I knew, as I gave myself to living in his kingdom, I had absolutely nothing to fear. Because the rest of my life and beyond would be a fulfilling journey following him, the powerful prince of peace, a journey from fear to love.

Curt Kuhns is pastor of the Manson Mennonite Church, Manson, Iowa. He and his wife, Carol, have three children—Christy, Jeremy, and Jeffrey. This article was adapted from a monologue Curt presented at a 1993 peace gathering in Ft. Dodge, Iowa, sponsored by New Call to Peacemaking and the Iowa Peace Network.



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Supreme Court Justice reverses stance, opposes the death penalty

After a 20-year struggle with the issue, U.S. Supreme Court Justice Harry A. Blackmun has renounced the death penalty.

"From this day forward," he said, "I no longer shall tinker with the machinery of death . . . Rather than continue to coddle the Court's delusion that the desired level of fairness has been achieved . . ., I feel morally and intellectually obligated simply to concede that the death penalty experiment has failed."—*MCC Washington Memo*

East Europeans question need for seminary training

Seminaries are sprouting all over Eastern Europe, but parishioners are not sure they need them, says Peter Kuzmic, one of the area's foremost evangelical scholars. The church learned under communism to minister without seminary training, since seminaries were eliminated or severely restricted.

Ministers rose within congregations on the basis of their spiritual strength and leadership qualities. A young man would "attach himself to an older minister, forming an apprenticeship," Kuzmic said. Natural selection worked well under commu-

nism, he said, and many believe church governance was close to the New Testament model. Now tensions exist between older experienced leaders and younger unproven leaders who have academic training in seminaries.—NIRR

To boldly translate where no one has translated before?

"toH qo' mu SHa'pu'qu'mo' joH'a', wa' puqloDDaj nobpu' ghaH 'ej ghaHbaq Harchugh vay', vaj not Hegh ghaH, 'ach yIn jub ghajbeh ghaH."

Huh? Believe it or not, scholars are translating the Bible into the language of the Klingons, Star Trek's rough warriors. In English: "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life."

—*Pittsburgh Post-Gazette*

Meanwhile, on earth . . .

Last year, portions of the Bible were translated into 44 more languages, bringing the total to 2,062, reports the London-based United Bible Societies. About 80 percent of the world's people have access to at least a portion of Scripture in a language they can understand, if not their native tongue, UBS said.—NIRR

Mormon sister denomination hopes to join historic peace churches

"Can a church decide to become a 'peace church'? The Reorganized Church of Jesus Christ of Latter Day Saints [RLDS] is asking that question these days," reports Martin E. Marty in the Feb. 23 issue of *Christian Century*.

The denomination recently opened a new Temple and Peace Center designed to express "Christ's reconciling ministry—calling persons to exert their energies for peace and justice." The center will include networking with various agencies, peace and justice studies, and international peace awards.

One RLDS leader has proposed dialogue with Anabaptists, "and this is likely to occur," Marty says.

"The Saints will learn how difficult the working out of the dedication [to peace] can be," he concludes.

"The ensign is there in the startling new Temple; what goes on under its spiral roof and what issues from it will occasion a good deal of watching by the lonely extant peace churches. The rest of the Christian world, indeed of the world as such, can see in these churches rare ensigns of peace, set up against all odds."

—*Christian Century*

Mennonites continue to face tough questions about peace

(continued from page 3)

force to maintain internal order and the conduct of war across national boundaries. This view respects the grubby work of coercive restraint but urges pacifist Christians to abstain from it, even though they may hope to advise the state on its appropriate response.

The question of ethical standards is an enduring dilemma. To argue that the state should never use violence paints a naive veneer of optimism on the reality of sin in a vicious world.

But conceding to the use of violence quickly leads to a just war logic, which historically has justified violence for all sides in a conflict. However, to assert that Christians cannot participate in violence but yet have the wisdom to tell the state when and how to restrain evil may make them unwelcome advisers in the corridors of power.

Is it possible to recognize the sometimes necessary use of physical coercion to restrain violence without legitimating its wider use? Moreover, can Christians at the same time refrain from participating in violence and still advise or "witness" to government officials on its appropriate use?

These difficult questions undergird the enduring dilemma surrounding the issue of force and multiple ethical standards as we seek to be faithful peacemakers.

Leo Driedger, professor of sociology at the University of Manitoba, lives in Winnipeg, Man. Donald B. Kraybill directs the Young Center for the Study of Anabaptist and Pietist Groups at Elizabethtown College in Pennsylvania. This article was adapted from a new book, Mennonite Peacemaking: From Quietism to Activism, released by Herald Press in March 1994. It is used by permission.



GC General Board asks for more details on integration proposal

Newton, Kan. (GCMC)—The General Board of the General Conference Mennonite Church unanimously “received” the recommendations from the Integration Exploration Committee, which state “that the General Conference Mennonite Church (GC) and the Mennonite Church (MC) become one denomination by the year 2003,” here at Council of Commissions March 11-15.

However, the GC General Board accepted the recommendations on the condition that more detail be added about the possible structure of an integrated denomination.

Jim Harder, North Newton, Kan., proposed the amendment that asked “that more detail be added at the conceptual level . . . prior to the presentation of a final integration proposal to GC and MC delegate bodies.”

The recommendations will be sent to GC area conferences and churches for feedback after the MC General Board votes on them at the end of April. MC and GC delegates will vote on integration in July 1995.

Bill Toews, Leamington, Ont., encour-

aged the Integration Exploration Committee to negotiate details of any agreement “sooner rather than later.”

“If the General Board is at the point where we have serious reservations, we should not send something to the congregations,” said James Wenger, Fresno, Calif. “I’ve been surprised at what I’ve heard during these meetings. There seems to be much more reservation than earlier.”

But Harder responded that his intent was “clearly not anti-integration but for better integration.”

The recommendations from the Integration Exploration Committee also list values to guide the process, citing the need to:

- Have separate structures in the United States and Canada.
- Learn from differing polities, or organizational patterns and understandings of authority.
- “Work toward efficient, simplified and financially responsible structures.”
- Have “a balance of centralized and decentralized structures.”

Prior to 2003, the recommendations en-

courage the following: that the two denominations proceed to integrate their programs as much as possible; that the MC and GC General Boards meet together once a year with representation from the Conference of Mennonites in Canada; that the General Conference and Mennonite Church should have separate delegate bodies, which would meet together every two years beginning in 1997.

MC and GC area conferences are also encouraged “to integrate program activities and conference structures as they are ready.” However, the area conferences “may choose to maintain their separate identities” even after integration.

Reservations. In an earlier discussion, some members expressed their reservations about the possibility of integration with the Mennonite Church (see “GCs wave yellow flags,” this page).

Marian Franz, Washington, D.C., said there was a feeling that “the track is already laid and the train is already moving. GCs have to run to get on board.”

In the process, she said, “something happens to our sense of identity. We mustn’t be stepped on. Merger is not going to feel good if that is what happens.”

“We need to build trust in each other,” said Lee Delp, Lansdale, Pa., “and that takes a long time.”—*Dave Linscheid and Carla Reimer*

GCs wave yellow flags on proposed merger

Newton, Kan. (Mennonite Weekly Review)—Yellow flags seemed to pop up regularly during the discussion on GC-MC integration at March 10-15 meetings of the General Conference Mennonite Church Council of Commissions.

One of those was an attitude that while the MCs and GCs may come together to form a new church, the Mennonite Church won’t really be integrating.

“The feeling is the Mennonite Church is welcoming us back anytime,” said Eastern District Conference president Bob Gerhart.

That is resulting in staff frustration, said Norma Johnson, executive secretary of the Commission on Education.

“The perception is there . . . that the General Conference wants integration more than the Mennonite Church, [that] if we wait long enough, it will happen on MC terms,” she said.

And that damages “our sense of being taken seriously,” said General Board member Marian Franz.—*Rich Preheim*



MCC aids displaced people in Azerbaijan. *Akron, Pa. (MCC)*—Mennonite Central Committee is donating 19 metric tons of laundry soap and 122 bales of clothing for displaced people in Azerbaijan. This donation follows an earlier MCC grant of \$87,500 (U.S.) to the Iranian Red Crescent Society for food purchases for homeless Azeris who are stranded in the bitterly cold mountains on Iran’s northern border.

A violent, five-year territorial dispute between Azerbaijan and Armenia, one of several conflicts along the former Soviet Union’s chaotic southern edge, has forced more than one million Azeris from their homes and created enormous economic difficulties in both countries. Some 200,000 Azeris have fled to Iranian border; there the Iranian Red Crescent Society has established seven tent camps which shelter some 44,400 Azeris.

MCC also facilitated a shipment of 12,000 blankets donated by Church World Service. A refugee woman pictured above collects firewood. The area where she is staying frequently has no electricity, gas, or water.

Lancaster Conference delegates challenged by period of transition

Lancaster, Pa.—“We stand in a period of transition.” That’s the way a listening committee summed up what it heard during the three-day annual meeting of Lancaster Mennonite Conference March 18-20.

That comment came after the conference had heard from the president-elects of two missions boards: Stanley Green for Mennonite Board of Missions (MBM), Elkhart, Ind.; and Richard Showalter for Eastern Mennonite Missions (EMM), Salunga, Pa. Both are scheduled to take office this summer.

Green preached two sermons on the conference theme: “If My People . . .” Based on 2 Chron. 7:14, Green challenged his audiences “to humble ourselves before God in prayer . . . so that God may heal the world.”

“God acts when people pray,” Green said. “God’s promise is to come mightily into situations of oppression and suffering and overturn them.”

In his remarks on the future of EMM, Showalter said he believes that in this generation “we are going to be called to identify with brothers and sisters everywhere who are losing everything for the cause of Christ.”

“Missions is not dollars, programs, boards, or administration,” Showalter went on.

“Missions is driven by ordinary people whose hearts are beating with the heart

of God, a God who longs for reconciliation with God’s people.”

In addition to hearing from EMM’s president-elect, Lancaster Conference also celebrated 100 years of its mission agency. This included the release of a book charting EMM’s history, *A People in Mission*, written by A. Grace Wenger.

EMM reported that approximately one new person per day is coming into the church as a result of its home mission efforts. The mission agency is also changing its mode of operation as it begins to work with individual congregations who want to begin mission work in countries such as Albania and Lithuania.

Featured reports from two of the conference’s agencies also focused on transition. Sharing Programs, a mutual aid and insurance organization, highlighted the diversity of the constituency it needs to work with:

- from millionaires to persons on welfare;
- from Ph.D.s to persons who can’t read;
- from persons who believe the Bible teaches against legal suits to those who will sue “at the drop of a hat”;
- from those who believe Sharing Programs is an arm of the church to those who see it as a place to get cheap insurance.

Also featured was a report from the Lancaster Area Council of Mennonite



Stanley Green challenged his audience at the March 18-20 Lancaster Conference annual meeting to “humble ourselves before God in prayer.”

Schools. Three administrators noted they feel helpless when the values students learn at home are so different from what they are trying to teach in their schools.

Their examples included sexual values picked up from television; the problem of affluence, evident in the cars students drive to school; and the increased acceptance of violence, which consistently shows up in the writings of students.

—J. Lorne Peachey

Lancaster Conference adopts guidelines for ministerial accountability

Lancaster, Pa.—Ministerial discipline and accountability were the subjects for the semiannual gathering of the ordained and licensed persons of Lancaster Mennonite Conference March 18. The group’s spring assembly was held the day before the conference’s annual meeting.

Discussion centered around the document, “Guidelines for Disciplines Regarding Ministerial Credentials,” produced by the Mennonite Board of Congregational Ministries. At the Lancaster meeting the conference’s bishop board announced it had adopted these guidelines for use in the conference.

“It’s important that we see this document as an educational piece,” Richard J. Lichty from the Franconia Conference told the assembly. Lichty had been invited to the assembly to discuss the guidelines with Lancaster leaders.

“If all we hear is that the church is going legalistic,” Lichty said, “then we’re missing the point. This is a tool for us to use to take measure of our own lives.”

The gathering of bishops, ministers, and deacons was reminded that one year ago one of their own, Paul Landis, had his ministerial credentials removed by the conference for sexual misconduct. This year’s assembly heard reports from an accountability group working with Landis and from the pastor of his home congregation.

“We have committed ourselves to a process of forgiveness and recovery,” John M. Leaman of Stumptown Mennonite Church told the assembly. “Join us in this redemptive faith walk as we surround the Landises with our prayers.”

In his remarks, Lichty commended the conference for its forthright reporting. “This kind of truth-telling is a new event, something I haven’t experienced in any other conference,” he said.

Setting the tone for the discussion was Jeffrey A. Grosh from the Stony Brook congregation in York, Pa. In a sermon, Grosh challenged Lancaster’s leaders to develop procedures for handling stress

and guidelines for their counseling. “When pastors have written guidelines for how to conduct counseling sessions, they are less likely to engage in sexual misconduct,” Grosh said.

At the assembly, leaders also made public a list of 10 Lancaster Conference persons who have agreed to be available as listeners “to persons who may need to report a situation of clergy misconduct.”

In other business, the assembly recognized 24 new ordained and licensed leaders. Two of these were women receiving licensing as deaconesses.

Moderator Ervin R. Stutzman also told the assembly that a proposed statement on “The Role of Christian Men as Spiritual Leaders” would not be coming to the floor for discussion at this session. The statement brought more than 200 responses from conference congregations to the bishop board, which drafted it. Conference leaders indicated the statement’s future is unclear at this point.—J. Lorne Peachey

El Salvador elections cause for concern and joy, MCC workers say

San Salvador, El Salvador (MCC)—In formal and informal roles, the 11 Mennonite Central Committee (MCC) workers in El Salvador joined some 3,000 international observers who flooded that Central American country March 20 to monitor nationwide elections.

The MCCers' reactions mirror those of most observers: While election day proceedings went smoothly, irregularities in the overall election process are a cause of concern.

The ruling right-wing ARENA party garnered 49 percent of the presidential vote. The left-wing coalition of the FMLN—a federation of five former guerrilla groups—and the Democratic Convergence received 26 percent. The centrist Christian Democrats won 15 percent. Smaller parties divided the remaining votes. Because no party received more than 50 percent of the vote, a runoff between the two leading presidential candidates will be held April 24.

Election day. Election Day proceedings represented a welcome respite from El Salvador's usually bitter politics. Not only was the left wing included in an election for the first time since the war began, but representatives of all contending parties—up to eight of them—also sat together at tables in each polling place.

"There was really something to be celebrated in what we saw at the polls, to observe people from all different parties working together with very few squabbles," says Barry Shelley-Ogle, MCC country representative for El Salvador.

Little or no violence marred election day. "I was here in 1989 when the FMLN, then a guerrilla force, boycotted the elections. Three journalists were killed in the first three hours and there was a heavy

military presence," Shelley-Ogle relates. "This time most of the soldiers were in the barracks and in most cases the police were not hovering over the polls."

Election process. While observers saw no evidence of systematic intimidation or widespread fraud at polling booths—no stuffing of ballot boxes, no "losing" of ballots, no juggling of numbers—many fault El Salvador's electoral tribunal for irregularities in organizing the election.

While observers believe these irregularities probably did not affect the outcome of the presidential race, they may have altered municipal election results and perhaps some of the national legislature positions, Shelley-Ogle says.

Among the irregularities in election preparations:

- The United Nations estimates some 25,000 people who were registered to vote and who showed up at polling places were not allowed to vote. Either their names did not appear on one of the two lists of registered voters or their voting card numbers did not match those on the list.

WMSC executives offer new name proposal #2

Elkhart, Ind. (WMSC)—The executive committee of the Women's Missionary and Service Commission of the Mennonite Church (WMSC) is promoting a second proposal for an organizational name change. The new name? "Mennonite Women's Ministries."

"Mission and service will remain a basic component of WMSC, whatever name we use," said executive secretary Marian B. Hostetler in a letter to conference WMSC presidents and WMSC delegates. "We suggest changing the name in order to

- An estimated 300,000 people were unable to obtain their voting credentials in time, mostly due to bureaucratic delays. "A man who was just at our office went seven times to pick up his voting card and never received it. They told him to come back in April."

- In El Salvador, people are able to register to vote in any community they want. "Quite a bit of evidence exists that, in at least one town where ARENA knew it would win by a landslide, party officials had town residents register to vote in another municipality where their support was weaker. It appears they won the mayorship this way," Shelly-Ogle says.

Mennonite Church MCC workers who assisted in monitoring the elections were: Philip Borkholder of Locust Grove Mennonite Church in Burr Oak, Mich.; Susan Classen of Northridge Christian Fellowship in Springfield, Ohio; Pauline M. Martin of Metzler Mennonite Church, Ephrata, Pa.; Charlene and Phil Thomas of Parkview Mennonite Church in Kokomo, Ind.—*Emily Will*

keep our organization open to all Mennonite Church women.

"While some congregations have several women's groups, in many places, only the sewing circle is viewed as part of our churchwide WMSC, and only that group supports conference and churchwide programs."

At this time WMSC provides resources to more than 400 women's groups in Mennonite churches across North America, Hostetler continued.

"Taking into account the vitality of these groups, along with our desire to promote a network among all Mennonite women, the WMSC executive committee wants to expand the image of our women's organization." The proposed new name better reflects the diversity of Mennonite women's ministries, she suggested.

Delegates to the annual WMSC meeting in Philadelphia last summer expressed reservations about another proposed name, "Mennonite Women," which parallels the names of other denominational women's groups (such as "Presbyterian Women").

A name change requires the approval of the conference WMSC delegates and will be addressed again at the 1995 General Assembly.

Will these Salvadoran children face a more just and open society? The answer rides only in part on the outcome of El Salvador's March 20 elections, being hyped as the "elections of the century," MCC workers say.



MBCM directors act on stewardship, youth ministries, evangelism

Elkhart, Ind. (MBCM)—After several years of financial struggles, the Mennonite Board of Congregational Ministries celebrated a deficit-free financial report during sessions here March 18-19. MBCM's operating budget is in the black for the first time in three years; the agency concluded its fiscal year on Jan. 31 with a \$6,300 balance for fiscal year 1993-94.

Board members took action to develop new ministry resources in stewardship education and evangelism, reviewed youth convention location guidelines, and formally accepted the findings of the Pastorate Project from the Mennonite Board of Education.

Long-term stewardship. Joining three other Mennonite agencies, MBCM pledged \$5,000 to a joint GC/MC office which would see a full-time staff person providing leadership in a Long-Term Stewardship Cultivation project.

Other partners in the office include Mennonite Mutual Aid, the General Conference Mennonite Church, and the Con-

ference of Mennonites in Canada. This is the first time that MBCM has been involved in such an integrated GC/MC stewardship education project.

The first phase of the project will be to build a consensus around stewardship of money among those who work in congregations, theologians, and development officers of various church agencies. The three-year thrust is scheduled to be launched in late 1995 following the conclusion of Vision 95.

Follow-up to LIFE. For some time, MBCM has been concerned about what follow-up programs will be available to congregations when the Living in Faithful Evangelism (LIFE) project concludes in January 1996.

G. Edwin Bontrager, LIFE project director, brought a proposal which would see MBCM and the Commission on Home Ministries (CHM) of the General Conference Mennonite Church join together in a trial period with the Andrew Center. The Andrew Center is a new resource

center for congregations operated by the Church of the Brethren in Elgin, Ill.

MBCM agreed to partner with CHM in a trial period in late 1995 and 1996.

Youth ministry fund. Because of record registration at the 1993 youth convention in Philadelphia last summer, income over expenses for the event totaled \$55,000. The MBCM board decided to plow the majority of this money back into a seed fund for the 1995 youth convention, but did agree to a proposal from Minister of Youth Carlos Romero to set aside \$10,000 for a new youth ministry fund. This fund is designed to provide financial support for youth ministry projects suggested by conference youth ministers.

1995 convention site. The MBCM board of directors reaffirmed its commitment to find locations which allow future youth conventions to be integrated with the adult gatherings. Specific action was taken about the choice of Wichita, Kan., for the 1995 convention, with encouragement to find an alternative site.

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Hotel closure forces reconsideration of 1995 General Assembly site

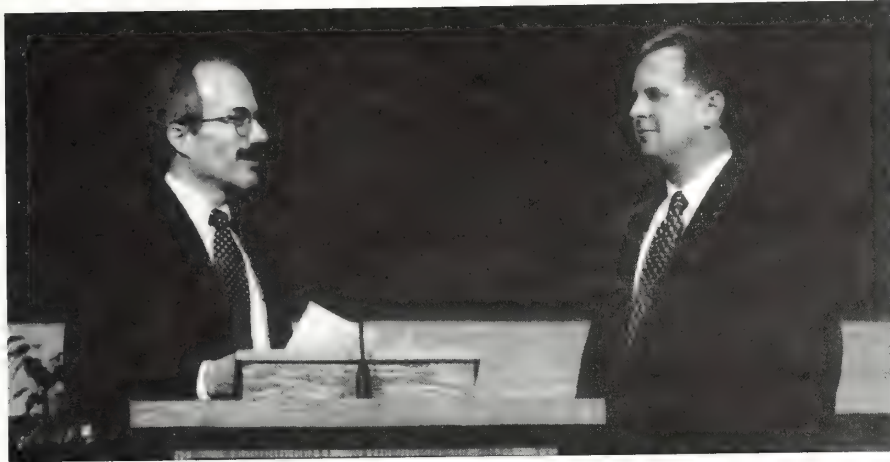
Wichita, Kan. (Mennonite Weekly Review)—The closing of a major hotel here has thrown into limbo the location of the 1995 joint Mennonite Church/General Conference Mennonite Church convention.

The owners of the Century II Plaza Hotel closed its doors last month and are trying to find financing for renovations. The hotel was to be the site of many youth activities during Wichita 95, scheduled for July 25-30. The Plaza was one of three major downtown hotels near the convention center.

While the GC General Board during Council of Commissions March 10-15 expressed its desire to stay in Wichita, the MC General Board executive committee prefers moving to a new convention center in Kansas City, Mo., on the same dates.

MC and GC representatives will meet in Kansas City April 4 to draft a recommendation on the location for both General Boards.

The Plaza was to host 1,000 of the expected 4,000 youth and sponsors, and be the site of some youth programs. If the convention stays in Wichita, the youth programs might need to be moved out of the city.—*Rich Preheim*



President installed. *Hesston, Kan. (HC)*—Mennonite Board of Education president J. Elvin Kraybill (left) officially installed Loren Swartzendruber (right) as the seventh president of Hesston College in a Saturday morning service March 19. Marlin E. Miller, president of the Associated Mennonite Biblical Seminary, Elkhart, Ind., presented the inauguration address. In his closing comments he said to Swartzendruber: "I encourage you to allow the president's office here at Hesston College to be shaped and reshaped above all by the movement of the Holy Spirit. . . . May you let what you advocate as truth be judged above all by the truth of Jesus Christ. And, because the Holy Spirit is a spirit of peace, I encourage you to work for genuine peace in all that you do and say as president."—*Larry Bartel*

Volunteers 'blitz' build Habitat house in Atlanta

Atlanta, Ga. (AMAS)—Some 50 volunteer builders from across Canada and the United States converged here March 4-9 to "blitz" build a house with Habitat for Humanity.

The construction work was followed by the annual conference of the Association of Mennonite Aid Societies (AMAS), which took place in Atlanta March 10-12. AMAS is a group of approximately 25 aid societies that perform a variety of insurance-related services within the Mennonite family of churches.

In addition to supplying builders for the Habitat project—managers, employees, and participants of AMAS organizations, coming from 12 states and Alberta—AMAS also contributed \$35,000 for the cost of the building materials, plus a tithe of \$3,500. The tithe will be used to construct several houses in an overseas location as part of Habitat's international program.

Construction began on March 4; by the end of the day, the walls, windows, and roof were in place. Except for interior finishing and landscaping, the house was complete in time for a dedication service at 5:00 p.m. on March 9.

The new owner, Belinda Mack, is a

single parent with three children. She will purchase the house at cost, with a deposit of \$275, plus 150 hours of "sweat equity" in helping with construction. She will pay off the interest-free mortgage over a 20-year period.

Under the coordination of John Yoder, small groups from the Berea Mennonite Church in Atlanta brought noon meals to the builders each day.

Since more volunteers came to help out than were needed at the AMAS-Habitat house, several workers fanned out into the city to assist with other projects. Some worked in Americas, Ga.—and later fellowshipped with former President Jimmy Carter's Sunday school class at the Baptist church in nearby Plains.

On March 10, Miller Fuller, president of Habitat for Humanity, addressed a banquet meeting of AMAS.

This was the first time that AMAS sponsored a Blitz Build in connection with its annual conference.

"Excitement ran high!" reported building co-coordinator Glen Roth of Lancaster, Pa. "Working shoulder to shoulder for a common cause was an exhilarating experience that we trust will extend mutual aid to a new application."

Children and animals don't want war—only grown-ups and crocodiles," says a book wrap designed by Larissa Kooker of Kidron, Ohio.

Kooker was among three Ohio Conference high school students who created winning designs for a peace book wraps contest. Ohio's Peace-Justice-Service Commission observed that the military gives away free book wraps in many school systems which require students to cover their textbooks and decided to offer an alternative.

Joe Showalter of Apple Creek designed a wrap which quotes Pablo Casals: "The love of one's country is a splendid thing. But why should love stop at the border?" The wrap by Elaine Gooding of Archbold sports a hip-looking dove who exclaims, "Doves aren't chicken!"

Book wraps may be purchased from Susan Mark Landis; for an order form, call 216 683-0976.

Rural farming issues stimulated considerable interest and discussion at Zurich (Ont.) Mennonite Church recently.

During the winter Sunday school quarter (December-February), class members met for a weekly elective on "Neighbor to Neighbor: Facing Rural Issues," led by Phyllis Ramer. Participants varied in age, degree of involvement in agribusiness, and type of farming.

Goals of the elective were to better understand local neighbors, share information regarding current issues, and discover ways that a rural church community can support its families involved in agriculture.

Discussion, special speakers, and videos focused on topics including: economic challenges facing the farming sector; farm organizations (such as Christian Farms Federation); grief due to loss of farms; discussion on the North American Free Trade Agreement and other legislation.

Community Mennonite Church, Markham, Ill., has completed its new two-story day care building. During the Sunday morning worship service Jan. 30 the day care staff participated with the congregation in a dedication ceremony, and in March children and staff moved from their old home at the church building into the new \$1.8 million (U.S.) facility.

The new learning center is among the first in the United States to use private funds to finance a public child-care initiative (see the July 6, 1993, *Gospel Herald*).

The church now has assumed responsibility for the day care's after school program. Voluntary service workers, along with a few members of the community, are helping to staff the multifaceted program for children who need care before and after school hours.

Breakfast is served and the children receive an after-school snack. Other services provided will be: homework assistance, Christian nurture, and tutoring, along with some games and crafts.—*Geneen Sutton*

• **Principal resigns.** William D. Hooley, principal of Bethany Christian High School (Goshen, Ind.) since 1970, has announced his resignation effective June 30. "My years at Bethany Christian have been fulfilling and rewarding, and I leave with a great deal of satisfaction," Hooley said. "But now I have concluded that both my personal interests and the leadership of BCHS will best be served by a change. My personal plans have not yet crystallized, but I am excited about Bethany's future and the new challenges I will face." Bethany board president Lovina Rutt said: "The board of BCHS received Bill's resignation with deep regret. But at the same time we celebrate an era of leadership at Bethany that is unprecedented in longevity. More important, however, is the role Bill played in making Bethany the strong school it is today."—*John D. Yoder*

• **Participants sought.** A 10-12-person Christian Peacemaker Team delegation to the Middle East is being proposed for May 1994 at the request of Palestinian friends and church workers. The purpose of the trip is to gain firsthand knowledge of the peace process, stay with Palestinian families in Gaza who have experienced insecurity, and engage in public witness as requested by people in the region. The team will be particularly interested in how non-violent actions in North America and the Middle East might contribute to lasting peace in the region. Interested persons may contact CPT at 312 455-1199.

• **Pastor transitions:** *Calvin Kaufman* has resigned as pastor of Trinity Mennonite Church, Morton, Ill. He will serve as interim pastor of East Bend Mennonite Church for one year beginning May 1. His new address is PO Box 520, Fisher, IL 61843; phone 217 897-6598.

John M. Miller, formerly of Schwenksville, Pa., has been appointed Missions Minister for the mission board of the Pacific Coast Conference. He began his work there Feb. 1. His address is 6976 S.W. Pine, Tigard, OR 97223.

Russ Stauffer was licensed and installed as pastor of Wasepi Mennonite Church, Centreville, Mich., on Feb. 20. Stan Troyer officiated.

Amzie Yoder is serving as interim pastor of Faith Mennonite Church, Goshen, Ind., for six months, beginning March 1.

• **Coming events:** "A Beginning Experience," Camp Amigo, Sturgis, Mich., April 15-17. Experienced resource people will lead this spiritual retreat intended to help widowed, separated, and divorced people make a new beginning in life. Information available from 616 651-2811.

Benefit auction for Kraybill Mennonite School, Mount Joy, Pa., May 13-14. Event includes sale of quilts, collectibles, Winross trucks, and art, plus hot air balloon rides. Information from 717 653-5236.

Shenandoah Valley Bach Festival, Eastern Mennonite College, Harrisonburg, Va., June 12-17. "Bach and American Music" is the theme of the second annual festival. This year's program will offer more features designed to involve the entire family, including a presentation on "Bach for children," a "Bach and Jock" soccer game, and an open choir sing of Bach's "Cantata No. 21." Information available from 703 432-4251.

Peace theology colloquium, Messiah College, Grantham, Pa., June 17-19. Event includes presentations by Aruna Gnanadason, Lawrence Hart, Gordon Kaufman, Gayle Gerber Koontz, John E. Toews, J. Denny Weaver. Information from Debra Gingrich at Mennonite Central Committee, 717 859-3889.

50th anniversary, the Big Valley Men's Chorus, Belleville (Pa.) Mennonite School, June 25-26. A mass chorus of all former members will perform. For information contact Paul E. Bender, HCR 61, Box 7, Belleville, PA 17004; phone 717 935-2598.

• **Job openings:** **Assistant dean** for academic affairs, Bluffton (Ohio) College. Depending on interests and qualifications, the assistant dean will provide leadership to some of the following: a new core general education program, institutional assessment, faculty recruitment, first year seminar, and/or special academic events. Doctorate preferred, master's considered. Position to be filled by Aug. 1. Reply to: vice-president William Hawk, 280 W. College Ave., Bluffton, OH 45817; phone 419 358-3317.

Coaches, Goshen (Ind.) College. **Head men's basketball** and **cross country/men's track** positions open; both are part-time, beginning July 1994 for the 1994-95 academic year. Master's degree preferred. Send letter of application, résumé, and three professional references to interim academic dean John Nyce, Goshen College, Goshen, IN 46526.

Environmental services manager, Greencroft Retirement Community, Goshen, Ind. Responsibilities of full-time position include supervising staff, planning, implementing, and coordinating all housekeeping and laundry services. Experience preferred. Inquiries may be directed to Tim Croyle at 219 537-4038. Send résumés to Director of Human Resources, Greencroft, PO Box 819, Goshen, IN 46527-0819 by May 1.

Houseparents/house directors, Beth Shalom, Lancaster, Pa. Position includes supervision of a residential program for teen mothers, monitoring the spiritual and life skills components of the program, and managing a 6-unit apartment building. Position begins July 15. Information available from Sylvia Nafziger Charles, PO Box 785, Lancaster, PA 17608; phone 717 299-0460.

Manager, Menno House, Manhattan, N.Y. Half-time position (includes free room and stipend) includes day-to-day management of Menno House, a mission and hospitality house owned by Manhattan Mennonite Fellowship. Couple or individual will relate to long- and short-term residents and foster community and engagement in Christian mission. Position opens this summer. Information available from 212 673-7970.

Staff, Camp Hebron, Halifax, Pa. Open positions include: **cook**, **head of housekeeping** (both full-time positions), and **horseman-ship director** (full-time, year-round position; must have horse management and riding experience). Contact Ralph Swartzentruber at 800 864-7747.

Teachers, Eastern Mennonite High School, Harrisonburg, Va. Open full-time positions beginning August 1994 are: **science instructor**, teaching chemistry, earth science, Science 7; **physical education/athletic director**, teaching P.E. and health; **English/drama director**, teaching English, creative writing, Bible, drama. Contact J. David Yoder at 703 433-9107.

BIRTHS

Bachman, Fay Robbins and Steve, Metamora, Ill., Samuel Charles (fourth child), Jan. 3.

Fertich, Rhonda Stewart and Jeff, Gettysburg, Pa., Benjamin David (first child), Nov. 25.

Frey, Ivy Zettle, Wellesley, Ont., Ashley Marie (first child), Nov. 30.

Frey, Elizabeth Catherine Guy and Terry, Hawkesville, Ont., Cassidy John (second child), April 3, 1993.

Griswold, Kristine Platt and Gregory, Falls Church, Va., Katherine Rose (first child), Feb. 2.

Hostetler, Robyn and Stefan, Marshallville, Ohio, Stefan Reed (first child), Nov. 23.

Lorentz, Gina Stoltz and Mike, Baden, Ont., Alec Willen (second child), Feb. 16.

Macaluso, Amy and Joe, Shippenburg, Pa., Laura Evelyn (fourth child), Dec. 28.

Showalter, Naomi Yoder and Ernest, Waynesboro, Va., Matthew Ryan (second child), Feb. 17.

Smith, Angie Horn and Tim, Orrville, Ohio, Madison Paige (second child), Jan. 18.

Swartzentruber, Shannon Powell and Scott, Peoria, Ariz., Ashley Katelyn (second child), Jan. 28.

Weldy, Carla Friesen and Alan, Goshen, Ind., Malaina Janaye (second child), Jan. 24.

Woodburn, Pam Burkhardt and Doug, Kitchener, Ont., Marissa Erin (first child), Feb. 17.

MARRIAGES

Craig-Houston: Shelly Craig, Wiggins, Miss. (Gulfhaven), and Michael Houston, Poplarville, Miss. (Gulfhaven), Feb. 26, by David Kniss.

Geiser-Mitchell: Michelle Geiser, Mesa, Ariz. (Koinonia), and Wade Mitchell, Mesa, Ariz., Feb. 19, by Donald E. Yoder.

Gingrich-Marshall: Krista Gingrich, Waterloo, Ont. (Hawkesville), and Jeffrey Marshall, Stratford, Ont. (Faith Bible Chapel), Dec. 11, by Peter McNeilly.

Hess-Riser: Josie Hess, Gettysburg, Pa. (Bethel), and Michael Riser, Gettysburg, Pa., Nov. 20, by Jim Burkholder.

Matsunaga-Wilson: Hiromi Matsunaga, Tokushima, Japan, and Ian Wilson, Hawkesville, Ont. (Hawkesville), Aug. 22, by David Luxton.

Otto-Schlabach: Ruth Otto, North Canton, Ohio (Hartville), and Wyman Schlabach, Hartville, Ohio (Hartville), March 12, by David L. Hall and Henry Schrock, Jr.

Peachey-Zook: Brent Peachey, Belleville, Pa. (Maple Grove), and Rosalie Zook, Belleville, Pa. (Allensville), July 17, 1993, by Jonathan Yoder.

Sefing-Slabough: Christopher A. Sefing, Telford, Pa. (Hopewell Christian Fellowship), and Patricia Lynn Slabough, Telford, Pa. (Hopewell Christian Fellowship), Feb. 26, by Vincent J. Frey.

DEATHS

Driver, Lloyd Edwin, 91, Woodburn, Ore. Born: Dec. 15, 1902, Versailles, Mo., to Franklin and Barbara Driver. Died: Feb. 28, 1994, Tualatin, Ore. Survivors—wife: A. Ferne Hostetler Driver; children: Keith, Elbert, Jean Merklin, Donna Landis, Elaine Yoder; 20 grandchildren, 31 great-grandchildren. Predeceased by: Clifford (son). Funeral and burial: March 3, Zion Mennonite Church, by Richard Regier and Del Hershberger.

Guenther, John, 83, Calgary, Alta. Born: Osler, Sask. Died: Jan. 28, 1994, Calgary, Alta. Survivors—wife: Tina Guenther. Congregational membership: South Calgary Inter-Mennonite Church. Funeral: Jan. 30, by Herb Kopp.

Hershey, Edna Mae Pheneger, 77, Gordonville, Pa. Born: Oct. 3, 1916, Salisbury Twp., Pa., to George and Mina Eby Pheneger. Died: Feb. 19, 1994, Lancaster, Pa. Survivors—husband: Elmer Hershey; children: Carroll, Alvin, Albert, Linda McDonald; sister: Anna Saner; 8 grandchildren. Funeral and burial: Feb. 24, Paradise Mennonite Church, by Fred Martin and Del Sauder.

Hoffman, Gladys Edith Anita Baker, 88, St. Jacobs, Ont. Born: March 8, 1905, Stevensville, Ont., to Melvin and Laura Baker. Died: June 26, 1993, Cambridge, Ont. Survivors—husband: Emanuel Hoffman; children: Gerald, Merle, Doris Metger, Ross; 10 grandchildren, 2 great-grandchildren. Predeceased by: George (son). Funeral: June 29, Hawkesville Mennonite Church, by Don Penner. Burial: St. Jacobs Mennonite Church Cemetery.

Howell, Eric E., 25, Newport News, Va. Born: July 22, 1968, Newport News, Va., to Arthur J. and Nancy W. Howell. Died: March 7, 1994, Newport News, Va. Survivors—parents. Funeral: March 10, Huntington Mennonite Church, by Ed Bontrager, Gerald Showalter, and Jim Thornton. Burial: March 12, Eastlawn Memorial Gardens, Harrisonburg, Va.

Jutzi, Munro Kenneth, 74, Kitchener, Ont. Born: June 16, 1919, Wilmot Twp., Ont., to John J. and Susan Kennel Jutzi. Died: Feb. 26, 1994, Kitchener, Ont. Survivors—wife: Eileen Musselman Jutzi; children: Karen Balmer, Dennis, Jeff; brothers and sisters: Mildred Calvert, Mae Snider, Merlin, Phyllis Lehman, Ortha Wideman, Lucetta Stauffer; 6 grandchildren. Funeral: March 1, Edward R. Good Funeral Home, by Marilyn Rushton. Burial: Wilmot Centre Cemetery.

Keelan, Colin Norman, 69, Moorefield, Ont. Born: Sept. 30, 1924, Quetta, India. Died: Feb. 8, 1994, Palmerston, Ont. Survivors—daughters: Susan Bevers, Diane Burton, Linsey Marks; 3 grandchildren. Predeceased by: Joyce Keelan (wife). Funeral: Feb. 11, Milton, Ont., by Fred Lichti. Cremated.

Landis, Leroy M., 74, New Britain, Pa. Born: July 3, 1919, Harleysville, Pa., to Wilmer N. and Katie Moyer Landis. Died: Feb. 28, 1994, New Britain, Pa. Survivors—wife: Marie Frederick Landis; children: Vernon, David R., Janice Landes, Christine, Jean Blank; sister: Erma Yothers; 12 grandchildren, 3 great-grandchildren. Funeral and burial: March 3, Doylestown Mennonite Church, by Duane Bishop.

Leis, Vernon Roy, 60, Tavistock, Ont. Born: Nov. 23, 1933, Petersburg, Ont., to John and Catherine Wagler Leis. Died: Feb. 26, 1994, Baden, Ont., in a car accident. Survivors—wife: Arvilla Schultz Leis; children: Timothy, James, Paul, David, Katherine Bender; brother and sisters: Ralph, Catherine Bartman, Erma Steinmann, Florence McFarlane; 6 grandchildren. Funeral and burial: March 2, East Zorra Mennonite Church, by Darrel Toews.

He was ordained in 1962 and pastored several Mennonite churches in Ontario. He served as the first moderator of the Mennonite Conference of Eastern Canada.

Martin, Enos, 72, Goshen, Ind. Born: Jan. 2, 1922, York County, Pa., to Enos and Anna Gehman Martin. Died: March 8, 1994, Goshen, Ind. Survivors—wife: Ruth Leaman Martin; children: Esther Christophel, Miriam Nichols, Jay; brothers and sisters: John, Allen, Elsie, Mary Miller, Alta Kurtz, Doris Seldomridge, Ellen Olmstead, Rhoda Ramer; 6 grandchildren. Funeral: March 12, North Goshen Mennonite Church, by Art Smoker. Burial: Yellow Creek Cemetery.

Martin, Menno B., 87, Elmira, Ont. Born: May 14, 1905, Elmira, Ont., to Menno F. and Nancy Brubacher Martin. Died: May 1, 1993, Cambridge, Ont. Survivors—children: Esther Weber, Floyd, George; 12 grandchildren, 9 great-grandchildren. Predeceased by: Mary Ann Weber Martin (wife). Funeral and burial: May 4, Hawkesville Mennonite Church, by Don Penner.

Miller, Dan W., 91, Orrville, Ohio. Born: Feb. 26, 1903, Dundee, Ohio, to George W. and Martha Troyer Miller. Died: March 6, 1994, Orrville, Ohio. Survivors—wife: Icie Yoder Miller; children: Clifford, Gerald, Carol Nolt; brother: Seth; 8 grandchildren, 7 great-grandchildren. Predeceased by: Richard and Danny (sons). Funeral and burial: March 9, Oak Grove Mennonite Church, by Norma Duerksen and James Schrag.

Moore, Miriam McGlensey, 73, Central City, Pa. Born: Nov. 21, 1920, to James and Minnie Thompron McGlensey. Died: Feb. 16, 1994, Somerset, Pa. Survivors—husband: Walter Moore; children: Alvena, Glenda, Sharon, Karen; brother and sister: Harold, Thelma Bailey; 7 grandchildren, 4 stepgrandchildren. Funeral: Feb. 19, Central City, Pa., by Elvin Holsopple and Eric Smith. Burial: Stahl Mennonite Church Cemetery.

Myers, Gladys Martin, 71, Albany, Ore. Born: Dec. 17, 1922, Hagerstown, Md., to Laban and Clara Risser Martin. Died: Feb. 20, 1994, Albany, Ore., of cancer. Survivors—husband: Harry W. Myers; children: Joan Imhoff, Judy Miller, Elizabeth Miller, Susan, David, John; brother and sisters: Arthur, Evelyn, Leona Eby, Martha Horst; 11 grandchildren, 5 great-grandchildren. Funeral: Feb. 25, Albany Mennonite Church, by Louis Lehman and Lynn Miller. Burial: Fairview Mennonite Cemetery.

Whisler, Lottie Elizabeth Keagy, 90. Born: July 21, 1903, Adams County, Pa., to Abraham and Elenora Zumbum Keagy. Died: Feb. 12, 1994, Hanover, Pa., of congestive heart failure. Survivors—husband: Walter A. Whisler; daughter: Lois E.; brother: A. Grant; 2 grandchildren, one great-grandchild. Predeceased by: Walter D. (son). Funeral: Feb. 17, Bairs Hostetters Mennonite Church, by James A. Burkholder. Burial: York Road Cemetery.

Yoder, Carrie Belle, 98, Goshen, Ind. Born: Sept. 3, 1895, Shipshewana, Ind., to Noah J. and Fannie King Yoder. Died: Nov. 28, 1993, Goshen, Ind., of heart failure. Congregational membership: Forks Mennonite Church, Middlebury, Ind. Funeral: Dec. 1, Miller Funeral Home, by Eugene Bontrager and Sylvester Haarer. Burial: Town Line Cemetery.

Obituary correction: Dorothy Oswald Schweitzer (March 1, 1994, *Gospel Herald*) is survived by 29 grandchildren.

CALENDAR

Mennonite Health Assembly annual meeting, Columbus, Ohio, April 7-10

Illinois Mennonite Conference annual meeting, Evanston, Ill., April 8-9

Mennonite Conference of Eastern Canada annual meeting, Niagara-on-the-Lake, Ont., April 8-9

Evangelism Sunday, April 10

Goshen College commencement, Goshen, Ind., April 17

Mennonite Church General Board meeting, Chambersburg, Pa., April 21-23

Conference Youth Ministers Council, Vancouver, B.C., April 21-26

Eastern Mennonite College commencement, Harrisonburg, Va., May 1

Conference ministers and mission leaders meetings, Waterloo, Ont., May 1-4

Family Week, May 1-7

Mennonite Mutual Aid board meetings, Goshen, Ind., May 5-6

Rocky Mountain Conference annual meeting, Greeley, Colo., May 6-8

Franconia Conference spring assembly, Blooming Glen, Pa., May 7

Gulf States Conference spring assembly, New Orleans, La., May 7-8

THE LAST WORD

Alternative lifestyles (1):

Who wants to be an oddball?

Not me. I don't like sticking out. I'm much more comfortable as part of the crowd, just a regular guy.

Sure, there are times for being different. Some of us enjoy them more than others. But we've all been trained to cooperate, fit in, be part of the group.

We learned it well at church. Fitting in is what makes community possible. As Mennonites our strong sense of community didn't come through hefty doses of individualism.

Our society also affirms conformity. It will tolerate only so much diversity before the forces of peer pressure, community mores, or even the law put us in our place.

Though there have been casualties, for the most part this has served us well. In many areas our close-knit Mennonite communities have come to be recognized as assets.

But all this may be up for grabs as we go into the future. We Mennonites are becoming more scattered. *Gospel Herald* readers, for example, now live in every U.S. state except Rhode Island as well as in eight of the 12 Canadian provinces.

As we scatter, we make new friends and live beside new neighbors. Wanting not to stick out, to be odd, we often find ourselves taking on their values and their way of life.

But what is this society, this culture into which we are scattering? It is one of disbelief—secular, pagan. That's the way three Mennonite school administrators characterized it in a presentation to the annual meeting of Lancaster Mennonite Conference last month. J. Richard Thomas of Lancaster Mennonite High School, Glenna Hershberger of Conestoga Christian School, and Gary Sensenig of West Fallowfield Christian School gave these examples of secularization evident in the students that come to their classrooms:

- Less understanding of what it means to accept Jesus Christ into one's life.
- More acceptance of the argument that everyone's beliefs have equal value.
- Increasing openness to sexual activity among young people. "The preoccupation with sex is completely different today than it was even five years ago," Hershberger said.

Of course, one can argue whether North American society ever was Christian. But at the very least, the values it once espoused often more nearly paralleled those of the church. Today, however, Mennonite teachers find they can no longer assume students come to school with biblical values. "How can we teach the values of the church if they are not supported in your homes?" they ask.

The question is greater than the values of our children. It is about the values of us all. What are they? How do we live them out in a secularized culture that assumes no normative beliefs—certainly not one in Jesus?

These were the same questions our forebears asked in the 16th century. Their answer was to step out of their culture and build a new way of life based on a different set of values.

Has the time come for North American Mennonites to take a similar step in the 21st century? Do we have the will, the courage? Do we even think it necessary? If so, where do we begin? Try this list:

1. *Sunday*. Blue laws are no more. Today anything can be done any day of the week. Do we still need a day of rest, a day to honor God?

2. *Media*. Television. Sex. Violence. We're sick of them. We're also tired of talking about the problem. But we've done little about it.

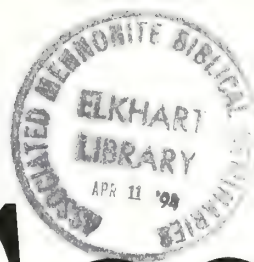
3. *Clothing*. That's right, dress. Is there a more unpopular subject in the Mennonite Church? But with our closets full while styles change, dare we take another look at dress?

4. *Money*. Another nasty subject. But we must face it: North American Mennonites are rich. Nor do we use our money much differently from our neighbors. Should we?

This list is not exhaustive. I could go on. In the weeks ahead I will, if I don't lose my nerve, on this page. I plan to address some of these issues as one way to get the discussion going.

Sticking out, being odd has never been easy. Yet, as J. Richard Thomas told Lancaster Conference: "I have an awful lot of hope. That comes when I realize that the New Testament was written in precisely a time such as this."—jlp

April 12, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Second in a two-part series:

Mennonites continue to face tough questions about peace

The way of peace is not easy. Those of us committed to it face the difficult issues of social responsibility and of whether to require peace convictions.

Last week (April 5 *Gospel Herald*) we probed two enduring dilemmas in contemporary peacemaking: the use of force, and the adoption of multiple ethical standards. This week we explore two additional quandaries which thoughtful peacemakers face:

- To what extent are Christians responsible for the rest of the world beyond the church?
- How central is peacemaking to our understanding of the gospel?

by
Donald B. Kraybill
and
Leo Driedger

ALSO IN THIS ISSUE

Taking the initiative to be reconciled with enemies or opponents 8

Church conflict lacks antidote but inoculation is possible 10

Luke and Miriam Stoltzfus receive 1994 Lark Award 11

Social responsibility. A third dilemma facing Mennonites and others who believe in the way of peace might be described as social responsibility. Sectarian reluctance to participate in the political order raises the question of social responsibility. Turn-of-the-century sociologist Max Weber noted that—in contrast to Jesus' instruction to "resist not evil"—the reverse holds true for the politician: thou shalt resist evil by force

Does shouldering moral responsibility mean Christians are accountable for all that happens? Or does it mean they live in responsible ways that empower others?



or else take responsibility for evil winning out. With this kind of thinking, pacifists who withdraw from political life are held responsible for the triumph of evil.

Weber described the pacifist ethic as one of "ultimate ends": an ethic which disregards immediate social consequences. The pacifist behaves faithfully, does right, and leaves the results to the Lord. Moreover, if pure intentions lead to bad results, then the world, the stupidity of others, or even God is to be held culpable.

By contrast Weber also talked of an "ethic of responsibility": action oriented to foreseeable consequences. A "responsible" ethic calculates anticipated results and acts accordingly. It understands that the attainment of good ends may sometimes require the use of dubious means.

Moral responsibility in the political realm thus assumes that outcomes are predictable. In fact, they may be products of unexpected conditions, unknown causes, or unique coalitions of power. This distinction between these two ethical views often results in castigation of pacifists as irrelevant and irresponsible.

Beneath all the rhetoric about responsibility lie two assumptions: (1) rural nonresistant Mennonites are socially irrelevant and irresponsible, and (2) politically active ones are relevant and responsible. These assumptions suggest that social responsibilities are only discharged in the public realm of politics, and that greater involvement in politics attests to greater moral responsibility.

So we can ask: Should the Amish feel guilty? Or should the many U.S. Mennonites who voted

If peace is indeed the heart of the gospel, why is it not taken more seriously and made a requirement for membership?

for Bill Clinton and George Bush feel satisfied that they have acted responsibly?

The real issue in this dilemma is the nature of the believer's civic obligations and how those duties are best discharged. Such obligations include both constructive work to enhance the welfare of society as well as the dangerous work of restraining evil—in other words, positive responsibilities to improve the public welfare and coercive responsibilities to maintain order.

Does shouldering moral responsibility mean that Christians are accountable for everything

that happens? Or does it mean that they seek to live in ways that empower others, enhance the environment, and contribute to the common good? Many avenues for discharging social responsibilities are available in voluntary organizations in the private sector, including the church. Restraint functions, however, are only legitimate under government authority.

Does responsible living necessarily entail political participation? There are a multitude of ways to contribute to the public good outside of government agencies. Indeed, one of the prime ways of acting responsibly is to create families, communities, and lifestyles that do not contribute to social decay. Stable communities that give meaning, belonging, and identity to individuals—exemplified by many Amish, Hutterite, and Mennonite congregations—are bonafide acts of social responsibility.

Beyond creating stable communities, responsible persons may improve the public welfare via volunteer organizations—the Red Cross and Habitat for Humanity, to name two of many. Others may contribute in personal ways by assisting refugees, providing homes for foster children, and assisting needy neighbors.

Historically, the Christian church—as well as many Mennonite congregations—has shouldered enormous responsibilities for the needy around the world. Mennonite Central Committee administers multimillion-dollar relief efforts with hundreds of volunteers working in many countries—feeding the hungry, clothing refugees, sheltering the homeless, guiding development projects, and giving voice to the marginalized. Moreover, these services are provided under the international flag of God's kingdom rather than the parochial flag of a sovereign state.

Church agencies that work to prevent and alleviate suffering are concerned about the consequences of their efforts—they hope to heal the wounds of the needy in the international community. Politicians, by contrast, tend to focus on the consequences of policies for their particular national and economic interests; U.S. diplomats in the Persian Gulf War, for example, considered the vested interests of the U.S. economy—not the consequences for the estimated 150,000 Iraqis who died in the conflict and the thousands of others who suffered devastation.

Social responsibilities can also be discharged by serving in numerous welfare functions of government which regulate public safety, assure equality of access, provide education, and care

for the infirmed and disabled—as well as a host of other health and welfare functions.

Christians can function as responsible moral agents in all of these spheres—from creating stable communities to serving in government programs for human betterment. It is a false dichotomy that assumes that separatists are irresponsible when in fact they are creating emotionally stable communities that scatter little social refuse over the larger society. Moreover, the politically active are not necessarily being responsible just because they vote for the popular candidate of the moment.

But just because Christians contribute in a responsible fashion to the public good both within and without political channels doesn't take them off the horns of the dilemma. Although Mennonite rates of political participation are on the rise, we may still be viewed by many as moral parasites if we refuse to take up arms in defense of the nation. We may act responsibly to improve the social welfare but yet be charged with irresponsibility if we let evil triumph by refusing to assist the state to restrain violence.

Moreover, what does moral responsibility mean if our own state becomes belligerent? If we stand by while our own government conducts campaigns of excessive violence—are we then acting irresponsibly?

Some U.S. Mennonites “sat out the Persian Gulf War,” refusing to speak out against the actions of their government (Levi Miller, “Why I Sat Out the Gulf War,” *Gospel Herald*, May 5, 1992). Are such bystanders, who offered no protest to the Persian Gulf War, morally responsible for the 150,000 Iraqi deaths? And what about the Mennonites who silently cheered the Allied triumph in Iraq—do they hold responsibility? Or must evildoers of all stripes hold responsibility for their own actions along with those who could have tamed them?

P*acemaking convictions.* The fourth dilemma for Mennonites and other peacemakers is this: Are peace convictions integral to the Christian faith, or are they mere peripherals—optional accessories held by the whims of personal preference? If peace convictions are essentials of the gospel should they not be incorporated into baptismal vows, prescribed in membership covenants, and made a test of membership? Or do such explicit expectations violate—even do violence to—the very spirit of the gospel by contradicting its message of unconditional love?

On the other hand, to treat peacemaking as a

matter of individual conscience, as one of many items on the smorgasbord of modern beliefs, is a capitulation to the forces of modernity—to excessive individualism and tolerance. Surely the church would not take that stance toward murder, adultery, prostitution, fraud, drug abuse, and alcoholism.

Are peace convictions best cultivated by persuasion or by explicit requirements? Many Mennonite congregations struggle with this enduring dilemma.

Does the decline of nonresistance signal the demise of a distinctive Mennonite identity and the marginalization of peace convictions? At first

Or does a strict requirement on peace violate the essence of the gospel—God's unconditional and accepting grace?

blush, this may appear to be the case. Mennonites are indeed using force—albeit in civil ways, but force nonetheless—in their institutional and professional lives. And congregations shy from insisting on peace convictions as a membership requirement for fear of offending members or losing potential converts.

Yet at the same time, peacemaking language in Mennonite circles is trumpeted at virtually every turn—from international relations to sibling quarrels, from child rearing to economic injustice, from sexual abuse to racial hatred, from organizational conflict to personal differences. Such a widespread embrace of peacemaking surely honors the faithful of bygone days whose nonresistance was woven into a seamless web of social relations.

But does squeezing all human relations under the tent of peacemaking threaten to evaporate its meaning? If peacemaking entails everything, does it mean anything? And will Mennonites who tout peacemaking at every turn still pass the litmus test and refuse to use force when

While many Christians may be willing to extol the virtues of a life of peacemaking, few are willing to sit in jail for refusing to pay taxes for warfare.

Often the modern ring of peacemaking has more to do with ecumenical acceptance than with a willingness to make a costly, distinctive witness of the gospel.



threatened with personal harm?

Peacemaking sounds like a natural, noble expression of the gospel which Christians of many stripes will applaud. But its modern ring may have more to do with assuring social and ecumenical acceptance than with a willingness to make a costly and distinctive witness for the gospel. Many Christians may be willing to extol the virtues of peacemaking, but few are willing to sit in jail for refusing to pay taxes for warfare. And how many would be willing to suffer persecution if faced with conscription in a nondemocratic society without provisions for alternative service?

Does the modern version of peacemaking have the steely character of nonresistance that would willingly, without complaint and struggle, face imprisonment for refusing military service? Will the pleasant veneer of contemporary peacemaking withstand the stress of harsh political conditions at home and abroad?

Although Mennonites have generously pasted the label of peacemaking on a host of wide ranging efforts, few congregations have been willing to require a firm commitment to peacemaking at baptism or make it a requirement for church membership.

This raises the question of its centrality to the gospel. If peace is indeed integral to the gospel—at the very heart of the incarnation and not merely the fluff and froth of individual preference—why is it not taken more seriously and made an explicit requirement in church membership classes, baptismal vows, and membership expectations—a test of membership?

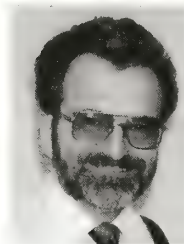
Such firm expectations might hinder evangelism, alienate prospective members, and anger present ones. And such stipulations surely would contradict the essential message of the gospel—unconditional acceptance through God's forgiving grace.

Thus Mennonites face the ultimate dilemma—if peace convictions are central to the gospel, they surely should be made explicit for baptism and membership. But firm membership expectations easily violate the very essence of the gospel itself.

Adapted from the newly released Mennonite Peacemaking: From Quietism to Activism, Herald Press, 1994. Leo Driedger, professor of sociology at the University of Manitoba, lives in Winnipeg, Canada. Donald B. Kraybill directs the Young Center for the Study of Anabaptist and Pietist Groups at Elizabethtown College in Pennsylvania.

"If anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world."—1 John 2:1b-2, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

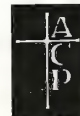
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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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I just finished reading Tom Finger's series: *Sin Is More Than Individual Guilt . . .* (Mar. 1), *The Atonement: . . .* (Mar. 8), and *Salvation Happens Only When God Dwells in Us . . .* (Mar. 15). Excellent!

I immediately thought, "Now that *Gospel Herald* has electronic mail, why don't I drop them a note? It would be so easy. . . ."

And it really is much easier—just sit down at the computer, bang in a note, and say "send." I don't have to find a piece of paper or get my thoughts onto that piece of paper (either with a pen or typewriter or printer). I don't have to find envelopes and stamps; there's no trip to the mailbox.

What does this new ease of access mean? Will the *Gospel Herald* be flooded with letters full of half-baked ideas? I used to think pretty hard before I would sit down and write a letter to the editor by paper. Some people think that with computers we write more and say less.

Do people with E-mail access suddenly have an unfair advantage in expressing their views? People with E-mail tend to be younger, connected with a university, and have more years of education. Will a greater percentage of letters to the editor come from them? Will this shift the perception of what your readers believe? On the other hand, being retired and having lots of time to write letters is an advantage too. Maybe E-mail is giving the underdog more of an advantage.

Keep track of how much and what kind of E-mail you receive. In a year, write an article about it. Are there noticeable differences from your regular mail? I think there will be; I'd like to know what they are.

Byron Weber Becker
Kitchener, Ont.



Editor's note: *We haven't had to answer the questions you raise, since yours is just the second letter we've received for publication to date by E-mail. We are keeping track.*

Why We Persist (Mar. 15). To me it is helpful to see the guidelines you use in determining whether or not to print stories of misconduct. And I am in agreement with what I read in your editorial.

It is good to know that these cases are beginning to be handled thought-

fully by the church, and that *Gospel Herald* prints stories only if there has been appropriate confrontation. I also appreciate the need for public accountability where there is public trust.

Printing such stories is part of a healthy response and an example of positive change in the way the Mennonite church deals with abuse. We are bringing an end to the silence without ignoring the rights and need for rehabilitation of the offenders. I believe this is God's way.

Christine K. B. Sottolano
Harrisonburg, Va.

I am familiar with all the arguments for hanging out the Mennonite dirty sex laundry. There has to be a better way. Is it right to jeopardize another's future or reputation with tabloid-type gossip.

True, Christian leaders should be held to a higher standard. But let's not forget that it works both ways. The body of believers is also held to a higher standard in how we respond to sin among us.

What has happened to "prevenient" grace—grace that comes before? Prevenient grace means that God's love gets there ahead of our need. God is seeking us—not us God.

Those of us who sin—and that's all of us—are not loved less by God because of our sin. God will exercise grace whether we are gracious or not. This should be comfort to those who sin. And it should be a reminder to those of us who act as though sin's shoes are only worn by others.

D. Lowell Nissley
Sarasota, Fla.

After speaking up at a recent conference gathering in support of *Gospel Herald's* decision to print stories of misconduct by Mennonite leaders, I had several pastors thank me. They found it helpful that I attempted to clarify the biblical convictions that shape your decision and articulated the careful and intentional process that you follow prior to publication of these stories.

Two days later your editorial, *Why We Persist* (Mar. 15) arrived in my box, and I discovered you had said it, again, and well. I would only wish for one expansion.

I have heard numerous comments interpreting your decision as a departure

from Matthew 18. As you note in your editorial, perpetrators normally have had at least one victim attempt steps one and two of Matthew 18. I would like to note to readers that your decision finally takes seriously steps 3 and 4.

I praise God I am part of a church family whose official publication is willing to follow the teachings of Christ all the way through to their conclusions. I praise God I see you doing it, not in a spirit of vindictiveness, but in a spirit of weeping and prayer. You give evidence of that "telling it to the church" might bring confession, repentance, and ongoing accountability. These are the only gospel foundations I know for genuine biblical forgiveness and restoration.

You conclude your editorial with the words, "That's what keeps us going." Know there are many of us praying that God's Holy Spirit will continue to empower you, and ourselves, so that as God's body we can "keep going." Even, and especially, when Christ's teachings have a third or fourth step.

Bob Petersheim
Leola, Pa.

We want to commend you for the excellent editorial, *Why We Persist* (Mar. 15) addressing the ongoing revelations of misconduct by church leaders. The editorial answers many of the questions of propriety and process that occurred to us in reading the stories that have been published over the past two years.

Telling the truth in love is a tremendous challenge for the Christian media—on the one hand fostering an atmosphere of honesty and accountability, while at the same time countering the secular world's propensity for sensationalism and the tendency in all of us to "cast stones," thankful to God that we are "not like other men."

Our challenge to you now is to persist in seeking out stories of reconciliation and healing for the abuser and the abused. We are hopeful this next two years will bring us truly "good news."

Randy and Marla Longenecker
Bellefontaine, Ohio

(more "Readers Say" on page 7)

Gospel Herald welcomes your letters. Send them to "Readers Say," 616 Walnut Ave., Scottsdale, PA 15683.

Hands Around the World



**1994 Worship and Mission Guide prepared by
Leone Wagner and edited by Mary Meyer for**

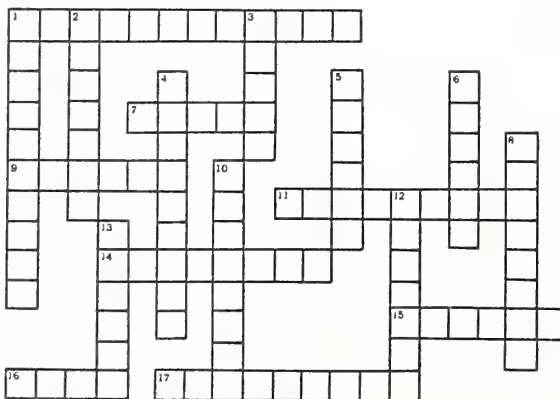


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It Happened in Corinth



Across

1. This man and his family lived next door to the synagogue. Acts 18:7
7. When Paul left Corinth, where did he go? Acts 18:18
9. Gallio was proconsul of _____. Acts 18:12
11. She was Aquila's wife. Acts 18:2
14. How many months did Paul stay in Corinth? Acts 18:11
15. Aquila was a native of _____. Acts 18:2
16. Aquila and Priscilla had been in this town in Italy. Acts 18:2
17. The Jews beat this man in front of the court. Acts 18:17

Down

1. What occupation did Paul, Aquila, and Priscilla share? Acts 18:3
2. This co-worker came to Corinth from Macedonia. Acts 18:5
3. This co-worker also came from Macedonia to Corinth. Acts 18:5
4. Where did Paul go every Sabbath? Acts 18:4
5. Who told the Jews they should settle their disagreement with Paul themselves? Acts 18:14-15
6. Paul lived with this man and his wife while they were in Corinth. Acts 18:3
8. This ruler had ordered all the Jews to leave Rome. Acts 18:2
10. When the Jews opposed Paul, he told them he would go to the _____. Acts 18:6
12. This man was the synagogue ruler. Acts 18:8
13. One night Paul had a vision. The Lord told him, "I have many _____ in this city." Acts 18:10



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I want to express appreciation to a growing group within the Mennonite Church: women who are gifted by God and who have been willing to be the first to speak out for the mutuality of men and women, to be the first to accept leadership roles, or to preach that first sermon.

These women can become casualties of a theological view that de-Christianizes them. Some people respond to their leadership with objections that demean and belittle, calling them un-submissive, pushy, brazen, or worse.

Interestingly, after the women of this first wave have been discredited, the way is often open for other women to pick up these leadership roles and be appreciated. Amazingly, sometimes the women (or the wives of the men) who objected to women in leadership are now free to move in this direction with an apparent feeling of comfort.

Paul said: "I planted, Apollos watered. . . ." Today there are many Mennonite women who have plowed and planted (at great personal cost) the congregational soil, making possible the use of the leadership gifts of other women within Mennonite congregations. Thank you, my friends. May you all find healing.

I have watched and participated in your struggles. Thus I hope you will understand my need to remain an anonymous sister.

Name withheld by request

How can we Mennonites celebrate Lent without also celebrating Ash Wednesday, Shrove Tuesday or even Mardi Gras? Do we not know that Ash Wednesday comes from the Catholic custom to put ashes on ones forehead as a symbol of penitence? Do we not know that Shrove Tuesday comes from the Catholic custom to do penance before a priest, to go to confession, and to receive absolution? Do we not know that Mardi Gras means "Fat Tuesday" and comes from the custom to binge?

So why are many of our Mennonite churches celebrating Lent? Why does the Mennonite Board of Congregational Ministries publish a "Worship and Spirituality Resources for Lent 1994"? Why does the Mennonite Publishing House print bulletins with a Lenten cover and suggested readings from Genesis 9, Psalm 25, 1 Peter 3, and Mark 1?

It is because we Mennonites are buy-

ing into the high-church tradition of using the "Revised Common Lectionary." The copy on my desk tells me exactly what we Mennonites will have on any given Sunday to the year 2005!

Is it because we Mennonites are also becoming an older, traditional, historical, mainline, high church like the Roman Catholics, Lutheran, Episcopal? This Lenten season is a good time to stop and ponder where we have come from and where we are going.

Is the Holy Spirit free to lead and guide when we follow the "Revised Common Lectionary" and know exactly which theme to preach from and which Scriptures to read on the eighth Sunday of Epiphany in 2003 A.D.?

I am not projecting my own preference for the freedom of contemporary praise and worship. Litanies can be deeply meaningful and worshipful. But who is writing our liturgies? Do they espouse what we believe? Is the Holy Spirit inspiring them and giving us the freedom on each occasion to focus on what God wants to say to us at that time?

*Stan Shirk
Lyndhurst, Va.*

Editor's note: *Stan Shirk also sent a copy of the above letter to Mennonite Board of Congregation Ministries. Two of MBCM's staff sent Shirk and Gospel Herald the following response:*

In 1989, MBCS asked Mennonite pastors what resources they needed most for worship. Eighty-seven percent told us they wanted worship resources for the Christian year. Since that time, we have attempted to offer these to churches who choose to follow the Christian calendar.

For the first time in 1993, we distributed a packet of resources for Lent. Be-

cause we received more positive response to that packet than to anything else we have offered in worship resources, we arranged for a subsequent packet for 1994. We sense a growing appreciation in the Mennonite Church for the Lenten themes of repentance and renewal, which prepare us for the celebration of Easter. Perhaps this is a contemporary expression of what we used to experience at spring or fall revival meetings.

As we see it, the Christian calendar is one way to encourage congregations to keep focused on the life, death, and resurrection of Jesus Christ. It is not the only way to keep Jesus central in worship, but it is a way that Mennonites are increasingly choosing to use.

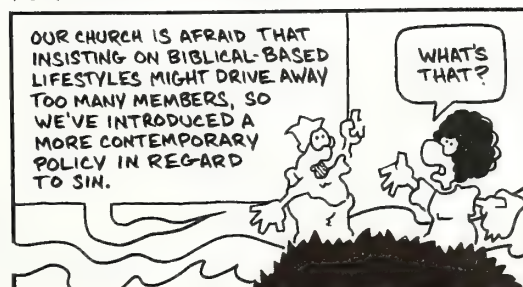
In the same way, the common lectionary is a tool many Mennonite congregations are using (we estimate 35-45 percent) because of the biblical framework it provides for worship planning and preaching. Because of the diversity of worship patterns among Mennonites, MBCM has not chosen to promote the lectionary, however. Instead, we promote worship that "breaks open the Word" and encourage congregations to use whatever tools will help that happen.

Our theology of the work of the Holy Spirit affirms that God can be active in both long-range and week-to-week preparation for worship. Most of the congregations we know who make use of external frameworks such as the Christian year or the lectionary exercise their freedom to deviate from that pattern as the Spirit leads.

Like our brother, we too long for Mennonites to worship God in spirit and in truth.

*Marlene Kropf, Minister of Worship
Everett Thomas, Executive Secretary
MBCM, Elkhart, Ind.*

Pontius' Puddle



One model for a way to peace:

Taking the initiative to be reconciled

For two months 120 people put aside their daily routines for a hot, dusty walk across Cambodia for the cause of peace.

by Don Sensenig

As he came near and saw the city, he wept over it, saying, "If you, even you, had only recognized . . . the things that make for peace!" (Luke 19:41-42a).

The latest round of war in Cambodia ended officially in October 1991 with the signing of the peace agreements. But fear and hatred didn't end when enemies were obliged to sign documents. Indeed, the hostilities continue.

The peace documents created new structures: United Nations peace-keeping forces, partial disarmament of warring factions, aid for reconstruction, return of refugees, election plans. These structures were created to provide a framework for transition toward peace.

But without an inner spirit and energy to "flesh out" the framework, can these structures bring "shalom"? What are "the things that make for peace," such as Jesus wished for Jerusalem?

One effort to flesh out—to incarnate—a spirit of reconciliation and hope in Cambodia was a "walk for peace" across that country, from the Thai border to the capital city of Phnom Penh. More than 120 people who had fled Cambodia as much as a decade ago put aside their fears and their familiar daily routines to cross a frontier into potentially hostile territory and walk over 300 miles for a month under a hot tropical sun. They were a tiny fraction of the 370,000 Cambodians living in border camps, who have been divided among warring factions.

Theirs was a walk with a purpose: to express in a living parable that the war is over.

Who were the walkers? They came from the refugee camps where they had lived for years on the Thai-Cambodian border. They included about 45 monks and 15 nuns. They had responded to an invitation to symbolize the end of the war that drove them to the camps. About a dozen were non-Cambodians representing the peace concern of the international community.

They did not know what kind of reception they would receive from those on "the other side." In fact, the walkers themselves represented different sides of this many-sided conflict, coming from different camps under the control of competing factions.

So they began as 120 brave and fearful souls. But they were joined every day by more former enemies, uniting in hope, forgiveness, reconciliation.

In less populated stretches along the road to Phnom Penh, scores would join the morning's walk (the sun was too hot to walk in the afternoon). In more populated areas hundreds would walk along, fleshing out a longing for peace by adding their bodies and spirits to this symbolic act. "Slowly, slowly, step by step; each step is a prayer," said the monk who led the walk and taught the people as they stopped at *wats* (temples) along the way.

During the first days, several of the younger monks who were part of the group took rides offered them in cars or on motorbikes, rather than walk the entire 9-12 miles for the day. One of the older monks advised them to walk. People along the way who had come to view or join the walk protested, "Why don't you ride? It's so

Crossing boundaries and barriers to breach the structures of violence and hatred and fear—this is what makes for peace.

hot!" "Then we couldn't meet together and get to know one another," the monk said. "Oh, that's true! We'll walk with you!" came the reply.

A most moving element of the walk was the "blessing of water," in which people brought containers of water to be blessed by the walkers and then poured over them. It didn't seem to matter if the one who blessed was a monk or not. The traditional symbolism of water—of cleansing, of renewal, of nourishing life—was deeply meaningful to the war-weary villagers who came to receive the blessing.

In addition to those who walked along for a day, many stayed with the walk all the way to Phnom Penh. By the time they reached the capital, a thousand were participating.

The walkers' presence in Phnom Penh raised alarm among those who felt responsible to maintain law and order. Rumors flew about who

with enemies or opponents

these strangers were and what they wanted. They were asked by the authorities to walk to a particular place that memorialized some of the war's worst atrocities by the Khmer Rouge. But the walkers felt that this would not contribute to the peacemaking spirit of the walk. Instead they walked around a *wat*.

What was accomplished? In structural and political terms, nothing that can be measured. No

What steps might God be calling peace churches to take to bridge barriers and cross boundaries in order to bring peace?

power brokers participated. None of the factions made any new concessions. In fact, this action probably caused security forces of the several factions to keep closer tabs on who these peace people were and make plans to control any threats to their power that might result. And some of the participants may have had their own private motivations.

In the words of one of the international participants with whom I spoke, most of the participants used a different measuring stick to judge what they were doing. People risked themselves to cross barriers and boundaries and reach out as sisters or brothers of the same flesh and blood. For those who reached out, and for those who responded, barriers fell, boundaries were crossed.

For those who felt threatened, the boundaries and barriers remained as before. But when the original group returned to their border camps, their reports of the friendly reception they had received certainly helped create a new atmosphere among those in the border camps for the return to Cambodia.

Almost all the participants were Buddhist, and the leader was a Buddhist monk. The overwhelming majority of Cambodians identify themselves as Buddhists. But what happened, in my opinion, transcended religious labels.

For example, one international participant was a Christian brother who has ministered in the border area for over a decade and who helped organize the walk. The leading monk often referred to him as "Jesus" when he pointed him out to the people. Apparently his deep commitment to sharing life with his Cambodian friends has represented Jesus according to his commis-

sion: "As the Father has sent me, so I send you."

To me, this event was an imaginative, creative thing that makes for peace. Crossing boundaries and barriers, reaching out with an element of vulnerability, taking the initiative to be reconciled with enemies or opponents, taking time out from mundane concerns to breach structures of violence and hatred and fear—this is what these 120 persons did.

How might we in a "peace church" be called to such ventures? Are there barriers we can cross by walking?

Perhaps the most difficult barriers to cross in our own society are those based on color (black-white) or the ones that come from where we live (inner city-suburban). The Cambodian walk required careful planning, persistence, organization, creativity. Its greatest impact may have been simply on those who participated. But it provides a model that may stimulate us to break out of our comfort zones and take steps for peace.

Don Sensenig, Akron, Pa., and his wife, Doris, served with Mennonite Central Committee in several countries of Southeast Asia. Recently Don joined the pastoral team at the Stumptown Mennonite Church.

A street scene from Cambodia: by the time the march had reached the capital city, some 1,000 people were participating.



Church conflict lacks antidote, but inoculation is possible

Elkhart, Ind.—A teenage girl tells her pastor she is pregnant. Neither the girl nor her boyfriend want to become parents, but over his objection she is considering an abortion.

Her parents, who are pillars of the congregation, are divided. Her father absolutely opposes her getting an abortion, while her mother is willing, albeit uneasily, to let her daughter make the final decision.

At the same time, church members become aware of the dilemma and quickly choose sides.

Several say the congregation has no business meddling in the young woman's life: the decision is for her and her family to make. Another member says if the young woman goes ahead with the abortion, he will not only leave the church but bring friends to demonstrate outside the building.

This pastoral nightmare was created by Marcus Smucker, coordinator of spiritual formation and associate professor of pastoral theology at the Associated Mennonite Biblical Seminary.

"What steps do you take to help individuals and the congregation deal constructively with this matter?" Smucker asked during his recent half-day seminar,

"Help! My Congregation is Polarized!"

"Let's not be naive," he said. "If you take a volatile issue into the congregation and you want them to make a decision, you are potentially splitting the church."

In a second event focusing on church conflict, Dennis R. Koehn, a member of Assembly Mennonite Church in Goshen who serves as a consultant in such matters, addressed the issue before an ecumenical group of pastors in the Goshen (Ind.) Ministerial Association.

Smucker's seminar followed a Pastor's Week emphasis on congregational ministries of health and healing. In that vein, he emphasized the preventative nature of preparing for congregational conflict, suggesting steps toward inoculation rather than antidotes to administer when confronted with full-blown conflict.

Koehn defined conflict as a situation "where differences are not appreciated." "The basic question here is how do you work with basic value differences?" he said. "Can you agree to disagree?"

"The more divisive the issue you face the more you must attend to the question:



Is our congregation ready for this?" Smucker said. "If not, how can I get the congregation ready?"

Congregations in conflict first must assess the nature and severity of the conflict, a stage that includes determining priorities for ministry, Smucker said.

In the abortion scenario, pastors first would need to help those immediately affected by the crisis (the family) before examining the congregation's stand on the issue, several participants said. But that's not to say that it's all right to ignore the congregation's view, according to Smucker.

"Identify the circles of interest. You have to assume that people have something at stake and not just see them as rabble-rousers," he said. "There is a cast of characters God has sent to every church. We need to learn how to work with them."

Smucker recommended that pastors avoid serving as an advocate for a particular viewpoint in a conflict. Instead, they should concentrate on presenting spiritual counseling and moral guidance.

"You need to become the facilitator of something, not the lightning rod," he said. "You try to get people out of thinking, 'This is the way it has to be or I'm going to leave the church.'"

Koehn described an exercise in which people physically place themselves on a line to represent where they see themselves falling into place between polarizing concerns.

"People are usually surprised at how much they have in common and that they can still care for each other [despite being far apart physically]," he said.

Smucker emphasized the importance of allowing the Holy Spirit to work within congregations and enable members to overcome their differences.

—Tom Price

Contact renewed with churches in Liberia

Monrovia, Liberia (MBM)—"Thank you so much for coming to visit us. Thank you for coming to see that we are not yet dead." With these opening words, Jasper Ndorborlor of the Monrovia Free Pentecostal Church greeted Mennonite Board of Missions personnel during a recent visit to Liberia.

Ndorborlor is vice-president of the United Christian Fellowship of Liberia (UCFL), an association of independent churches with whom MBM workers had collaborated in leadership training before the outbreak of civil war in 1990.

For the past three years, all UCFL activities have been discontinued. Many of the group's leaders have fled the country. Others were tortured, separated from their families, or put to death.

Ndorborlor's own personal story of having faced a firing squad during the first few weeks of the war brought the horrific story home.

"Unfortunately, the tragedy is still going on," he reported. "I have just received word that three of my fellow pastors up-country have been killed by Muslim fundamentalists who are trying to wipe

out all Christian presence in the region. One pastor was tortured to death in a vat of boiling oil, and the other two were chopped into pieces and dragged about the city streets as a warning to other Christians of what may lie in store for them."

The encounter between MBM and UCFL was the first gathering of UCFL members since before the war. One pastor, Joseph Doe, of the Christ Invitation Church, brought with him the Corinthians study booklet he had used in classes with MBM's Peter Hamm in early 1990. Doe was clearly proud to still be in possession of the booklet, no small feat in today's war-torn Liberia.

Discussions took place between MBM and UCFL leaders concerning ways to renew contacts and pursue various forms of leadership training in the future.

Much depends on political stability within the country. United Nations sources estimate nearly 150,000 Liberians have lost their lives in the past three years. Half of the remaining population currently live as refugees in Guinea, Côte d'Ivoire, Ghana, the United States, and Canada.—James Krabill

Kansas wheat, donated clothing to assist Angolan war victims

Akron, Pa. (MCC)—North American Mennonites are rallying to assist victims of Angola's renewed civil war. Reportedly some 1,000 Angolans are dying daily from war injuries, starvation, or illness.

About 100 farmers from four Kansas counties donated 10,000 bushels of wheat to MCC through the CROP program. The wheat was sold earlier this year; the proceeds (\$37,000 U.S.) are currently being used to buy 5,000 machetes and 10,000 hoe heads in southern Africa. These agricultural tools will go to Angolans displaced by the war.

Two containers of used clothing, valued at \$80,000, are sailing for Angola. One container left British Columbia March 21 bound for Luanda, Angola's capital. The

other container set sail in February and should arrive at the southern Angolan port of Lobito in mid-April.

MCC has also offered 500 metric tons (MT) of beans and 1,000 MT of maize. MCC workers and the Angolan Council of Christian Churches, MCC's partner in Angola, are currently discussing logistics and distribution methods with World Food Program—a United Nations agency responsible for food importation and distribution in Angola.

According to Plett, getting relief supplies to rural areas is extremely complicated. Roads are nearly impassable because of the fighting, and both government and rebel forces need to give approval for relief flights to land in inte-

rior towns. Plans call for MCC-donated items to be distributed through congregations of the Angolan Council of Christian Churches' 17 member denominations. These are scattered throughout Angola.

Although the fighting is now taking place in the countryside, MCC workers Jeff and Martha Thomsen note Luanda too has been affected. Refugee camps have sprung up on the city's outskirts. Inflation is so high that a church worker's monthly salary, for example, may buy only two or three days of food for a family of five.

Angola's civil war began shortly after independence from Portugal in 1975. A 1991 peace accord, followed by internationally monitored elections, brought hope for a more peaceful future. This hope was shattered when the rebels refused to accept election results in September 1992 and war resumed.

The government and rebels are currently holding peace talks in Lusaka, Zambia's capital.—*Pearl Sensenig*

Stanley Green, president-elect of Mennonite Board of Missions, presented Luke and Miriam Stoltzfus with the 1994 MBM Lark Award on March 19 during the Lancaster Mennonite Conference annual meeting at Lancaster Mennonite High School.



Lark Award goes to Philadelphia mission workers

Lancaster, Pa. (EMM)—Luke and Miriam Stoltzfus, Eastern Mennonite Missions (EMM) workers in Philadelphia, have received the 1994 Mennonite Board of Missions Lark Award. Luke is currently bishop of the Delaware Valley/Philadelphia district of Lancaster Mennonite Conference and a church planting coach for EMM.

The annual award recognizes persons in North America who have contributed to a strategy of mission, given leadership to reconciling injustice in society, ministered in the face of obstacles, trained leaders, developed new models of church growth and evangelism, and effectively planted new churches.

In 1941 Luke and Miriam moved from Harrisonburg, Va., to serve as leaders of Diamond Street Mennonite Church in Philadelphia.

When the Stoltzfuses moved from Dia-

mond Street to West Philadelphia in 1956, the Philadelphia/Chester district had 100 members. Later, churches in New Jersey joined in the Philadelphia/Chester district and became known as Delaware Valley/New Jersey District.

Currently there are 20 congregations in the entire Delaware Valley region that hold services in seven different languages. Total membership is more than 1,000, and three bishops now share oversight of this area.

"May God be honored and young persons encouraged by this award," Luke Stoltzfus said at the March 19 award presentation.

Miriam Stoltzfus noted that as a teenager she felt called to serve in China. "But God brought me to Philadelphia instead. He then brought China to me," she said, referring to the growing Chinese Mennonite churches in Philadelphia.

Wichita confirmed as site for 1995 convention

Kansas City, Mo. (GCMC/MC)—Fourteen representatives of the Mennonite Church and the General Conference Mennonite Church met here April 4 and agreed that the 1995 joint denominational convention should be in Wichita, Kan., as originally planned.

The group met to consider Kansas City as an alternative site because they recently learned that the large Century Plaza Hotel across the street from the Century II convention center in Wichita may not be available for the joint conference (see the April 5 *Gospel Herald*).

The group recognized that the Wichita location presents major challenges in program planning and shuttling participants that would be intensified if the Plaza Hotel is not available. But new information presented to the group indicated that additional space for seminars and meetings is available in churches and other buildings within a 10-12 minute walk of the convention center.

Those present also took into account other factors unique to the Wichita location. More Mennonites live near Wichita than Kansas City, so attendance at evening events may be greater. Greater participation by volunteers is also expected.

K'ekchí Mennonites offer harvest firstfruits to the church

Akron, Pa. (EMM/MCC)—The K'ekchí Mennonite Church in Guatemala continues to move toward greater economic independence.

Over the past year, K'ekchí Mennonites—reminiscent of the widow and her mite, whom Jesus commended for giving out of her poverty—took tithing very seriously. And at New Year's Day services, members brought corn, beans, vegetables—"firstfruits" of their harvests—to sell to support the church.

Eastern Mennonite Missions and Mennonite Central Committee (MCC) now support outreach programs of the K'ekchí Mennonite Church in proportion to what the church itself raises.

"The funds the K'ekchí Mennonites have raised represent a truly impressive commitment, considering their own economic situation," says Linda Shelly, director of MCC Latin America programs. Many K'ekchí labor on large landowners' plantations, producing export crops.

Shelly believes it is unrealistic to expect economic autonomy for K'ekchí Mennonite extension programs. "In the global economy," she says, "K'ekchí coffee plantation workers earn 60 cents U.S./80 cents Cdn. a day. North American Mennonites are able to purchase inexpensive coffee. Supporting the K'ekchí programs can thus be seen as a matter of voluntarily contributing to justice—not charity."

Some 200 K'ekchí Mennonite delegates, representing the 53 K'ekchí Mennonite churches in northern Guatemala, gathered in early February to discuss 1994 program plans.

"The overall sentiment was that the tithes are to go to the spreading of the gospel," reports Chris Holsopple Kauffman, interim MCC Guatemala country co-representative, who attended the assembly. The gospel, she adds, is viewed as an integral ministry of word and concern for communities' social and physical well-being.

José Santiago, who also attended the gathering, adds, "Their vision for church planting and evangelism is reaching beyond Guatemala into southern Belize. They hope to establish mission work this fall among the K'ekchí there." Santiago serves as director for Latin America for Eastern Mennonite Missions.

"The conference was upbeat, with a strong sense from delegates that 'we can work for the betterment of ourselves as a church and for all the K'ekchí people,'" Holsopple Kauffman says.

Education continues as a high priority. The department of Alta Verapaz, where most K'ekchí live, has a 73.5 percent illiteracy rate. And because the K'ekchí live in rural, less accessible areas, their illiteracy rate is even higher.

Eastern Mennonite Missions has seven workers among the K'ekchí. MCC financially supports church efforts in education, agriculture, and health.

MEDA-sponsored seminar shares 'gospel of hospitality' with Russian entrepreneurs

Moscow—"Usually, it is American businessmen who pride themselves on bottom-line realism and Russians who are viewed as impractical romantics," wrote Alessandra Stanley in the Feb. 27 edition of the *New York Times*.

But at a Feb. 21-25 seminar attended by 46 fledgling entrepreneurs from Moscow and various parts of the former Soviet Union, sponsored by Mennonite Economic Development Associates (MEDA), she continued, "there was an entirely different kind of cultural clash."

While the Westerners spoke of bringing God and ethics into the workplace, Stanley observed, the Russians present feverishly exchanged business cards and fax numbers.

"To be honest, I am not so interested in the lectures," whispered Nikolai V. Ognev, deputy general director of the Kroppy Company tourist bureau in Moscow. "I came here to make contacts."

Presenters included Mennonite church members Edward L. Roth (Archbold, Ohio), Randy Troyer (Wilmot, Ohio), and five other experienced operators of travel agencies, tour companies, restaurants, and hotels.

While the speakers addressed various practical questions, such as how to run a bed and breakfast or "the dos and don'ts of franchising," an underlying theme of the seminar was that "money alone cannot buy happiness," Stanley noted.

"How many friends did you lose after you gained your first million?" is how Dr. Aleksandr S. Zaichenko put it."

Zaichenko, a former economic advisor

to Mikhail Gorbachev, is president of the Moscow-based Association of Christians in Business (ACB), co-sponsor of the seminar.

Zaichenko is also the founder of Moscow's Club for Fair and Ethical Business. "We try to find a moral approach to business," he said. "But that is not the way it is working here, actually."

The seminar was one of a series of training events which MEDA and the ACB have hosted over the past two years to help emerging entrepreneurs learn practical skills as well as how to integrate Christian faith and business.—*additional information provided by MEDA*



K'ekchí women and children gather outside the Chirrubiquim Mennonite Church in Alta Verapaz department, Guatemala.

Loans provide boost. *Hanoi, Vietnam (MCC)*—Mr. Ngu sprinkles his breeder sow with water to cool her off. A \$40 (U.S.) loan from Mennonite Central Committee doubled his own savings of \$40, making it possible for him to purchase this pig and some ducks. Mr. Ngu hopes to earn \$100 from two litters of piglets each year, plus additional income from duck eggs, to feed, clothe, and educate his children.

Over the past two years some 1,000 families in the Tam Dao district, like Mr. Ngu, have received MCC loans, ranging from about \$20 to \$50. Traditionally, rural Vietnamese banks refused to give production loans to such poor farmers without collateral. Now, with the MCC loan program off to a good start, the local Tam Dao bank has also begun giving non-collateral loans.

MCC hopes the micro-savings and loan program can become truly revolving and sustainable for years into the future, even after MCC is no longer involved in this district.—*Earl Martin*



Congregation forges ties with overseas missionaries

Goshen, Ind. (MBM)—Two already special services at Clinton Frame Mennonite Church recently took on added significance through a special connection with two missionary families.

When the congregation failed to meet their annual budget, giving to missions needed to be cut. However, the missions committee put on their thinking caps and discovered some creative ways to get members involved with the missionary families that church helps to support—as well as to meet Clinton Frame's financial commitments.

Throughout the fall the church became acquainted with the Dennis and Connie Byler family, Mennonite Board of Missions workers in Spain, and the Phil and Christine Lindell Detweiler family, MBM workers now in language study in Paris.

Care packages prepared by the women's and youth groups, pictures and information in church mailboxes, letters shared in Sunday school classes, and pen pals for the children were some activities that helped the congregation to learn more about both families.

Harvest Sunday (Nov. 7, 1993), the en-

tire congregation listened in on a live telephone call to Dennis and Connie Byler in Burgos, Spain. As Pastor Bob Shreiner stood at the pulpit conversing with them, church members heard Dennis and Connie reflect on their experiences of teaching Bible and reaching out to the community in which they live.

Later, a Christmas Eve phone call was made to Phil and Christine Lindell Detweiler, former workers in Liberia who are preparing for service in Benin, West Africa.

Both Dennis and Phil indicated a tremendous need for strong prayer support from our congregation. Financial support is also critical to the continuation of their work.

After each phone call, an offering was taken for the missionary families. Clinton Frame's missions committee rejoiced when the offerings more than met the commitments to MBM!

As a result, part of the money is also being used to help support Wally and Sue Fahrner in London, England, as well as the Mennonite Church of Warsaw in the purchase of their new facility.—*Trish Miller*

A historic, church-to-church agreement was signed by Feb. 27 in Taichung, Taiwan, by representatives from the General Conference Mennonite Church (GC) and the Fellowship of Mennonite Churches in Taiwan (FOMCIT).

In March 1993 FOMCIT, the GC mission organization in Taiwan, and the GC Commission on Overseas Mission all agreed to dissolve the GC mission by the end of 1993. Today some 19 churches, with a total membership of 1,200, belong to Taiwan Mennonite Church. According to Simon Wung, newly-elected chairman, "even though the church is small, it has able leaders and economic stability. The time for this change has come."

FOMCIT, which was formed in 1962, plans to change its structure and constitution in order to reflect the dissolution of the mission organization and the absence of mission workers on various boards and committees.

The Taiwan Mennonite Church also is taking greater responsibility for the mission workers it invites to serve. As of January, FOMCIT pays for the housing costs for mission workers. It hopes to gradually assume more of the financial support for mission workers. All former mission-owned properties have been purchased by the Taiwan church for 50 percent of their assessed value.

Father Elias Chacour received the 1994 World Methodist Peace Award during a March 10 ceremony at the Prophet Elias Community College in Jerusalem. The World Methodist Council honored Father Chacour, a Melkite (Greek Catholic) priest, for demonstrating courage, creativity, and consistency in his work of reconciliation between Palestinians and Israelis in the Holy Land.

Chacour has been associated with Mennonite Central Committee and Mennonite Board of Missions since the 1970s, serving as a resource person for the agencies and for a number of Mennonite tour groups.

In accepting the award, Chacour said, "All my being has been shattered by my visits to Gaza. I decided to speak out, loud and clear to both Jews and Palestinians: 'My beloved brothers, none of us owns the land. Rather we belong to the land. God does not kill.'"

Internationally acclaimed pianist Philip Thomson, an instructor at Conrad Grebel College, Waterloo, Ont., has signed a recording contract with Naxos Records to produce three compact discs of Liszt piano music this summer in San Rafael, Calif. The recordings are part of a project to record the complete piano works of 19th-century composer Franz Liszt, with several pianists worldwide.

A recent article in the *Ottawa Citizen* called Thomson "one of Canada's most brilliant pianists." He has recorded Liszt's *De Profundis* with the Hungarian State Orchestra, and his performance of two other Liszt concertos has received critical acclaim from music journals in Europe and North America, resulting in invitations from several countries to premiere the work.—*Betti Erb*

Educators give new Sunday school curriculum high marks

Newton, Kan. (GCMC)—Vivian Wiebe, Rosemary, Alta., is one of many Mennonite educators who is eager to use "Jubilee: God's Good News," a new Anabaptist curriculum for children ages two through eighth grade that is now available.

Jubilee is the first cooperative Anabaptist children's Sunday school curriculum since the Foundation Series for Children was published in 1977.

"The old curriculum was good. But our whole society has changed so much since then," Wiebe said. "Jubilee addresses current issues like single-parent families."

Bible is the backbone. While Wiebe is sold on the curriculum for its colorful format and its emphasis on today's issues, she is even more impressed by the way the lessons have the Bible as their base.

"There isn't enough emphasis in our lives on the Bible. We should not be wishy-washy about the salvation message," Wiebe said. "The Bible is the backbone."

Hands-on approach to education.

The Mennonite educators who have examined Jubilee also like the fact that the curriculum offers plenty of options for hands-on activities. "Jubilee is more interactive. It is up-to-date with current educational philosophy," observed Nancy Ellis, Covina, Calif.

"The children are not expected to sit at a desk with a pencil," said Donna Driedger, Osler, Sask. "Studies have shown that children learn much better when they are actively involved."

The curriculum uses storytelling and "wondering" questions as two of its primary methods. "Instead of the teachers saying this is the moral of the story, the children are encouraged to ask questions that they can apply to their own lives," Ellis said.

Solid Anabaptist theology. "My con-

Some 60 people participated in a Jubilee training event held in Coraopolis, Pa., Feb. 11-13. These 60 are now presenting introduction workshops on the new Sunday school curriculum at Mennonite Church conferences across the continent. The weekend training event included: explanations of the Bible in Jubilee; educational methodology and curricular pieces; models of storytelling and workshop outlines.

At right, Jubilee trainers try out one of the activities in Jubilee Celebrations—a supplementary resource providing intergenerational alternatives to the normal Sunday morning worship service. In this photo, the participants enact the Simchat Torah, a festival celebrating the Bible. Jubilee Celebrations suggests using the Simchat Torah festival as a rally day service to begin the church school year, for presenting Bibles to children, or to celebrate the whole church year.



viction is that we can't count on the people down the street to tell our children our story. We have to be clear about what our values are," said Driedger.

The Anabaptist message is loud and clear in Jubilee, she said. "Christianity is not seen as a free ticket. We are not only Christians on an individual level, but also in our communities. The children learn to understand the Anabaptist view of responding to the needs of those around them."

Wiebe likes Jubilee's emphasis on peace: "I am a firm believer that if we love our neighbors as ourselves, there will be peace in the world. Fighting doesn't accomplish anything."

Adaptability. "Churches need fluidity," said Ellis, who is involved in an urban church with primarily African-American

members. Too often, she said, past curriculum could not be adapted to a cross-cultural or urban setting; but this is not the case with Jubilee.

Ellis thinks Jubilee will work well in large and small churches because it is divided into four age-groups instead of grades. This allows churches the option of combining several grades together. The *Jubilee Celebrations Book* also offers the chance for intergenerational activities.

Jubilee is a cooperative effort of the General Conference Mennonite Church, Mennonite Church, Brethren in Christ, Church of the Brethren, Friends United Meeting, and Mennonite Brethren.

Jubilee Sample Kits are available from Mennonite Publishing House at 800 245-7894.—Carla Reimer

Primary works by early Anabaptists to be published on CD-ROM

Scottsdale, Pa. (HP)—Herald Press director Paul M. Schrock and foreign rights agent Winfried Bluth have completed negotiations on the first major Herald Press contract for the worldwide release of certain scholarly books on CD-ROM and on floppy disk for personal computers.

The publisher of the electronic version of these books in English will be KAB Konsult AB of Klippan, Sweden.

The books involved are *The Complete Writings of Menno Simons* (J. C. Wenger, ed.) and the nine volumes of the "Classics of the Radical Reformation" series, including: *The Legacy of Michael Sattler*, *Anabaptism in Outline*, *The Sources of*

Swiss Anabaptism, and volumes on Balthasar Hubmaier, Dirk Philips, David Joris, Andreas Karlstadt, and Peter Riedeman. The last two volumes of this series have not yet appeared in the usual hard cover Herald Press format.

The "Classics of the Radical Reformation" (CRR) are published by Herald Press under the direction of the Institute of Mennonite Studies at Associated Mennonite Biblical Seminary, Elkhart, Ind. The CRR make available in English the primary works of major Anabaptist figures of the 16th century as well as the writings of other religious thinkers who influenced the movement.

The advantage of having books such as these available electronically is that large-volume texts are searchable on disk or CD-ROM. Every word in the texts will be indexed. Flexible and easy-to-use searching tools will give the user unlimited, instant access to the information.

According to Schrock, the same Swedish publisher has expressed interest in securing electronic rights to *The Mennonite Encyclopedia* and to the 33-volume "Studies in Anabaptist and Mennonite History" series.

The CD-ROM versions of the CRR series will be on the market within the next three years.

• **Damage being assessed.**

Mennonite Disaster Service (MDS) leaders are surveying tornado-ravaged areas of the southeast United States following deadly tornadoes that touched down in a five-state area, killing more than 40 people. MDS leaders Ottis Mast, of Macon, Miss., and Lloyd Swartzendruber, of Montezuma, Ga., traveled to hard-hit areas near Piedmont, Ala., and in northern Georgia to assess damage. MDS leaders in North and South Carolina are also mapping out where to initiate clean-up efforts in their states. The latest information on the tornado response is available from the MDS central office in Akron, Pa., at 717 859-3889 or from Region I Director Paul Brubacher at 215 286-5298. Volunteers will be needed during the spring and summer. Donations are welcome.

• **Books promoted.** The September 1994 to August 1995 *Protestant Resource Guide* of the United States Armed Forces Chaplain Board recommends four Herald Press books for use with Army, Navy, and Air Force personnel and their families. The Herald Press books featured in the Guide are: *That Very Special Person—Me!* by Margaret Houk; *How to Survive as a Teen When No One Understands* by Stevan E. Atanasoff; *Helping Children Cope with Death* by Robert V. Dodd; and *Sexual Abuse in Christian Homes and Churches* by Carolyn Holderread Heggen.

• **Ex-Texas VSers sought.** Reunion planners are seeking former voluntary service workers who served in Mathis, Tex. Those interested in a 1995 reunion may contact Sara Weaver at 13400 Green Beaver Rd., Salem, OH 44460, or Paul Conrads at 820 Bellows Dr., New Carlisle, OH 45344.

• **Scholarships available.** A private family foundation has agreed to provide scholarships for full-time students who are interested in attending the conference on the "Anabaptist Vision" to be held June 13-16 at the Youth Center for the Study of Anabaptist and Pietist Groups at Elizabethtown (Pa.) College. High school, college, university, and seminary students are all eligible for the scholarships, which cover the cost of

registration, food, and lodging. For an application, contact the Young Center at 717 361-1470.

• **Speaker chosen.** Veteran musician and educator Mary Oyer of Goshen, Ind., will address graduates at the 76th annual commencement exercises May 1 at Eastern Mennonite College, Harrisonburg, Va. EMC instructor Gerald Hudson will speak at the baccalaureate and commissioning service April 30.

• **Coming events:**

Missions Festival, South Central Mennonite Conference, Harrisonville (Mo.) Mennonite Church, April 15-16. Event includes seminars, storytelling, an international meal, and special music. Stanley Green will be the featured speaker; on April 17 he will preach at the Sycamore Grove Mennonite Church, Garden City, Mo.

Auditions for Going Places, a play by Merle Good which premiered at Philadelphia 93, The People's Place, Intercourse, Pa., April 28

and May 7. Rehearsals begin in mid-July, and the play will be performed for eight evenings Aug. 11-21. Kenneth Pellman is the director. Information available from 717 768-7171.

Lecture/music recital featuring choral works by Mennonite composers, presented by John D. Smucker, Bethany Christian High School, Goshen, Ind., April 30. During the past two years Smucker has collected more than 400 choral works by 35 Mennonite composers. The Bethany Concert Choir will perform five of these pieces. Information available from the school at 219 534-2567.

Workshop on conflict resolution skills for churches, First Assembly of God Church, Rockford, Ill., May 14. Leader Bob Williamson will focus on: the biblical basis for conflict resolution; individual styles of response to conflict; interpersonal peacemaking skills; and tools to effectively manage conflict. Information available from the Lombard Mennonite Peace Center at 708 627-5310.

Mediation training institute, Akron, Pa., July 11-15. This 10th annual Mennonite Conciliation Services event introduces participants to the interpersonal mediation process and to group facilitation principles and tools. Information available from Debra Gingrich, 717 859-3889.

• **New books:**

The Anabaptist Writings of David Joris, 1535-1543 by Gary K. Waite provides insight into the life of Joris, who helped Anabaptists cope with the failure of the Anabaptist attempts to establish the kingdom of God in the Netherlands and the German city of Münster. Available from Herald Press, 800 245-7894.

Enter the River, subtitled "Healing Steps from White Privilege Toward Racial Reconciliation," is by Jody Miller Shearer—who compares racism to the illness of Naaman who, in the Bible story, enters the Jordan River to be cleansed of disease. Available from Herald Press, 800 245-7894.

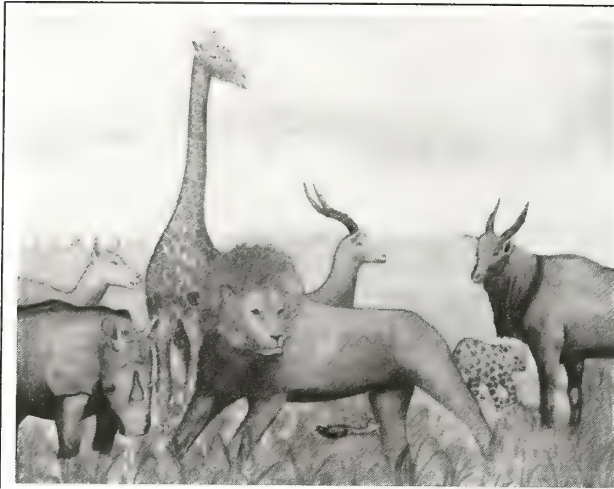


Gift and thrift managers attend retreat. Williamsburg, Va. (MCC U.S.)—"Ninety-nine percent of all problems in a shop are management problems," management consultant Jack Dueck (left) declared to the 50 people who gathered here March 23-25 for a Mennonite Central Committee U.S. gift and thrift shop retreat. "What is management doing to help solve shop problems? Have you become part of the problem or are you part of finding the solution?" he asked.

Dueck urged the shop managers, who came to the retreat from seven states, to treat volunteers as they would paid employees. "Volunteers are a jewel in the shop's trophy case," he said. "Hire your volunteers. Provide them with job descriptions. Let them know what is expected. It is the manager's job to keep volunteers from straying from the commitment they have made to the shop."

Some of the managers disagreed. They feared Dueck's no-nonsense approach would drive away volunteers. Others shared situations where Dueck's advice worked for them.

—Brenda Wagner



MCC video chosen. Akron, Pa.—Friendship Press has selected the Mennonite Central Committee-produced video *African Tales* as its 1994 children's video. Friendship Press is an ecumenical publisher of educational materials for schools and parishes. Each year Friendship Press promotes three videos about selected themes; its 1994 themes are "Making the World Safe for Children" and "African Churches Speak." *African Tales* uses paintings and sound effects to tell three African fables. Another segment looks at Zaire through a child's eyes. The video is available for free loan from MCC.

Remember Now, compiled by Omar A. Kurtz, tells stories of 50 years of the Mennonites in the Oley Valley. Available for \$4.50 (including shipping charge) from Michael Mast at PO Box 394, Oley, PA 19547; phone 610 987-6318.

New resources:

Ashirwad: Blessings in India, a 7-minute video, tells the story of women from Hindu, Muslim, and Christian families in Calcutta, India, who have improved their lives despite many obstacles. Their craft group produces items sold through Selfhelp Crafts of the World. Available for free loan from Mennonite Central Committee, phone 204 261-6381 (Canada) or 717 859-1151 (U.S.).

• Job openings:

Administrator, Freeman (S.D.) Academy. Must have secondary principal certificate or be willing to pursue this endorsement. Freeman academy, a member of the Mennonite Secondary Education Council, includes grades 5-12. Starting date: July 1. Contact search committee chair Everett Waltner at Rt. #3, Box 32A, Freeman, SD 57029; phone 605 925-7766.

Cataloger/circulation librarian, Bluffton (Ohio) College. Applicant should have an MLS from an ALA-accredited institution, two years experience with OCLC, and knowledge of AACR2, LCSH, and LC classification. Full-time, tenure-track position begins as soon as available. Reply to: vice-president William J. Hawk, 280 W. College Ave., Bluffton, OH 45817-1196; phone 419 358-3317.

Chief executive officer, Mennonite Board of Education, Elkhart, Ind. Responsibilities include: provide executive leadership for the staff work of the board; work with staff on policies, procedures, and actions relating to MBE institutions; represent the board in church and church agency contacts; provide leadership in developing philosophy and goals for Mennonite education. Graduate degree required. Position begins July 1, 1995; applications requested by June 1, 1994. Submit letter and résumé with references to MBE Executive Search Committee, c/o Miriam F. Book, 421 S. Second St., Suite 600, Elkhart, IN 46516-3243.

Director, long-term stewardship cultivation project—a new cooperative program sponsored by the Mennonite and General Conference Mennonite churches. The office will be in Elkhart, Ind. Candidate should have experience in stewardship education and a background in theological studies; financial development work also helpful. Proven administrative skills, good communication skills, and willingness to travel also important. Position available immediately and is projected as a full-time position at least through 1998. Respond to Stanley Kropf, 421 S. Second St., Suite 600, Elkhart, IN 46516; phone 219 294-7131.

Education generalist with Ph.D. in special education or elementary/middle school education, Bluffton (Ohio) College. Individual will teach learning disabilities, developmental handicaps, and other elementary and secondary education courses. Full-

time, tenure-track position begins fall 1994 or 1995. Reply to: vice-president William J. Hawk, 280 W. College Ave., Bluffton, OH 45817-1196; phone 419 358-3317.

Grant writer (half-time)/associate director of development (half-time), Eastern Mennonite College & Seminary, Harrisonburg, Va. Master's degree preferred. Qualifications include: experience and success in grant writing and fund raising; excellent writing, computer, and communication skills; ability to cultivate donor relationship; willingness to travel. Application deadline: May 9. Information available from the personnel office at 703 432-4108.

Resident director for men's hall, Bethel College, North Newton, Kan. Individual will provide student counseling services and possible teaching in social work department. MSW or equivalent degree preferred. Background in group dynamics, counseling young adults, and supervisory experience necessary. Position begins Aug. 1. Send letter of application, résumé, and three letters of reference to director of human resources Bonnie King, Bethel College, N. Newton, KS 67117.

Voluntary service positions, International Guest House, Washington, D.C. *Host/hostess couple* sought for one-year assignment, beginning June 1. *One-year assistant host/hostess* position begins in June or August. The International Guest House is a mission project of the Allegheny Mennonite Conference. Contact Annabelle Kratz, 13495 Brighton Dam Rd., Clarksville, MD 21029; phone 301 596-9057.

• Change of address:

David W. and Mona M. Mann from 233 S. Hess to 411 W. Knott, Hesston, KS 67062.

Mennonite Church of Warsaw from 1101 Husky Trail to 1250 Husky Trail, Warsaw, IN 46580.

Olive Branch Church from 131 Erb St. W., Waterloo, Ont., to 685 Highpoint, Waterloo, ON N2V 1G7.

NEW MEMBERS

Bally, Pa.: Shannon Dyer, Roxanne Schlegel, Magan Tyson, Andrew Engleman, and Daniel Longacre.

Bay Shore, Sarasota, Fla.: Sharon Schlabach and Keith Jensen.

Bethany, Albany, Ore.: Olivene Heyerly and Connie Rodriguez.

Blooming Glen, Pa.: Sherri Rebecca Allebach, Christopher Alan Bishop, Kyle Lee Hunsberger, Heather Yvonne Miller, Caleb Luke Moyer, Donald Ryan Moyer, Sidney Jason Ruth, Heather Renee Swartley, and Timothy John Swartley.

Central, Archbold, Ohio: Tim Armstrong, Jenneken Buschur, Jodi Crossgrove, David Fetterman, Charlie Grieser, Barry Hoylman, Jamie King, Jenae Meck, Joel Nofziger, Kelby Riegsecker, and Amanda Short.

Clinton Frame, Goshen, Ind.: Nancy Nussbaum, John Nussbaum, Clifford Coblenz, Jason Coblenz, Dean Eshleman, Twila Eshleman, Gail Graves, Fran Landis, Ray Landis, Annette Mast, Chuck Snader, Edward Trayford, Shirley Trayford, Angela Goppert, Eli Plank, Josie Camacho, Willie Mullet, Carlos Romero, and Celina Romero.

Crystal Springs, Harper, Kan.: Reannon Smoker, Caleb Ediger, and Jonathan Burkholder.

East Bend, Fisher, Ill.: Jay and Nancy Elliott.

Fairview, Albany, Ore.: Russell and Brenda Gerig, and Melvin and Caroline Wolfer.

Hopedale, Ill.: Dennis Caffery and Pat Caffery.

Julesburg, Colo.: Deanna Neubauer, Louise Steele, Joyce Lile, and Stephen Lile.

Koinonia, Chandler, Ariz.: Steve Felling, Kristen Felling, and Robert VanBeekum.

Listowel, Ont.: Lori Epp, Bonnie Martin, Bonnie Eby, Richard Martin, Sonia Gallian, Jeff Horst, Janelle Weber, Fiona Jewitt, Julie Eby, and Greg Wideman.

Locust Grove, Belleville, Pa.: Chester Hartzler, Renee Miller, Daniel Peachey, Stephanie Peachey, Jenny Plank, Christian Yoder, and Michelle Yoder.

Martinsburg, Pa.: Doreen Delp, B.J. Oswald, Nicki Oswald, Christa Replogle, Jeana Ritchey, Judy Saunders, Shawn Shirk, and Jessica Yerty.

Palo Alto, Pottsville, Pa.: Steve, Carlene, and Steve, Jr., Wilkinson, and Audrey and Maribeth Lantz.

Raleigh, N.C.: Court and Kathy Crosby, Dana and David Lindquist, Helen and Freddy Johnson, Mary Enns, Joe Johnston, and Sue Leatherman Sommers.

Rockhill, Telford, Pa.: Trisha Van Artsdalen, Matthew Weaver, David and Arlene Bender, Jim and Janet Blosser, Joe Fabiana, Jane Furlong, Kim Kiser, and Nancy Ludwig.

Rouge Valley, Markham, Ont.: Lucy Weston, Graeme Weston, and John Kay.

Salford, Harleysville, Pa.: Jennifer Anders, Steve Barndt, Joshua Byler, Raymond Gorman, Dan Nolan, and Erin Stoy.

Springs, Pa.: Sandra Brenne- man, Glenn Miller, Tammy Miller, and April Hepler.

Stahl, Johnstown, Pa.: Cameron Lehman, Joel Nicholson, Mandy Nicholson, Meggin Nicholson, and Jonathan Shetler.

Valley View, Spartansburg, Pa.: Crystal Shrock.

Waldo, Flanagan, Ill.: William A. Belt.

Chu, Beth Ulrich and Tim, Indiana, Rachel Beth (third child), Feb. 23.

Detweiler, Cindy Gehman and James, Souderton, Pa., Sutherland James (second child), March 12.

Frey, Belle Balmer and Terry, Mount Joy, Pa., Adam Tyler (second child), March 9.

Frey, Lisa Stuckey and Glen, Archbold, Ohio, Conner Jackson (third child), March 18.

Frye, Tina Troyer and Kerry, Middlebury, Ind., Jenson Danielle (first child), Feb. 25.

Garber, Jodi Brubaker and Jay, Elizabethtown, Pa., Jonathan Daniel (third child), March 15.

Herrick, Donna and Rodger Worth, Kalispell, Mont., Cameron Hunter Herrick (third child), March 9.

Hertzler, Dolores Blauch and Barry, Harrisonburg, Va., Megan Elizabeth (second child), Feb. 3.

Hess, Starla Sensenig and Dave, Lancaster, Pa., Caleb Sensenig (first child), March 19.

Hooley, Juanita Ropp and Roger, Roseburg, Ore., Chaz Roy (seventh child), March 2.

Hoover, Miriam Miller and Mike, Millersburg, Ind., Peter Michael (first child), March 16.

Howard, Wanita Mitchell and William, Coralville, Iowa, Mitchell Preston (third child), March 10.

Hunsberger, Jan and Jeff, Baden, Ont., Emily Elizabeth (first child), Feb. 24.

Kimery, Cindy and Millard, Carrboro, N.C., Jesse Brook (first child), Feb. 5.

Landis, Lois Kaufman and Keith, Sterling, Ill., Joshua Howard (second child), March 3.

Lund, Carole Anderson and Eric, Skippack, Pa., Zachariah David (first child), March 22.

Manus, Ellen King and Roger, Sarasota, Fla., Christo Alexander (second child), March 14.

Nguyen, Candy Craft and Chuyen, Lancaster, Pa., Theodore Dinh (first child), Feb. 17.

North Martin, Brenda and Stan, Cary, N.C., Erin (first child), Feb. 10.

Roth, Teresa Gorius and Dan, Coralville, Iowa, Shelby Lynn (second child), Feb. 21.

Sachse, Carol Thiessen and Heinz, Dallas, Tex., Charlotte Alexandra (first child), March 7.

Shafer, Donna Nisly and Jerry, Hutchinson, Kan., Austin John (second child), March 21.

Shank, Heather, Sterling, Ill., Austin Eugene (first child), March 8.

Springer, Eileen Lais and Roger, Hopedale, Ill., Rachel Kathryn (third child), March 15.

Stiglets, Imelda and William, Gretna, La., Venessa Jane (third child), Feb. 21.

Suttles, Shari Diller and Barry, Harrisonburg, Va., Seth Jacob (third child), March 6.

Wadel, Susan Swales and Brian, Marion, Pa., Colby Peter (second child), March 10.

Wideman, Donna Hudson and Trevor, Waterloo, Ont., Mitchel Scott (first child), Feb. 27.

Wilgress, Susan Bowlby and Don, New Hamburg, Ont., Katelyn Marie (second child), Feb. 25.

Yayasine, Maniphone and Saysamone, Newport News, Va., Melissa (second child), March 9.

Yeager, Diana Pagels and Kevin, Sturgis, Mich., Courtney Ann (first child), March 21.

Yoder, Margaret Troyer and Ron, Brandon, Fla., Eric Ronald (first child), Feb. 16.

Yoder, Thea Thorson and Daniel, Knoxville, Tenn., Jonathan David (fifth child), Jan. 29.

BIRTHS

Avery, Regina Rensen and Paul, Palm, Pa., Rachel Anne (third child), March 5.

Baker, Julie Landis and Kenyon, Protection, Kan., Laura Elizabeth (fourth child), Feb. 25.

Benson, Janet Schaefer and Don, Powhatan, Va., Rebecca Joy (second child), March 16.

Bergey, Teresa Miller and Kevin, Franconia, Pa., Kaitlyn Renae (third child), March 20.

Brenneman, Tonya Ross and Kevin, Stuarts Draft, Va., Benjamin Daniel (second child), March 13.

Brenneman, Debbie Wagner and Terry, Accident, Md., Taryn Elizabeth (second child), March 2.

Brubaker, Lisa Sauder and Michael, Mount Joy, Pa., Molly Lynn (first child), March 16.

Christner, Kimberly Weaver and Jerry, Middlebury, Ind., Jaiden Mae (first child), March 2.



Happiness is a Mennonite university. *Harrisonburg, Va. (EMC&S)*—Joseph L. Lapp (center), president of Eastern Mennonite College and Seminary, is all smiles after the EMC&S board of trustees voted unanimously March 22 to change the school's name to Eastern Mennonite University. Sharing the president's cheshire grin are Orville L. Yoder (left), associate executive secretary of Mennonite Board of Education, and Donald B. Kraybill, chair of the EMC&S board of trustees. The name change will officially go into effect on Aug. 22, 1994, with special celebrations tied to EMC&S' fall homecoming, Oct. 7-9. The question of whether the school's mascot, the Royals, will be changed to the flightless fowl, emu, remains to be seen.

MARRIAGES

Davis-Graber: Charles "Chuck" Davis, Goshen, Ind. (Waterford), and Amanda Rose Graber, Goshen, Ind. (Waterford), March 12, by Lloyd L. Miller.

Horst-Wilbers: Shirley Horst, Sellersville, Pa. (Rockhill), and Earl Wilbers, Harrisonburg, Va. (Dayton), March 12, by Mike Derstine.

Isiltzer-Lapp: Julie Isiltzer, Pocatello, Idaho, and Robert Lapp, Pocatello (Mountain View), Jan. 4.

Jantz-Miller: DeAnn Jantz, Inola, Okla. (Eden), and Todd Miller, Fisher, Ill. (East Bend), March 19, by Mervin Birky.

Minomi-Vernier: Kayoko Minomi, Tokyo, Japan, and Steven Vernier, Tokyo, Japan (Beech), March 19.

Sentz-Wilkinson: Laurie Sentz, Gettysburg, Pa., and Dan Wilkinson, Gettysburg, Pa. (Bethel), Nov. 6, 1993, by Jim Burkholder.



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In some 38 North American communities, from Harrisburg, Pa., to Clearbrook, B.C., volunteers put love into action by organizing relief sales.

Call MCC for information about the sale nearest you. Attend a sale. Invite a friend. Volunteer to lend a hand. Make a purchase that makes a difference.



Mennonite Central Committee and MCC U.S.

21 South 12th Street, PO Box 500
Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada

134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Stutzman-Wood: Penny Stutzman, Hutchinson, Kan. (Yoder), and Craig Wood, Hutchinson, Kan., March 19, by Peter E. Hartman.

DEATHS

Bucher, Ursula Houck, 77, Lititz, Pa. Born: Nov. 26, 1916, Paradise Twp., Pa., to Christian W. and Annie Metzler Houck. Died: March 20, 1994, Warwick Twp., Pa. Survivors—husband: Martin H. Bucher; children: Helen R. Heurich, Elsie K. Leininger, Mary M. Strohman, Susan M. Brechbill, Ethel I. Caldwell, Joanne E. Shenk, Paul D.; brother and sisters: Willis M. Houck, Myrtle E. McGinnis, Mary M. Usner, Anna F. Eby, Esther L. Herr; 23 grandchildren, 12 great-grandchildren. Funeral: March 23, Lititz Mennonite Church, by J. Clair Hollinger and Jacob W. Frederick. Burial: Erb's Mennonite Cemetery.

Dayton, Robert Jackson "Bobby Jack," 25, Ridgeley, W.Va. Born: Oct. 19, 1968, Cumberland, Md., to Calvin and Norma Isner Dayton. Died: Jan. 25, 1994, Ridgeley, W.Va. Funeral and burial: Jan. 28, Pinto Mennonite Church, by Daren Ritchey, Elvin Sommers, and Vernon Isner.

Feick, Leota Shantz, 93, New Hamburg, Ont. Born: Dec. 15, 1900, Phillipsburg, Ont., to Wendall R. and Priscilla Swartz Shantz. Died: March 12, 1994, Kitchener, Ont. Survivors—children: Myrtle Horst, Earl, Donald; brothers and sisters: Lloyd, Clayton, Vinetta Witmer, Dorothy Snyder; 23 grandchildren, 49 great-grandchildren, one great-great-grandchild. Predeceased by: Edwin Feick (husband). Funeral and burial: March 15, First Mennonite Church, by Rudy Baergen.

Freed, Edith M. Willouer, 80, Earlington, Pa. Born: Aug. 13, 1913, Harleysville, Pa., to Henry L. and Alice B. Mininger Willouer. Died: March 7, 1994, Sellersville, Pa. Survivors—husband: Melvin H. Freed; children: Mary W. Cassel, Floyd W., Henry W., Arlin W., Glenn W., Laverne W., Ray W.; siblings: Howard M. and Leroy M. Willouer, Florence M. Trauger; 26 grandchildren, 12 great-grandchildren. Funeral and burial: March 12, Franconia Mennonite Meetinghouse, by John M. Ehst, Russell M. Detweiler, and Floyd M. Hackman.

Greiman, Lillie Borntrager, 80, Glendive, Mont. Born: Dec. 18, 1913, Bloomfield, Mont., to Glen and Cora Mae Chupp Borntrager. Died: March 6, 1994, Sidney, Mont. Survivors—children: Bernie, David, Lee, Bill; brothers and sisters: Esther Kauffman, Lena Boese, Floyd, Elmer, Mahlon; 5 grandchildren. Predeceased by: Loyd Greiman (husband). Funeral: March 12, Red Top Mennonite Church, by Fred Kanagy and Scott Kingsley. Burial: Emmanuel Lutheran Cemetery.

Keeler, Henry M., 92. Born: May 31, 1901, Lower Salford Twp., Pa., to Amos H. and Katie Landis Keeler. Died: March 10, 1994, Souderton, Pa., of pneumonia. Survivors—children: Ada L. Myers, Shirley L. Groff, Earl, Donald, Carl; 23 grandchildren, 38 great-grandchildren, one great-great-grandchild. Predeceased by: Edith D. Leatherman Keeler (wife). Funeral and burial: March 14, Towamencin Mennonite Church, by Russell Detweiler and Kenneth Keeler.

Kreider, J. Floyd, 60, Mount Joy, Pa. Born: Feb. 2, 1934. Died: March 9, 1994, Lancaster, Pa. Survivor—wife: Dorothy Hershey Kreider; children: Brenda Buckwalter, Barry, Beverly Sweigart; 6 grandchildren. Funeral: March 13, Mount Joy Mennonite Church, by Joe Sherer and Elam Hollinger. Burial: Kraybill Mennonite Cemetery.

Landis, Esther N. Kratz, 95, Souderton, Pa. Born: Nov. 26, 1898, Skippack, Pa., to Sylvanus and Lizzie Nyce Kratz. Died: March 12, 1994, Souderton, Pa., of heart failure. Survivors—children: Marie K. Frederick, Dorothy K. Smith, Walton K.; brother and sister: Wayne N. and Martha N. Kratz; 11 grandchildren, 20 great-grandchildren. Predeceased by: Samuel C. Landis (husband) and Samuel K. (son). Congregational membership: Salford Mennonite Church. Funeral: March 17, Souderton Mennonite Homes Chapel, by James C. Longacre, John L. Ruth, and Ferne H. Alderfer.

Miller, Della Esther Egli, 97, Manson, Iowa. Born: Aug. 24, 1896, Dewey, Ill., to Ben and Adella Rhinehart Egli. Died: Feb. 4, 1994, Ft. Dodge, Iowa. Survivors—children: Ethel Litwiller, Helen Oswald, Robert, Everett, Lloyd, Wilbur; 29 grandchildren, 74 great-grandchildren, 11 great-great-grand-

children. Predeceased by: Perry Miller (husband). Funeral: Feb. 7, Manson Mennonite Church, by Curt Kuhns. Burial: Resthaven Memorial Cemetery.

Rodewohlt, Priscilla Barbara Meyers, 83, Kitchener, Ont. Born: Nov. 19, 1910, Baden, Ont., to Menno and Barbara Leis Meyers. Died: March 1, 1994, Kitchener, Ont. Predeceased by: Carl Rodewohlt (husband). Funeral: March 3, First Mennonite Church, by Glenn Brubacher and Earl Meyers. Burial: Woodland Cemetery.

Stoltzfus, Anna Landes Detweiler, 88, Orrville, Ohio. Born: Oct. 29, 1905, Skippack, Pa., to John and Mary Custer Landes. Died: Jan. 25, 1994, Walnut Creek, Ohio. Survivors—husband: Eli Stoltzfus; son: Bill Detweiler; stepchildren: John, Rose, Barbara Miller, Carol Jones, Rowene Borntrager; brothers and sisters: Florence, Alice Nase, Martha, John, and Chris Landes; 5 grandchildren, one great-grandchild, 11 stepgrandchildren, 8 step great-grandchildren. Predeceased by: William G. Detweiler (first husband) and Bob (son). Funeral: Jan. 27, Smithville Mennonite Church, by Bill Detweiler, Richard Ross, Glenn Steiner, and David Derstine. Burial: Blooming Glen Mennonite Church Cemetery.

Stoltzfus, Reuben Glick, 84. Born: June 10, 1910, Morgantown, Pa., to Isaac M. and Leah Glick Stoltzfus. Died: Feb. 25, 1994, Lititz, Pa., of cancer. Survivors—wife: Dorothy M. Kennel Stoltzfus; children: Dale W., Elvin R., Donald J., Dwight L., Betty S. Metzler; brother: Elam G.; 14 grandchildren, 7 great-grandchildren. Funeral and burial: March 1, Millwood Mennonite Church, by Noah Hershey, Raymond Rohrer, Wilbert Lind, and Donald Good.

He was ordained March 1, 1944, at Millwood Mennonite Church.

Stutzman, Carl L., 82, Minonk, Ill. Born: April 17, 1911, Garden City, Mo., to Silas and Soloma Kenagy Stutzman. Died: March 8, 1994, Minonk, Ill., of cancer. Survivors—wife: Blanche E. King Stutzman; children: Wilma Bean, Vernon, Donald, Stan, Roy; brothers and sister: Ralph, Glen, Homer, Ruby Kauffman; 15 grandchildren, 4 great-grandchildren. Funeral and burial: April 12, Roanoke Mennonite Church, by Rick Troyer and Elmer Wyse.

Trissel, Matthew Gregory, 6, Harrisonburg, Va. Born: June 16, 1987, Rockingham County, Va., to Gregory and Lory Linhart Trissel. Died: Feb. 20, 1994, of injuries sustained in a fall from a farm tractor. Survivors—parents; sister: Kristy; grandparents: Larry and Ileen Wrenn, D. Lloyd and Alice Trissel; great-grandparents: Neeta Wrenn, Gilbert and Luella Griess. Funeral: Feb. 23, Harrisonburg Mennonite Church, by Wayne North and Steve Yoder. Burial: Weavers Cemetery.

Yoder, Harold L., 84, West Liberty, Ohio. Born: April 21, 1909, Liberty Twp., Ohio, to Lee H. and Clara Hilty Yoder. Died: March 13, 1994, West Liberty, Ohio. Survivors—wife: Nina Shumaker Yoder; children: Richard L., J. Wesley, Lowell E., Alona Kauffman; brothers and sister: Boyd, Clifford, Mabel Snyder; 12 grandchildren, 11 great-grandchildren. Funeral: March 16, South Union Mennonite Church, by Randy Reminder. Burial: Yoder Cemetery.

Yordy, Ella Mae Zehr, 90, Gridley, Ill. Born: Nov. 28, 1903, Flanagan, Ill., to Joseph A. and Bertha Stahley Zehr. Died: March 14, 1994, Chenoa, Ill. Survivors—son: Delmar; 6 grandchildren, 10 great-grandchildren. Predeceased by: Amsy "Bud" Yordy (husband) and Herbert (son). Funeral: March 17, Waldo Mennonite Church, by Lester Zook. Burial: Waldo Township Cemetery.

Zook, Elsie Mast, 84, Narvon, Pa. Born: June 10, 1909, to Jacob and Mattie King Mast. Died: March 7, 1994, Coatesville, Pa. Survivors—husband: Aaron Zook; children: Mabel Smoker, Mary Ruth, Martha, Verna Stoltzfus, Miriam Stoltzfus, John, Marvin, Leroy; brother and sister: Jacob and Mary Mast; 17 grandchildren, 17 great-grandchildren. Funeral and burial: March 10, Conestoga Mennonite Church, by Amos Stoltzfus and Nathan Stoltzfus.

Zook, Sarah A., 53, Belleville, Pa. Born: Dec. 3, 1940, Belleville, Pa., to John J. and Fronnie S. Peachey Zook. Died: March 20, 1994, Lewistown, Pa. Survivors—brothers and sister: John H., Wilmer R., Glenn R., Marvin W., Ruth Evans. Funeral: March 23, Allensville Mennonite Church, by Phil Barr and Paul Bender. Burial: Locust Grove Cemetery.

THE LAST WORD

Alternative lifestyles (2)

'O day of rest and gladness'

Sunday has never been my favorite day. I suspect that started as a boy because there were some things I couldn't do on Sundays. Like fish or swim in the creek in our meadow. Softball, though, was okay—if we were quiet. Seems every adult I knew slept Sunday afternoons while I was growing up.

Today I wonder if anyone naps on the Sabbath. Everyone seems to be parking cars at malls, standing in lines at restaurants, or pushing carts in grocery stores. I know because sometimes I join them. Too often Sunday becomes a catch-up day for doing what I couldn't get done the past week. Or for attempting to get a head start on the week ahead.

For too many of us, Sundays are no longer days of rest. On Monday we return to work exhausted, tired, glad our weekend is over.

Thus I find it appropriate—though surprising—to discover all the references to rest, including the corollaries of worship and Sabbath, in the proposed new confession of faith for the Mennonite Church.

The article on sin (#6), for example, notes that "the powers of domination, division, destruction, and death . . . have increased burdensome work and barren rest." The commentary with this article says: "Rest becomes barren and distorted when it is simply a means to prepare for more work or one more occasion to forget God and to serve our own interests."

From the article on the Sabbath (#21): "God's people have been called, from earliest times, to observe regular periods of rest and worship." The commentary says: "Regular times of rest and worship are important for physical and spiritual health."

In other words, if we adopt this proposed new confession in 1995, we will say we believe the children of God are a people of rest.

If we really believe that, we in 20th-century North America have work to do to make rest happen. For one characteristic of our increasingly secular culture is the push to make all days of the week alike—to shove rest and worship aside in favor of the things that really *have* to get done.

How do we become a people of rest? We need to:

• **Find time for worship.** Why do most Christian churches meet for worship at approximately the same time on the same day of the week? We in the church continue to operate as though no one works, takes vacations, or goes on trips on Sundays. But an increasing number of us do.

So how do we reestablish the importance of a day of rest and worship in our lives? Do we ask members to change jobs and reschedule trips so that Sundays take on higher importance? Or do we find creative ways to also schedule worship and fellowship on days of the week other than Sunday?

Or is asking the question itself just another example of how our culture defines our church today rather than church defining culture?

• **Reassess time for business.** We cannot put all the blame on our society. Increasingly, days of rest are becoming days for the church's business: committee meetings, board sessions, even congregational business gatherings.

But is church business really rest? Particularly when our church work so often parallels what we do other days of our week?

• **Learn how to rest.** What does it mean to rest? Is it sleep? Recreation? Loafing?

The new confession suggests that, for the Christian, rest means a change of focus. The commentary to the article on creation (#5) says: "We believe that regular rest from work is intended, above all, to remind us of God's presence and of God's creating, liberating, healing, and saving activity."

Here is a clue for true rest. It is to get beyond ourselves and our preoccupations. The focus of Christian rest is not ourselves but our God. It is an occasion to reflect on what God has done and will do to bring healing and wholeness. If I read our new confession correctly, it says periods of rest should give us time to reflect on how we can join in God's ministry of reconciliation and salvation.

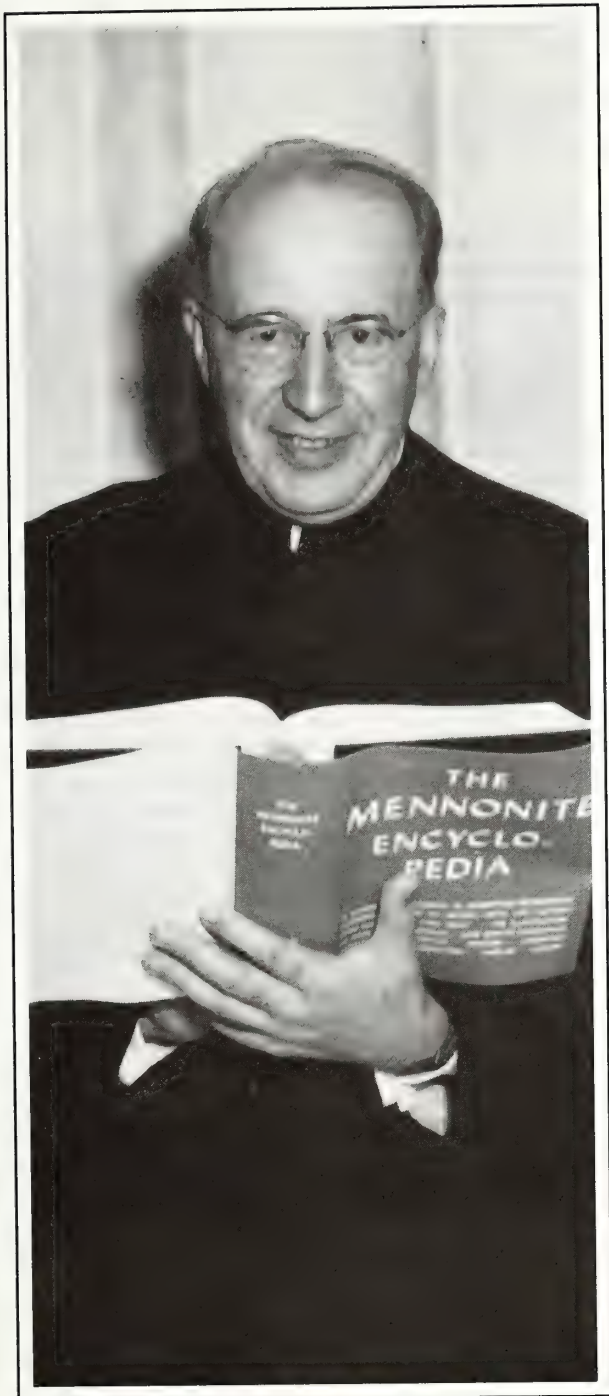
That doesn't happen when life and work go on as usual. That's why we need rest—to quiet ourselves before God and learn more of how to be God's people. Then we can truly sing (*Hymnal: A Worship Book*, 641): "O day of rest and gladness, O day of joy and light."—jlp

April 19, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Harold S. Bender, seminary dean and encyclopedia editor: his *Anabaptist Vision* speech almost didn't get delivered. Now, 50 years later, it has revolutionized the way we Mennonites talk about who we are.

The Anabaptist Vision:

Reassurance and a rallying point for the church

What began as a presidential speech to the American Society of Church History has resulted in a reordering of self-understanding for the Mennonite church.

The most influential Mennonite speech of the 20th century was delivered to a tiny audience of less than 20 church historians, none of them Mennonite, in a richly paneled dining room in an Ivy League University in the heart of New York City.

The time was 8:00 p.m., Tues., Dec. 28, 1943. The place was the Columbia University men's faculty club dining room. The dinner was part of the annual conference of the American Society of Church History, the national scholarly organization for church historians.

After the dinner, chairs were pushed back, and the president of the society rose to make the annual presidential address. The speaker was Harold S. Bender, dean of Goshen (Ind.) College. He entitled his speech, "The Anabaptist Vision."

A "lively" discussion after the speech was cut short by Bender's need to catch a plane out of

by
Albert
Keim

ALSO IN THIS ISSUE

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Mission agency approves four new service models 10

"The Anabaptist Vision" transformed those strange hunted heretics of the Martyrs Mirror into believable, accessible, spiritual heroes for the church.

LaGuardia Airport for Cleveland, Ohio. Here shortly after midnight he boarded a train for Chicago. By noon he was at his place as secretary of the executive committee of Mennonite Central Committee (MCC) in one of the conference rooms at the Atlantic Hotel. For the next day and a half, the committee struggled to give direction to the burgeoning Civilian Public Service program for conscientious objectors to World War II.

In the scale of Bender's hectic, task-filled life, the 30-minute presidential address to the American Society of Church History was a minor episode. Earlier that fall, he had informed the secretary of the society that, even though he was president of the society, he would not be able to attend the annual meeting because he didn't see any way to get from New York to Chicago in time for the MCC meeting. Bender considered the MCC meeting far more important than the history conference. It was only after Orié Miller, executive secretary of MCC, agreed to have MCC foot the extra cost (\$10) for the flight from New York to Cleveland that Bender agreed to attend the church history society meeting in New York.

There was also another problem: how to find time to write the presidential address. That fall

Bender was acting president of Goshen College as well as dean. As chair of the Peace Problems Committee, he was busy trying to deal with conservative Mennonite critics of the new Civilian Public Service program.

He was also in charge of the educational work at the Civilian Public Service camps. That required a lot of travel. As secretary of MCC, he also carried on an enormous correspondence. In addition, Bender was editor of the *Mennonite Quarterly Review*, and he was teaching two courses at the college.

Thus it is not surprising that, less than two weeks before the American Society of Church History meeting, he had not yet begun writing the speech. Characteristically, when he finally got to it he did it quickly. Elizabeth Horsch Bender, his wife, remembered: "I was just amazed how he got the whole thing done and ready to give . . . in no time at all—two or three days." So Bender's essay was less a carefully researched treatise than a summary distillation of what Harold Bender knew and believed up until that point in 1943.

Although Bender wrote "The Anabaptist Vision" to fulfill his responsibility as president of the church history society, he used the opportunity to do two other things.

One was to refute those Reformation scholars who had treated the Anabaptists as a minuscule lunatic fringe deserving little or no historical attention. Bender argued that the Swiss Brethren represented a "consistent evangelical Protestantism," carrying the intentions of Luther and Zwingli to biblically sound conclusions. "Anabaptism is the culmination of the Reformation," he told his history colleagues. Anabaptist history, properly conceived, could add a new dimension to Reformation history.

Second, Bender offered a simple, three-part redefinition of Anabaptism, challenging a thesis put forward by his friend, Yale historian Roland Bainton, that its key attribute was religious liberty rooted in a belief in the freedom of the individual. Already in 1924, before he had seriously studied Anabaptism, Bender had rejected the notion that Anabaptists prized individualism. Thus he was delighted in 1930, as a student at the University of Heidelberg, to find his major professor insisting that Anabaptism's key idea was the *gemeinde-princip*, the centrality of the church. The community, not the individual was the focus.

Now in 1943 Bender wrapped that idea around three overlapping principles: (1) Christianity as a

Fifty years ago this month, the church got its first glimpse of an essay that was to revolutionize the way we talk about who we are as Mennonites. "The Anabaptist Vision" by Harold S. Bender was first published by Mennonite Quarterly Review in its April 1944 issue. What appeared in MRQ was an edited version of a speech Bender had given as president of the American Society of Church History the previous December.

This issue and next (April 26), Gospel Herald takes another look at "The Anabaptist Vision." We begin with a history of the speech and excerpts this week. Next issue we include an analysis of the influence of the speech on the Mennonite church in the past 50 years.—Editor

life of discipleship based on the example of Christ; (2) the church as a fellowship of adult believers; and (3) love and nonresistance governing all personal and social relationships.

The essence of Christianity for the Anabaptists was discipleship, Bender claimed. Discipleship implied the transformation of the entire life of the believer. The focus for the Anabaptists was not so much on the inward experience of grace—as was true for Luther—but on the outward application of that grace to all human conduct. The key word for the Anabaptists was not *faith*, but *Nachfolge Christi* (following Christ).

Voluntary church membership was based on true conversion and discipleship. Since the church was a body of committed believers, it could not be a mass church, such as the Reformers had created. And the Anabaptist church was a separated church; Bender invoked the then contemporary Mennonite term “nonconformity” to describe what he meant. The church must be a “Christian society where Christ’s way could and would be practiced.” Such a concept of nonconformity meant the church would be a suffering church; conflict with the world was inevitable.

Bender’s vision was born during a stressful time for Mennonites confused about whether or how to oppose a war.

The third great principle—love and nonresistance in all human relationships—was a necessary corollary of the other two. It meant no participation in war, violence, or taking of human life. So fundamental was this to Bender’s “vision” that anyone who used the sword was automatically excluded from his pantheon of true Anabaptists.

Where did Bender get this compellingly neat formulation? He was not an original thinker; his great gift was an ability to assimilate complex material and distill its essence. As editor of the *Mennonite Quarterly Review*, which he founded in 1927, he had not only read everything on and about Anabaptism, but he personally knew all the working Anabaptist scholars of his time. So he had mastered the field of study and clearly felt some ownership in it. “The Anabaptist Vision” represented a synthesis of what he had learned.



Elizabeth Horsch Bender and H. S. Bender at work in their home in Goshen, Ind., about 1960.

But Bender also took some liberties with his history. The true Anabaptists, for him, were primarily the Swiss Brethren and the followers of Menno Simons in the Netherlands. And he invested the powerful terms “discipleship,” “nonconformity,” and “nonresistance” with meanings 16th-century Anabaptists might not have recognized. In other words, he took terms Mennonites already used and gave them new significance and new meaning by locating them in the 16th century. Recently some historians have asked whether some of those meanings Bender gave them may not have derived as much from the 20th century as from the 16th.

Profound reorderings of reality such as “The Anabaptist Vision” often emerge out of a rich cluster of influences rather than one single source. Such was the case of the vision.

- By the 1940s, Goshen College had the best Anabaptist and Mennonite research collection in the world. In 1940 Robert Friedmann, an Austrian Christian Jewish refugee, came to Goshen College to help organize the collection and continue his studies of Anabaptism. Friedmann’s influence pushed Bender’s search for the controlling essence of Anabaptism.

- During the fall of 1943, Guy Hershberger completed his now classic *War, Peace, and Nonresistance*, and Bender read the manuscript during the days he was writing the “Vision.” Hershberger’s descriptions of Anabaptist views of discipleship, the church, and nonresistance almost certainly influenced Bender’s use of those terms in “The Anabaptist Vision.”

- And just a few months earlier, Elizabeth Horsch Bender had written an essay on how Anabaptists were depicted in a Swiss novel. The essay was published in the *Mennonite Quarterly*

(continued on page 8)

"Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is."

—1 John 3:2, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey

ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

The Jan. 11 issues of *Gospel Herald* reported that 25 women from the Church of the Brethren announced they will no longer use the denomination's name because it is sexist. According to the report, their announcement was greeted with applause and a standing affirmation.

It is not only Brethren women who react to everything sexist in the Christian faith. This mind-set is affecting more and more modern Christian women.

The action of those women made me think of the Israelite women who objected vigorously to the prophet Jeremiah's call for Israel's leaders to renounce their pagan practices and return to the worship of God. To this plea the women answered haughtily, "As for the word that you have spoken to us in the name of the Lord, we will not listen to you! But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we have done" (Jer. 44:16-17).

The action taken by our Brethren sisters, fortunately a minority, made me ask if Christian men should also begin to shed some sexist language. For instance, the church is called the bride of Christ. Imagine us men wearing bridal veils and bridal gowns and tossing our bridal bouquets to other men fortunate enough to catch them!

How could I ever have been so insensitive for years to the sexist connotation of the church being a bride? Maybe I should ask the Board of Congregational Ministries to suggest a more generic name for the church. Could it be we have some serious rethinking to do as we enter the twenty-first century?

Roy S. Koch
Goshen, Ind.

Concerning publishing the facts (with the details omitted) about denominational leaders who violate women's trust: We must ponder why the Bible exposed the sins of almost all major male figures. How many men have only their good sides showing? Certainly not Adam, Noah, Moses, David, Solomon, Peter, Paul—the list is long and the details depressing. Jesus and Daniel were blameless, perhaps a few others, but not many.

This should tell us that all of us sin, a fact not whitewashed by the Bible. The processes of accountability, repentance,

and forgiveness are very difficult, and each generation of Mennos must learn what these mean in practice.

Carl S. Keener
State College, Pa.



P.S. You could also add to the list Abraham, Isaac, Jacob, Eli. . .

I cannot quite agree with Marlin Jeschke's comments on the Song of Solomon ("Readers Say," Mar. 15)—nor with anyone else's applications. I think the book is meant for advice for Christians who are courting. It does not go into the marriage experience but deals with the moral ideal of no premarital sex.

One sensitive scene is 5:2-8. There is a lesson here: No proper young man should call at his friend's house at her bedtime in the absence of her parents! Clearly it was a time of testing for both of them, besides getting her into trouble with the law.

So I see the Song of Solomon as a picture of an almost ideal Christian courtship. I could not recommend all the intimacies mentioned here, but they may well fit into other cultures. The big lesson is: no premarital sex.

Roy E. Hartzler
Wellman, Iowa

Reading EMC president Joseph Lapp's response to Gerald Martin's letter (Mar. 29) reminded me again how deceptive Satan can be. Yes, we are to "remain in loving dialogue" with those who disagree with us on applications of Scripture. But we don't dialogue on the clear commands of God. Eve dialogued with Satan on a clear command, and you see where it got her.

This is our problem today. Satan would have us, the church, rationalize God's commands away. See 1 Cor. 5:9-13, 1 Thess. 4:3-8, Heb. 10:26-31, and Rev. 21:8.

Maynard W. Shetler
Scottdale, Pa.

In a recent article, *Should Mennonite Money Help Build Both a Church and a Pagoda?* (Jan. 11), I appealed for counsel about a decision Mennonite Central Committee faced in Vietnam. Christian and Buddhist villagers came together in the district of Tam Dao and asked us to assist them both in repairing a church and a pa-

goda. MCC does not encourage Buddhism or build pagodas, so this was an unexpected request. It was also unexpected because, although religious activities had been discouraged for decades by the Vietnam government, this proposal had the support of local officials.

The joy and anticipation of these Christians and Buddhist neighbors was beyond communication. The chance to work together, with government approval, for them was a remarkable breakthrough.

In a country where Christianity had often been associated with warfare and division, the project seemed to be an opportunity to express reconciliation and Christian love. And because the local Christians supported the proposal, as the MCC director I felt moved to respond positively to their modest request.

I returned to North America soon after I made that decision. Knowing that MCC seeks to be honest and open about the tough decisions we make, I decided to test this response with the larger church. Dozens of you responded. The letters indicate that many people care deeply about the church's mission and service. That is heartening.

Many replies were sympathetic or even enthusiastic about the possibility of expressing God's love in this very unusual way. Others raised thoughtful questions about theology and mission. Some said unequivocally this decision was inappropriate and compromised the gospel of Christ.

As I realized that our decision was a strong offense to some in our church, I grieved deeply. I am sorry that for some my decision betrayed a trust. I want to underscore that this was a one-time response in a particular situation that will likely not be repeated.

Some asked about the procedure for making the decision. This is an area where I failed. This decision was not processed by others in MCC before it was made. Knowing now that many people see this project differently from the way I saw it in the village, I believe I was wrong to make this decision in the field. Such decisions must have careful processing by a larger group in North America.

Since that time we have received word that the villagers have completed the church project. A guest house at the Christian church was rebuilt and is

now used for singing classes for children in Kim Khai, the Christian village in the cluster of villages. The pagoda is also repaired. Replaced were the termite-eaten posts, the wooden part of the roof, and part of the tiles. The surrounding walls were built anew.

Standing in that village last year, it seemed this proposal was not about Buddhism but about restoring relationships that had been damaged by the war and intolerance. But I made a mistake in the way I handled this decision. I only pray that the witness of God's love will transcend our human weakness.

Earl Martin
Ephrata, Pa.

I want to express my appreciation for the excellent job you are doing with *Gospel Herald*. I commend you for taking the time and space to print articles that help people become more aware of different positions within the Mennonite Church. I can sense your struggles in deciding whether or not to print articles about abuse, women's issues, homosexuality, etc.

I am saddened when people attack you personally for printing articles about topics or news that does not meet their criteria about what it means to be a Christian or Mennonite. I rejoice when *Gospel Herald* becomes a forum for discussion about topics that are not traditionally talked about.

Thank you again for your work at making *Gospel Herald* the magazine it is. Keep up the good work.

Kendall Newschwanger
Dallas, Texas

U.S. Health Care Reform Is an Opportunity for the Church
(Mar. 15). If many more U.S.

physicians used the outlook of the author, Willard S. Krabill, perhaps we wouldn't need any health care reform. And before we do reform, some other priorities need to be tackled. Dramatic changes are in order.

At least four segments unnecessarily represent a big percentage of our people. Among these are prisoners, those on relief, senior citizens, and migrant workers. We taxpayers foot the medical bills for all of these poor, unhealthy people. If we do nothing to reduce the percentage of the poor in our total population, then it looks like we want to live in a socialistic society.

Without dramatic changes for the bet-

ter, the middle class is going to be taxed to death; the United States will be one extremely large poor class with no middle class, a rich class of a few people who make all the decisions.

To help these four segments of our population on the road to better health, we need to work with the environment so that we can reap more benefits from a better balance of nature. We need some sort of limits on all prices and wages. We need the entire welfare system out of government and into the hands of churches, businesses, and individuals. And we need to use universal birth control so that each family will have 0, 1, 2 children.

Krabill poses a good question: "What am I willing to forego so that my brothers and sisters may be cared for?" Jesus supplies the answer: "Love each other as I have loved you" (John 15:12).

Dwight E. Wratchford
Martinsburg, W.Va.

What fun I had reading the Feb. 8 issue of *Gospel Herald* again and again. Thank you!

I appreciated the way the "two friends for all of life" were open with their feelings for each other in *Arise, My Love, My Fair One, and Come Away*. Though I have other friends who enrich my life, it is my husband of 27 years with whom I preserve my love through our *exclusive* sexual union.

Thanks too for the article, *Do You Love Me More Than These?* It is wonderful when couples love each other for love's sake rather than for mutual future benefits. This happens when they are totally committed to a permanent partnership.

Yes, a marriage relationship will ebb and flow, just as do all human interactions. So does our walk with God—whose grace ebbs when we won't forgive and flows when we do.

Sarah Snader Shearer
Mount Joy, Pa.

Gospel Herald welcomes letters in response to our news and features. Please keep your letters brief, writing about one point or idea only. We reserve the right to edit all letters for clarity and length. Send them to "Readers Say," Gospel Herald, 616 Walnut Avenue, Scottdale, PA 15683.

'The Anabaptist Vision'

Excerpts from a speech presented 50 years ago that continues to give a definition to the church of what it means to be Anabaptist-Mennonite Christians.

by Harold S. Bender

The Anabaptist Vision included three major points of emphasis: first, a new conception of the essence of Christianity as discipleship; second, a new conception of the church as a brotherhood; and third, a new ethic of love and nonresistance. We turn now to an exposition of these points.

First and fundamental in the Anabaptist Vision was the conception of the essence of Christianity as discipleship. It was a concept which meant the transformation of the entire way of life of the individual believer and of society so that it should be fashioned after the teachings and example of Christ.

The Anabaptists could not understand a Christianity which made regeneration, holiness, and love primarily a matter of intellect, of doctrinal belief, or of subjective "experience" rather than one of the transformation of life. They demanded an outward expression of the inner experience. Repentance must be "evidenced" by newness of behavior.

"In evidence" is the keynote which rings through the testimonies and challenges of the early Swiss Brethren when they are called to give an account of themselves. The whole life was to be brought literally under the lordship of Christ in a covenant of discipleship, a covenant which the Anabaptist writers delighted to emphasize.

The focus of the Christian life was to be not so much the inward experience of the grace of God, as it was for Luther, but the outward application of that grace to all human conduct and the consequent Christianization of all human relationships. The true test of the Christian, they held, is discipleship. The great word of the Anabaptists was not "faith" as it was with the reformers, but "following" (*Nachfolge Christi*).

And baptism, the greatest of the Christian symbols, was accordingly to be for them the "covenant of a good conscience toward God" (1 Pet. 3:21), the pledge of a complete commitment to obey Christ, and not primarily the symbol of

a past experience. The Anabaptists had faith, indeed, but they used it to produce a life. Theology was for them a means, not an end. . . .

As a second major element in the Anabaptist Vision, a new concept of the church was created by the central principle of newness of life and applied Christianity. Voluntary church membership based upon true conversion and involving a commitment to holy living and discipleship was the absolutely essential heart of this concept. This vision stands in sharp contrast to the church concept of the reformers who retained the medieval idea of a mass church with membership of the entire population from birth to the grave compulsory by law and force.

It is from the standpoint of this new conception of the church that the Anabaptist opposition to infant baptism must be interpreted. Infant baptism was not the cause of their disavowal of the state church; it was only a symbol of the cause. How could infants give a commitment based upon a knowledge of what true Christianity means? They might conceivably passively experience the grace of God (though Anabaptists would question this), but they could not respond in pledging their lives to Christ.

Such infant baptism would not only be meaningless, but would in fact become a serious obstacle to a true understanding of the nature of Christianity and membership in the church. Only adult baptism could signify an intelligent life commitment.

An inevitable corollary of the concept of the church as a body of committed and practicing Christians pledged to the highest standard of New Testament living was the insistence on the separation of the church from the world, that is, nonconformity of the Christian to the worldly way of life.

The world would not tolerate the practice of true Christian principles in society, and the church could not tolerate the practice of worldly ways among its membership. Hence, the only way out was separation ("*Absonderung*"), the gathering of true Christians into their own Christian society where Christ's way could and would be practiced.

A logical outcome of the concept of nonconformity to the world was the concept of the suffering church. Conflict with the world was inevitable for those who endeavored to live an earnest Christian life. The Anabaptists expected opposition; they took literally the words of Jesus when he said, "In the world ye shall have tribulation," but they also took literally his words of en-

couragement: "But be ye of good cheer, I have overcome the world. . . ."

Basic to the Anabaptist Vision of the church was the insistence on the practice of true brotherhood and love among the members of the church. This principle was understood to mean not merely the expression of pious sentiments, but the actual practice of sharing possessions to meet the needs of others in the spirit of true mutual aid.

The third great element in the Anabaptist Vision was the ethic of love and nonresistance as applied to all human relationships. The brethren understood this to mean complete abandonment of all warfare, strife, and violence, and of the taking of human life. . . .

In this principle of nonresistance, or biblical pacifism, which was thoroughly believed and resolutely practiced by all the original Anabaptist brethren and their descendants throughout Europe from the beginning until the last century, the Anabaptists were again creative leaders, far ahead of their time, in this antedating the Quakers by over a century and a quarter. It should also be remembered that they held this principle in a day when both Catholic and Protestant churches not only endorsed war as an instrument of state policy but employed it in religious conflicts.

The Anabaptist Vision may be further clarified by comparison of the social ethics of the four main Christian groups of the Reformation period: Catholic, Calvinist, Lutheran, and Anabaptist.

Catholic and Calvinist alike were optimistic about the world, agreeing that the world can be redeemed; they held that the entire social order can be brought under the sovereignty of God and Christianized, although they used different means to attain this goal. Lutheran and Anabaptist were pessimistic about the world, denying the possibility of Christianizing the entire social order. But the consequent attitudes of these two groups toward the social order were diametrically opposed.

Lutheranism said that since Christians must live in a world order that remains sinful, they must make a compromise with it. As citizens they cannot avoid participation in the evil of the world, for instance in making war, and for this their only recourse is to seek forgiveness by the grace of God; only within each individual's personal private experience can Christians truly Christianize their lives.

The Anabaptists rejected this view completely. Since for them no compromise dare be made with evil, Christians may in no circumstance participate in any conduct in the existing social order which is contrary to the spirit and teaching of Christ and the apostolic practice. They must consequently withdraw from the worldly system and create a Christian social order within the fellowship of the church. Extension of this Christian order by the conversion of individuals and their transfer out of the world into the church is the only way by which progress can be made in Christianizing the social order.

However, the Anabaptists were realistic. Down the long perspective of the future they saw little chance that the mass of humankind would enter such a church with its high ideals. Hence they anticipated a long and grievous conflict between the church and the world.

Neither did they anticipate the time when the church would rule the world; the church would always be a suffering church. They agreed with the words of Jesus when he said that those who would be his disciples must deny themselves, take up their cross daily, and follow him—and that there would be few who would enter the strait gate and travel the narrow way of life.

If this prospect should seem too discouraging, the Anabaptist would reply that the life within the Christian brotherhood is satisfyingly full of love and joy.

The Anabaptist Vision was not a detailed blueprint for the reconstruction of human society, but the brethren did believe that Jesus intended that the kingdom of God should be set up in the midst of earth, here and now, and this they proposed to do forthwith. We shall not believe, they said, that the Sermon on the Mount or any other vision that Jesus had is only a heavenly vision meant but to keep his followers in tension until the last great day. But we shall practice what he taught, believing that where he walked we can by his grace follow in his steps.

Harold S. Bender served as dean of Goshen (Ind.) College from 1933 to 1944, when he became dean of Goshen Biblical Seminary until his death in 1962. He also served as president of Mennonite World Conference for 10 years and as the editor of the first four volumes of The Mennonite Encyclopedia.

The complete text of "The Anabaptist Vision" is available as a pamphlet from Herald Press, Scottsdale, Pa. The excerpts used here are by permission of Herald Press.

"Dean Bender" delivers yet another speech at a celebration for completion of volume four of the Mennonite Encyclopedia.



Reassurance and a rallying point for the church

(continued
from page 3)

"The Anabaptist Vision" was not the product of a reclusive scholar. Its author was first of all a churchman and then a scholar.

Review. And as Bender wrote the "Vision" essay, she was completing her master's thesis on the descriptions of Anabaptists in German literature. Harold used some of her material in his essay.

- A bit farther afield, Yale historian Roland Bainton had just written an essay, "The Left Wing of the Reformation." Bender read the essay with great interest, for Bainton sought to rehabilitate the Anabaptists as legitimate participants in the Reformation story.

It was out of this mosaic of people, research, and new historical insight that "The Anabaptist Vision" was born.

But "The Anabaptist Vision" was not the product of a reclusive scholar. Harold Bender was always, first, a churchman and, second, a scholar. By 1943 he was emerging as the leader of his generation of Mennonite church leaders. In that year he used more than a dozen church-organization letterheads in his correspondence, indicating the remarkable range of his responsibilities.

The new generation—Orie Miller at MCC; A. J. Metzler at the Mennonite Publishing House; Joseph Graber at Mennonite Board of Missions; Paul Erb at *Gospel Herald*; Harold Bender at Goshen College—were in their 40s. They were all college educated. All brought a professional quality to their roles as Mennonite institutional leaders. All had a progressive frame of mind.

What they lacked was a persuasive organizing definition which clarified their place in the scheme of Mennonite life. With "The Anabaptist Vision," Bender gave the new generation of leaders a compelling new credo.

It could hardly have been more timely. "The Anabaptist Vision" was born during an unusually stressful time in U.S. Mennonite life. It was wartime, and many Mennonites were confused about how or whether to oppose this "good war." By 1943 many thousands of Mennonite young men had been drafted, but only half of them elected to become conscientious objectors. The Civilian Public Service program, designed for the conscientious objectors, was the largest and most expensive undertaking ever attempted by Mennonites. Could they "make good"? one of their leaders anxiously inquired.

The necessary collaboration with Brethren, Friends, and Selective Service made Mennonite conservatives very uneasy. The 1943 "Old" Mennonite biannual General Conference became so acrimonious that a special session had to be

held in March 1944 to resolve the issues. In the midst of such war-induced anxiety, "The Anabaptist Vision" provided both reassurance and a rallying point.

Mennonites had always had a keen historical self-consciousness. Those magnificent artifacts—the *Ausbund*, the confessions of faith, and the *Martyrs Mirror*—had preserved that awareness. Now after 1943, Mennonites had a convincingly simple explanation of the meaning of their history. "The Anabaptist Vision" transformed those strange hunted heretics of the *Martyrs Mirror* into believable, accessible spiritual heroes. In the midst of wartime and Cold War terrors, Bender's description of the Anabaptists was reassuring; those spiritually heroic forebears gave Mennonites courage to face the future.

In the spring of 1944, Bender's essay was published in *Church History* and in the *Mennonite Quarterly Review*. But its circulation to rank and file Mennonites came during the fall of 1944 when the Mennonite Publishing House produced the essay in a small, cheap pamphlet.

At first it was distributed to the men in Civilian Public Service camps, but soon many thousands of the pamphlets found their way into Mennonite communities. Thus the reordering of Mennonite self-understanding had begun.

Albert Keim, Harrisonburg, Va., is professor of history at Eastern Mennonite College. He is also currently writing a biography of Harold S. Bender. Keim is a member of the Park View Mennonite Church. This is a Meetinghouse article.

Harold S. Bender teaching a class at Goshen (Ind.) College in the 1940s. Bender also served as dean of the college and later of Goshen Biblical Seminary.



MCC El Salvador concludes mission in former war zone

Akron, Pa. (MCC)—During the years she lived in a war zone in El Salvador, Mennonite Central Committee (MCC) worker Karen Kenagy learned about fear. But she also learned about sensing God's presence in crisis moments.

Once, eight layworkers who had come to Gotera city from their rural homes to take a course sponsored by the Catholic church were spending the night at the parish house where Kenagy lived. The Salvadoran military suspected most anyone who lived in the countryside—particularly those who worked to better their communities—of supporting the guerrillas.

"I heard a knock on the door. I got a flashlight and opened the door to a group of tough-looking military men. They wanted to come in and see who was staying there. I told them the people were sleeping and could not be disturbed,"

Kenagy relates. They said they wanted to see the dorm.

"On one level I felt a sense of calm as I repeated that they couldn't be disturbed; on another level, my heart was pounding. I knew that if they came in, they would likely capture the whole group, particularly because they were from an area where guerrillas were active.

"I suggested they talk with the sisters. They left. I learned later that at least some were death squad members. I had a real sense that God was there then and would be with me in other difficult situations," Kenagy says. She is a member of Albany (Ore.) Mennonite Church.

Now, two years after the signing of peace accords that ended El Salvador's bitter civil war, Kenagy, the last of nine MCC workers in the San Francisco Gotera parish in the department of Morazán, has returned to the United States.

Although MCC no longer has workers in the area, it will continue to help financially support health and education programs, and will stay in touch with MCC's partners there.

During the 10 years that MCC workers lived in the San Francisco Gotera parish, they ministered to many of the thousands of people in the region who were injured, maimed, displaced. They wept when co-workers were threatened, harassed, arrested. One health promoter, Hilario, was carrying medicines to his village when he was murdered and his body mutilated.

Above all, the MCC workers were challenged by the faith and witness of these Christians who persisted in difficult, risky situations.

Many North American Mennonites became familiar with the area and MCC's work there through *Vultures and Butterflies* (Herald Press, 1992), a book in which MCCer Susan Classen details her experiences and personal faith journey.

Teamwork. MCCers in San Francisco Gotera worked as part of a parish team—consisting of Franciscan priests, Sisters of St. Clare, and Salvadoran layworkers—in adult literacy, health promotion, and church work. The parish team offered them much-needed support and a community.

In working together as Salvadoran Catholics and North American Mennonites, the parish team surmounted religious and cultural differences.

"What I appreciate most about our relationship with MCC workers is the sense of equality and mutual respect we have felt, the sense that we are all in this work together as equals and that no one person is more important than another," says Alejandra Ortiz, a parish team layworker for almost 10 years.

"It has been a special experience in cooperation between Catholics and Mennonites; we have grown to respect what each person and church has to offer," Ortiz adds.

The nine MCCers who worked as part of the San Francisco Gotera team include: Susan Classen, Ann and Jim Hershberger, Karen Kenagy, Maureen McKenzie, Audrey Patterson, Harold Shenk, Marnetta Shetler, and Noël Wiggins.

Eleven MCC workers continue to serve in El Salvador. Some are located in Chalatenango province, where they work in health and job creation. Others, based in San Salvador, are involved in pastoral work and community organizing.

—Emily Will

Pastors tell of joys, challenges of ministry

Hesston, Kan. (AMBS)—Some 70 people who are exploring the possibility of a ministry vocation had the opportunity to hear some of the joys and challenges of ministry during a March 21 dinner meeting hosted at Cross Wind Conference Center here.

The evening featured five people in pastoral ministry who shared their stories of hearing God's call to ministry and living out that call in their congregations.

• Grace Brunner told participants that as the daughter of a pastor and later as the wife of a pastor, she had always been in a ministry role. Finally it dawned on her, after she had reached age 50, that all the work she was involved in was also her calling.

She and her husband, Paul, now share a team ministry as codirectors of Hesston (Kan.) College's Pastoral Ministries Program.

• Howard Wagler, pastor of South Hutchinson (Kan.) Mennonite Church, came to ministry as a second career, leaving a thriving family farming business in which he was involved with his three brothers. He said there were two things he had always told himself he would never do: go back to school and leave the family business. But these turned out to be two things he did do.

All through his years of 18-hour work days on the farm, Wagler said, the theme, "Be still and know that I am

God," always kept coming back to him. His message to listeners was, "When you are called, don't walk away."

• Matt Friesen, pastor of Hope Mennonite Church in Wichita, Kan., shared his "pipe-wrench, tape-measure calling," comparing his experience of hearing God's call to that of working in his family's hardware store.

The store was filled with a variety of things which did not seem to belong together if taken individually. Similarly in his life, Friesen said, isolated experiences did not seem to be a call to ministry, but when all were put together, the direction became clear. "Listen to your history, to your interests, and to your friends," he said. "These should fit together."

• Janeen Bertsche Johnson, associate pastor of Lorraine Avenue Mennonite Church in Wichita, observed that "ministry is sometimes full of ambiguity," but she then redefined this as "grace-filled decisions." She shared three pieces of advice: "Recognize that the church is both human and divine; listen for God's call; and pastoral identity is formed in ministry."

Event sponsors were the Associated Mennonite Biblical Seminary, Bethel College, Great Plains Seminary Education Program, Hesston College, South Central Conference of the Mennonite Church, and Western District Conference of the General Conference Mennonite Church.

—Mary E. Klassen

Eastern Mennonite Missions introduces new service models

Salunga, Pa. (EMM)—Four new voluntary service models were approved by the Discipleship Ministries of Eastern Mennonite Missions (EMM) in their February meeting.

According to Discipleship Ministries di-

rector Galen Burkholder, these new models represent the most sweeping changes proposed for the agency's voluntary service program since 1952 when the short-term Bible school teams of the '40s evolved into two-year assignments.

Location chosen for EMM mission in Thailand

Salunga, Pa. (EMM)—A new name will become of Mennonite world church vocabulary: Ubon Ratchathani, Thailand. This province in northeast Thailand will be the location for the first Eastern Mennonite Missions church planting in that country.

EMM overseas director David Shenk, who recently returned from an administrative trip to Asia, says Ubon Ratchathani was discerned as a church planting location when he met with EMM workers and several other Christian leaders in Thailand.

Ubon Ratchathani, an urban center of 200,000 people, has only three Protestant churches in the whole province. A few miles west from the heart of Ubon Ratchathani is Warin Chamrab, a suburban district with a population of 172,000. Warin Chamrab has no churches.

In June of this year, Warin Chamrab will most likely become the center for EMM work in Thailand.

Shenk notes that within a two-hour drive of Warin Chamrab lie 24 districts comprising 1.6 million people and no Protestant churches. Many of these districts border Cambodia and Laos, also regions with few or no churches.

EMM workers plan to move to Ubon Ratchathani in June. During the last four years they have lived in Udonuthani, 350 miles north of Bangkok, where they have been learning the Thai language and working among the Christian churches in the area.

Although this will become specifically a Mennonite effort, Shenk says, "The mission team and the emerging congregations will continue enjoying a special relationship with the Thai churches who have so graciously helped open a door for Mennonite witness in Thailand."

Shenk adds that the Thailand mission team will need to be strengthened. He hopes the team will expand to include six more adults: two Thai, two from another Asian Mennonite conference, and two from North America.

The pilot teams proposed for 1994-95 are:

- **Advance Teams**—Three weeks to three months of discipleship training and orientation followed by two-month to two-year assignments. These volunteer service/ministry involvements will be complemented by part-time jobs which will cover on-location costs during assignment.

- **Disciple Houses**—College/university students living in urban households and focus on a defined ministry in their neighborhood or on their campus. During summer break, these students will also host groups interested in short-term summer excursions.

- **Kingdom Teams (K-teams)**—A few days of discipleship training and orientation followed by a week to a month of service for participants of all ages. Assignments can be proposed by participants, a team, or can be in response to requests received by EMM.

- **Mentor-Apprentice Program**—Mature, skilled Christian "trainers" with trade or job skills will be matched with urban or suburban young adults who want to learn a job skill during a yearlong discipling relationship in volunteer assignments.

Burkholder says Discipleship Ministries welcomes inquiries, ideas, and participation as they fully develop these new models.



Despite rising before the crack of dawn, Grace Sensenig of Blainsport (Pa.) Mennonite Church and other volunteers couldn't assemble strawberries pies fast enough at the Pennsylvania Relief Sale. Sale-goers gobbled down 1,550 of the pies; the last one was auctioned off and sold for \$55.

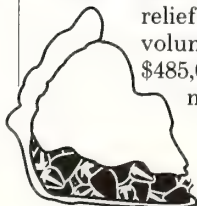
Pennsylvania relief sale raises \$308,000 for MCC

Harrisburg, Pa. (MCC U.S.)—A quilt in shades of green by the Martindale (Pa.) Mennonite sewing circle brought in the top bid of \$2,600 at the 38th annual Pennsylvania Relief Sale and Quilt Auction, held in the Farm Show Building here April 1-2.

Though this is less than 1993's top price of \$3,100, organizers say average prices were higher. A total of 427 quilts were sold.

The two-day sale raised \$308,000, up from last year's total of \$300,000. Over the past year relief sale volunteers also raised \$100,000 with a Houses Against Hunger project; \$70,000 from the March heifer and beef sale; and \$7,300 from three presale dinners.

When these numbers are added, the relief sale committee and its volunteers raised more than \$485,000. Proceeds go to Mennonite Central Committee.



At this year's sale:

- A comforter made by 11 men sold for \$800 at the Friday night auction.

- \$1,500 was paid for a model of a Conestoga wagon.

- Church groups hauled more than 1.2 million pennies and hundreds of other coins to the sale, netting some \$16,000 for the Penny Power project. The project raised \$9,000 in 1993. Grace Mennonite Church of Lansdale, Pa., collected the most pennies—\$962 worth.

- A carved picture made by Lorraine Reif of Lancaster County brought in \$3,100—the top price for an item at the art auction.

- A first this year in the food section were the homemade donuts made by a group from New York state. They sold approximately 8,000 donuts.

- Some 1,800 barbecue chicken legs and 200 gallons of soup were sold.



New short-term service project opens in Chicago

Chicago (MCC U.S.)—Staff of a new short-term urban learning and service program hope participants' CUPs will run over with newfound insights, friendships, and cross-cultural understanding.

CUP, or Chicago Urban Project, is a joint project of three Mennonite agencies: Mennonite Central Committee (MCC) Great Lakes, the Illinois Mennonite Conference of the Mennonite Church, and the Central District Conference of the General Conference Mennonite Church.

Staff persons Kathy and Ken Roth, who are MCC U.S. service workers, will welcome CUP's first participants in May. The participants will work with Chicago-area Mennonite church members in church repair and renovation. They will also relate to social service agencies in multi-cultural settings.

The Roths are members of First Mennonite Church in Morton, Ill.

Churches, schools, college and youth groups, Sunday school classes, and inter-generational groups may schedule a CUP experience by contacting MCC Great Lakes (phone 216 857-7721).

MCC U.S. operates three other short-term service and learning programs: DOOR in Denver, Colo.; PLOW in Portland, Ore.; and SWAP in Appalachia.

World Conference membership in south exceeds that of north

Kitchener, Ont. (MWC)—For the first time the Mennonite and Brethren in Christ family numbers more members in the southern hemisphere than in the northern.

The latest membership statistics are published in the Mennonite World Conference quarterly, *Courier*. Directory data was gathered in Strasbourg, France, by MWC staff.

Baptized members of the 194 organized bodies in 61 countries now exceeds 973,000. The 1990 compilation showed 856,600 members in 171 bodies in 60 countries. This represents an increase of some 117,300 or 13.7 percent.

Two African countries showed exceptional growth: Zaire up from 112,900 to 136,200 (21 percent increase) and Ethiopia up from 10,000 to 50,000 (400 percent increase).

Churches in the south (Africa, Asia,



Katrina Martin (foreground), Kiersten Heatwole (background), and other fifth graders at Forest Hills Mennonite Church in Leola, Pa., decorate dental health buckets bound for Vietnam. Below, first graders in Tien Giang Province, Vietnam, squat by troughs, using toothbrushes sent by North Americans through MCC.

Children send friendship messages to Vietnamese

Akron, Pa. (MCC)—With dazzling metallic paints, fifth-graders at Forest Hills Mennonite Church in Leola, Pa., carefully printed "You have a friend hear" (sic) and "Smile" on the sides of five-gallon drywall buckets.

They added a few flowers and trees for adornment. Then they crammed the buckets with toothbrushes, toothpaste, washcloths, as well as scissors, pencils, paper, and other supplies for a classroom of 30 students.

In a Mennonite Central Committee (MCC)-initiated project, Sunday school classes and church groups across the United States and Canada decorated and packed 1,000 dental health buckets, valued at \$160 (U.S.) each, for Vietnam.

Months later and half a world away, Vietnamese first-graders lined up to clean their teeth with the new brushes. The decorated buckets in school corridors stored water that children dipped out and used to rinse their mouths.

"The buckets' friendship messages hold promise that North American and Vietnamese children, born years after war's end, can forge a new future, free from the fears, suspicions, and hatreds of the past," says Ann Martin, MCC East Asia secretary.

And Dr. Lam Ngoc An, head of the Institute for Odonto-Stomatology in Ho Chi Minh City, Vietnam's capital, notes that school brushing programs are a good way to prevent cavities and tooth problems.

This is important for Vietnam, which according to An, has only one dentist for every 48,800 people.



Australia, and Latin America) top 519,000 members while churches in the north (Europe and North America) trail with just 455,000.

Countries which count the most members are:

• United States	298,800
• Zaire	136,200
• Canada	117,900
• India	84,200
• Indonesia	60,700
• Ethiopia	50,000

Five additional countries have around, or exceed 20,000 members: Germany, Mozambique, Paraguay, Mexico, and Tanzania.

Comparative regional figures for 1990 and 1994 show Africa up from 175,500 to 276,600; Asia and Australia up slightly from 147,600 to 151,000; Latin America up from 83,400 to 91,400.

Europe is down from 68,600 to 49,100 (reflecting movement out of the former Soviet Union), and North America up from 380,500 to 407,700.

Dynamic bodies are always changing, notes MWC executive secretary Larry Miller. He explains that information has been gathered as consistently as possible, but reporting varies from group to group and country to country.

'Peace in Our Time' conference focuses on violence in schools

Cleveland, Ohio (MCC U.S.)—"Working for alternatives to violence is lonely work," says Regina Shands Stoltzfus, Mennonite Conciliation Service (MCS) staff associate for urban peacemaking.

The "Peace in Our Time" conference Stoltzfus coordinated helped ease that loneliness for 28 Cleveland residents involved in mediation and similar endeavors.

The March 5 event, held at Lee Heights (Mennonite) Community Church here, allowed participants—teachers, students, church members, pastors, and peace educators—to exchange ideas, resources, and



Stoltzfus

concerns. The group focused especially on violence in schools.

"Teachers feel they don't have control in the classroom because they think parents don't care about their children and are

not disciplining them. But I think parents, like teachers, are just at a loss to know how to deal with youth violence," Stoltzfus says.

The conference helped Stoltzfus focus her work. Since June 1993, Stoltzfus has been working from her Cleveland home with MCS—a ministry of Mennonite Central Committee (MCC) U.S.

As a result of the discussion, Stoltzfus now plans to investigate ways to provide training in parenting skills to parents who might not otherwise receive it—in a format that "won't be a big turn-off."

High-school freshman Ray Atkinson, formerly a "school discipline problem" who got into fights and was suspended, told conference participants how he has been changing since becoming involved in a peer mediation program at his school. The 11-year-old Winning Against Violent Environments (WAVE), the oldest peer mediation program in the Midwest, has provided mediation training to more than 105 schools and organizations.

The mediation program, Stoltzfus says, has helped Atkinson understand and ver-

balize his feelings. Now, instead of "knocking out" a person who has offended him, Atkinson uses his mediation skills to handle potentially volatile situations.

Atkinson's school, Martin Luther King Jr. High, includes mediation in its disciplinary code. Instead of automatic suspensions, students must seek mediation following fights and conflicts with other students.

Frank Huml, director of the Cleveland-based Society for the Prevention of Violence, shared his dream of a regional coordinating body to bring together area groups involved in peace education and training. The society develops social skills curricula—with an emphasis on communication—for elementary, junior, and senior high schools. Huml, former superintendent of the Cleveland Public School System, described this work as "one piece of the puzzle."

All peace efforts represent pieces of the puzzle; each could benefit by coordinating its efforts with other groups working on a different piece, he told the conference.

—Emily Will

Goshen College student brings mediation program to Elkhart junior high

Elkhart, Ind.—In junior high, spats among students are more common than acne. But a Goshen College senior brought a new program to Elkhart's West Side Middle School that is putting a new face on clearing up conflicts.

Six seventh-graders and two eighth-graders spent 20 hours in training on conflict mediation. Now, when rumors fly and friendships "end" momentarily, a trained peer, not an adult, sits down with the students to try to resolve the difference.

The peer mediation program is the first in Elkhart Community Schools, although several other schools in Elkhart County have similar programs. West Side's was established through the efforts of Susan Landes, a Goshen College senior from Harrisonburg, Va.

Landes was trained as a mediator during a 400-hour social work practicum at Community Mediation Center in her hometown last summer. She has done more than 300 hours of work in her practicum at West Side, much of that to start the new program. Social worker Kim Williams will coordinate the program after Landes, her intern, leaves this spring.

The first mediations were done in January. Since then, around seven per week

have been done by students, without the assistance of adults.

"Mediation teaches [the youth] skills, helps them get their problems resolved, and takes it away from the administration and teachers. It helps the students take more ownership," Landes says. "It doesn't take a social worker to be able to do it."

The student mediators help each side hear the other and rationally talk about the different perspectives.

"The kids are really enjoying it. We've had really good results," says guidance counselor Nancy Boren.

Seventh-grade teacher Lori Shreiner says the students have had "a lot of willingness to go down and get it worked out with peers." She cites one instance where two girls ended a friendship over rumors that had started. Since mediation, they are again friends.

Eighth-grader Josh Stevens has mediated nearly 10 cases. "They've really tried hard to solve problems," he says. "Kids don't get mad because they have to speak to adults that don't understand. They have other kids who understand. They feel more open."

The mediators are instructed to keep their work confidential (Stevens even re-

fused to tell what kind of cases he had worked on). But they do file paperwork for record-keeping.

Not all the conflicts are handled by students. Administrators deal with physical fights.

Landes defends mediation over punishment for smaller conflicts. "Punishment doesn't teach [students] anything," she says. "Punishment isn't even negative reinforcement."

In contrast, the mediation work adds social learning to other education. "The most important thing for kids of this age is peer relationships," says Landes, who attends Belmont Mennonite Church. "If their peer relationships are falling through, what's left?"



Landes

According to Shreiner, the students are a step ahead because of the mediation. "The skills they're learning, we never learn," she says of adults. Even educated ones.

—Marshall King



Service combines healing, the arts. Lancaster, Pa.—Christ the King Community Church here held a Good Friday service April 1 that used the arts to grapple with the theme, "Emotional Healing and the Cross." At left, Timm and Krisie Wenger perform an interpretive dance. Participants nailed scraps of cloth to the cross to visually express their pain or sin to God.

Poetry and an art show were also incorporated. The guest speaker was therapist Arbutus Sider, a member of Diamond Street Mennonite Church in Philadelphia.

"Because Jesus suffered, he understands and accepts us, as we express our suffering to him," said Cathy Gehman, who organized the event. "The arts, like the Psalms, are tools for honestly coming to God with our emotional pain so that we can be healed through heart-felt expression and loving acceptance."

—Dale D. Gehman

• **RBI president selected.** Leon Zimmerman of Lebanon, Pa., has been selected to become the sixth president of Rosedale Bible Institute in Irwin, Ohio, the students, staff, and faculty learned in a surprise convocation March 16. Zimmerman is currently serving as pastor of Lebanon Christian Fellowship, a church he helped to begin 14 years ago. For three years he has also served as an adjunct faculty member at RBI, where he taught courses in Bible and theology. He will assume presidential responsibilities July 1.

• **Book reviewed.** *The Washington Post* recently published a favorable review of *A Mennonite Woman's Life*, released this year by Good Books, Intercourse, Pa. The book features photos taken by Ruth Hershey, a Lancaster farm woman, more than 50 years ago. The text by Phyllis Pellman Good presents a glimpse of what it was like to be a Mennonite woman in the first half of this century. "The book is a warm and lively portrait," the *Washington Post* reviewer noted (Feb. 13), commenting favorably on "the intelligent lens of Ruth Hershey and the thoughtful descriptions of Phyllis Pellman Good."

• **TV show promoted.** Mennonite Board of Missions Media Ministries is promoting the new television series, "Christy," which premiered on CBS April 3. Media Ministries suggests the program will be good "family

viewing," and perhaps even small-group or Sunday school viewing as discussion material.

"We are quick to criticize 'bad' television, to denounce the violence on TV. It is therefore extremely important that we praise 'good' TV," says MBM Media Ministries marketing manager Allen Angell. "We as a society need more wholesome role models . . . If people don't watch 'Christy,' it may be even more difficult for the next show with redeeming value to get produced," Angell predicts.

Choice Books has negotiated a special purchase of 5,000 copies of *Christy* to sell on Choice Books racks throughout North America.

• **Scholarship created.** To promote more intensive use of the resources of the Menno Simons Historical Library at Eastern Mennonite College, Harrisonburg, Va., the research facility has announced plans to offer an annual scholarship for researchers. The \$2,000 Harry Anthony Brunk Scholars' Award will be given on the basis of: the extent to which the resources of the historical library will be used, the significance of the project for Anabaptist-Mennonite scholarship, and the originality of the project. More information and application forms are available from 703 432-4177.

• **Germantown gets grant.** The Johnson House, a property of the Germantown Mennonite Church Corporation (GMCC)

has received a \$26,000 matching grant from the Institute of Museum Services to research its history and assess its collection. The Johnson House, which dates to 1768, is located in Philadelphia's historic Germantown section which was settled by the first Mennonite immigrants to America in 1683. It is Germantown's oldest existing year-round house.

• **Assignments begin.** A number of Mennonite Church members have begun assignments with Mennonite Voluntary Service, a program of the General Conference Mennonite Church. They are: Daagya Dick, North Newton, Kan., to St. Paul, Minn.; Joanne Kaufman, Sterling, Ill., to Boulder, Colo.; Kendall Newswanger, Goshen, Ind., to Dallas, Tex.; Lisa Schlegel, New Hamburg, Ont., to St. Louis, Mo.

• **Pastor transitions:**

Cal Kaufman is serving as the interim pastor of East Bend Mennonite Church, Fisher, Ill. His address is PO Box 520, Fisher, IL 61843.

Louise Wideman was installed as associate pastor of Whitestone Mennonite Church, Hesston, Kan., on March 6.

Lawrence M. Yoder was ordained for his teaching ministry at Eastern Mennonite Seminary, Harrisonburg, Va., and for his healing ministry in the wider faith community in a service on March 27 at Park View Mennonite Church. Overseer Paul T. Yoder officiated.

Shirlee Kohler Yoder was ordained as minister of pastoral care of the Park View Mennonite Church, Harrisonburg, Va., on March 27. Overseer Paul T. Yoder officiated.

• **Coming events:**

Spring banquet, Mennonite Information Center, Der Dutchman Restaurant, Walnut Creek, Ohio, April 29. John D. Roth will speak on "From Schleithem to Friedersmatt: Amish Origins in Historical Context." For reservations, contact MIC at 216 893-3192.

Navigating the Sexuality Maze, New Holland (Pa.) Mennonite Church, May 7. Betty and Truman Brunk will present the keynote address; eight workshops will address various sexuality issues in the congregation. Information available from Lancaster Mennonite Conference at 717 293-5246.

Ministry of Reconciliation conference, Eastern College, St. Davids, Pa., June 9-11. Keynote speaker Edwin Friedman will address the conference theme, "Ambassadors for Christ in Church and Society." Other speakers include Myron Augsburg, Gretchen Gaebelein Hull, Ron Sider, and Nadine Smith-Bulford. Some 46 workshops will be available. Information available from the Lombard Mennonite Peace Center at 708 627-5310.

• **New resources:**

Public service announcements for television, titled "The Family Game," by Mennonite Board of Missions Media Ministries. One of this new two-spot package depicts a boy walking alone along a darkened street, while in the background an answering machine records messages from absent parents. The spots are designed to show that "time spent together is more important than how good you are at sports," says producer Jerry Holsopple. For information about how local TV stations can air these spots, contact Lois Hertzler at 800 999-3534.

• **New books:**

Mennonite Peacemaking by Leo Driedger and Donald B. Kraybill traces the transformation of Mennonite peacemaking—from passive nonresistance to active participation in the political order—in the 20th century. Available from Herald Press, 800 245-7894.

• Job openings:

Director of development/business administrator, Quakertown (Pa.) Christian School. Responsibilities include fund-raising, church relations, public relations, financial management of operations, and administration of non-academic areas. Quakertown is a growing Mennonite elementary school (K-8) looking for a person to assist in the planning of this expansion. Experience desired. Send résumé to Board Chair, 143 Rocky Ridge Rd., Quakertown, PA 18951.

Dorm advisers (for both boys' and girls' dorms), Lancaster (Pa.) Mennonite High School. Excellent opportunity to minister to teens. Paid positions begin in August, and include apartment and benefits. Contact LMH at 717 299-0436.

Program director, Beaver Camp, Lowville, N.Y. Person(s) needed to direct the children's camp and outdoor programs. Qualifications include children's camp experience, a keen interest in and knowledge of environmental education, and supervisory skills. Will consider applications for a full-time position for both programs or half-time positions for either program. Send résumé to Beaver Camp, Star Route, Box 221, Lowville, NY 13367; phone 315 376-2640.

Reservationist/receptionist, Camp Hebron, Halifax, Pa. Full-time position. For details, contact the office at 800 864-7747.

Science center technician/chemical hygiene offer (10 months, three-fourths time), Eastern Mennonite College, Harrisonburg, Va. Responsible to maintain equipment, inventories, and assist in the technical operations of equipment in the science center. Candidates should have a bachelor's degree in laboratory science with at least 16 SH chemistry recommended. Application deadline: May 15. Contact the personnel office at 703 432-4108.

Teacher, Juniata Mennonite School, McAlisterville, Pa. Full-time position in early elementary education begins this August. Information available from administrator Tim Stichter, PO Box 278, McAlisterville, PA 17049; phone 717 463-2898.

Teachers, Lake Center Christian School, Hartsville, Ohio. This is an elementary Mennonite school. Positions available in the primary grades for the 1994-95 school year. Contact Jon Dutcher at the school office (216 877-2049) by May 15.

NEW MEMBERS

Bay Shore, Sarasota, Fla.: Chris Emrich, Wayne Farineau, Shea Knepp, Allison Mayer, Jarrett Mills, Craig Nisley, and Rene Shrock.

First, Kitchener, Ont.: Stephen and Lisa Marie Brown and Marvin Roberts.

First, Morton, Ill.: Matthew Anderson, Paul Anderson, Chad Hancock, Jeremy Sommer, Jennifer Stauffer, Brandon Stauffer, and Michael Yordy.

Oak Grove, West Liberty, Ohio: Jeff DeVore, Earl Hawke, Penny Hawke, Cynthia King, Herman Eckstein, and Millie Eckstein.

Oxford Circle, Philadelphia, Pa.: Vandy and Lynn Parks.

Park View, Harrisonburg, Va.: Ruth L. Burkholder, Phyllis Showalter, and Nelson Showalter.

Peace, Dallas, Tex.: Veronica Harms and Vickie Harms.

Seattle, Wash.: Arthur Thiessen, Jeannie Thiessen, Pat Tressel, Dave Cort, and Vicki Mitchell.

Whitestone, Hesston, Kan.: Jenny Ediger, Mark Ediger, John Ediger, Marc Friesen, Rick Sieber, Audrey Franz, Jay Christner, Jay Graber, Jim Dunn, Ann Dunn, Brian Hammond, Judy Hammond, Del Schroeder, Dalonna Schroeder, Dallas Stutzman, Jan Stutzman, and Louise Wideman.

Williamsburg, Va.: Ken and Chloe Brown.

BIRTHS

Adkins, Donna Leonard and Gayland, Hastings, Mich., Steven Matthew (first child), March 18.

Bunker, Sandy Geiser and Don, Orrville, Ohio, Derek Jon (second child), March 23.

Curie, Carol Shoup and Brian, Dalton, Ohio, Melinda Kay (second child), Dec. 15, 1993.

Hartman, Stacie Kauffman and Luke, Harrisonburg, Va., Sarina Dawn (first child), March 4.

Hiebert, Karen Leinbach and Darren, Newton, Kan., Aryn Rochelle (first child), Dec. 8, 1993.

Lamparter, Kay Rudisill and Todd, Dover, Pa., Shaun Michael (second child), March 27.

Leinbach, Mary Lou Aguilar and Terry, Newton, Kan., Crystal Nikole (first child), March 11.

Mast, Stephanie Eldridge and Delvin, Middlebury, Ind., Nicholas Tyler (second child), March 23.

Maust, Lisa Swartzentruber and Michael, Goshen, Ind., Ethan Michael (first child), March 27.

Mercer, Joanne Kindy and Patrick, Plumsteadville, Pa., Micah Nathanael (first child), Nov. 3.

Miller, Debbie Troyer and Jon, North Canton, Ohio, Laura Ann (first child), March 25.

Oyer, Vonnice Miller and Stan, Hubbard, Ore., Jason Scott (first child), March 18.

Policelli, Carol Schober and Fritz, Diamondhead, Miss., Matthew Frederick (first child), Feb. 25.

Ranck, Carol Santacrose and James, Philadelphia, Pa., Jillian Elizabeth (third child), March 23.

Roth, Debra Swartzendruber and Clark, Hesston, Kan., Eyan Parker (second child), Oct. 29, 1993.

Roth, Wendy Troyer and Jerry, Hubbard, Ore., Tyler Dean (first child), March 28.

Schmidt, Lynette Cocanower and Ian, Mukilteo, Wash., Brandon Charles (third child), March 25.

Stauffer, Bernadine Roth and Wade, Broadway, Va., Hannah Elizabeth (second child), March 13.

MARRIAGES

Beckhorn-Grieser: Joyce Beckhorn, Saranac, Mich. (West Odessa), and Joseph Grieser, Clarksville, Mich. (West Odessa), March 12, by Scot T. Wilson.

Campbell-Janz: Ann Margaret Campbell, Sarnia, Ont. (Free Methodist), and Bruce Philip Janz, Elkhart, Ind. (Prairie Street), Aug. 22, by Arthur B. Janz (father of the groom), Duncan Smith, and John Vlainic.

Estrada-Massaró: Kristen Estrada, Apple Creek, Ohio (Orrville), and Steven Massaró, Dalton, Ohio, March 19, by Mike McFarren.

Kulp-Wysong: Shannon Kulp, Elkhart, Ind. (Yellow Creek), and David Wysong, Elkhart, Ind. (Church of the Brethren), March 26, by Wesley Bontreger and Clare Schumm.

Lehman-Nussbaum: Michael Lehman, Kidron, Ohio (Sonnenberg), and Mim Nussbaum, Goshen, Ind. (Kidron), March 26, by Bill Detweiler.

Pauls-Preheim: Debi Pauls, Hesston, Kan. (Whitestone), and Atlee Preheim, Newton, Kan., Oct. 9, 1993, by Ronald Guengerich.

Reece-Wedel: Tanya Reece, Wichita, Kan., and Tom Wedel, Hesston, Kan. (Whitestone), Oct. 23, 1993, by Ronald Guengerich.

Short-Zechman: LaVon D. Short, II, Archbold, Ohio (Lockport), and Christine Zechman, Leipsic, Ohio (Catholic), March 26, by Keith Leinbach.

DEATHS

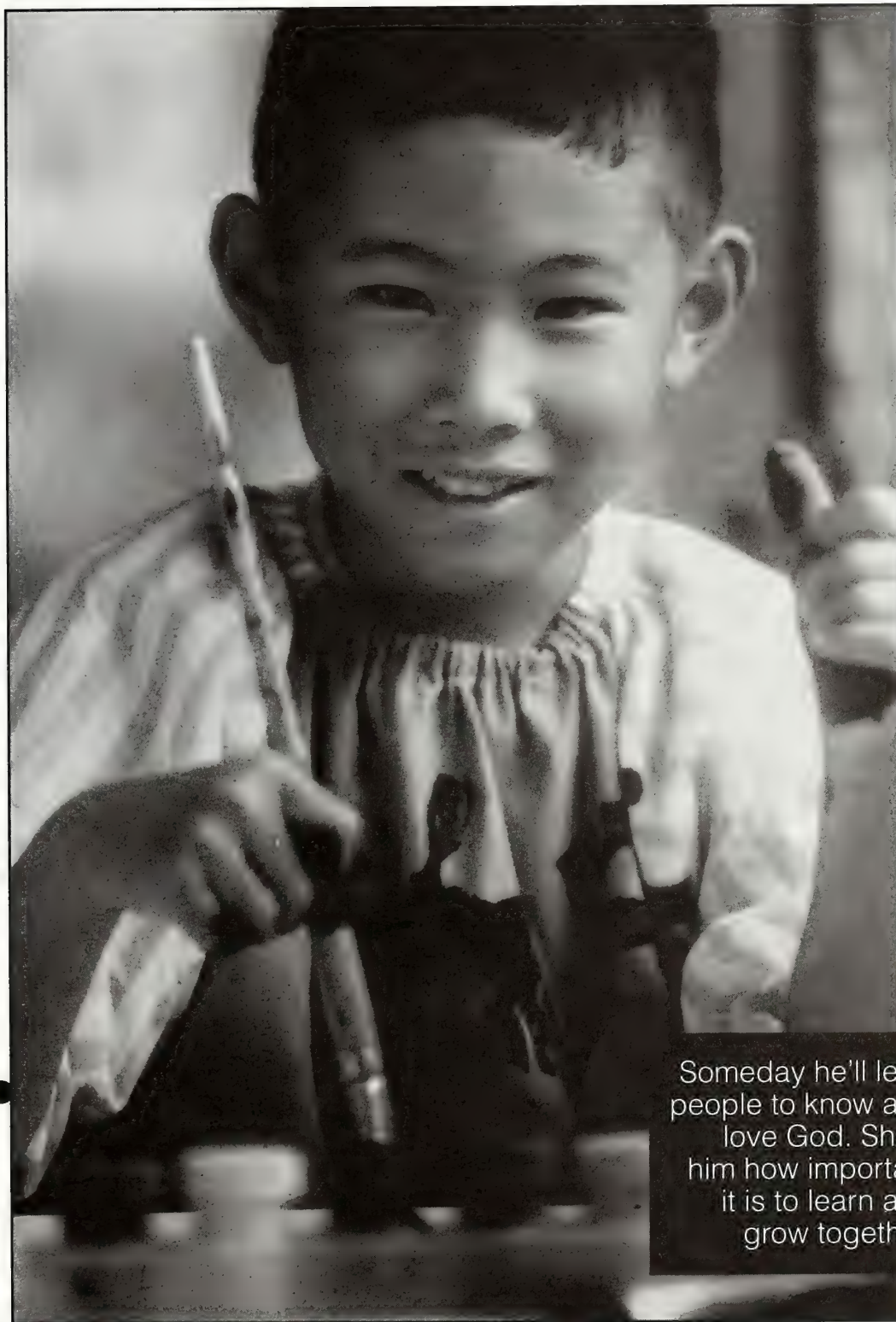
Litwiller, Verna F. Conrad, 92, Dakota, Ill. Born: April 23, 1901, Flanagan, Ill., to Peter and Amelia Orendorff Conrad. Died: March 24, 1994, Eureka, Ill. Survivors—daughters: Leda Podbelsek, June Shoemaker, Jean Eigsti; siblings: LuElla Good, Wilda McGinnis, Elma Tarvin, Maynard Conrad; 9 grandchildren, 12 great-grandchildren. Predeceased by: Albert J. Litwiller (husband). Funeral and burial: March 27, Freeport Mennonite Church, by Robert E. Nolt.

Musser, Lena Glick, 93, Honey Brook, Pa. Born: Jan. 15, 1901, Morgantown, Pa., to Samuel and Salinda Mast Glick. Died: March 21, 1994, Honey Brook, Pa. Survivors—children: Edna Stoltzfus, Nevin, Alvin; brothers: Roy and John Glick; 7 grandchildren, 3 great-grandchildren. Predeceased by: Harry Musser (husband). Funeral: March 24, Rockville Mennonite Church, by Amos K. Stoltzfus, Herman Glick, and John Glick. Burial: Conestoga Mennonite Cemetery.

Shaffer, Irene Mae Conrad, 85, Mt. Crawford, Va. Born: July 9, 1908, Louisville, Ohio, to Joseph and Fannie Krabill Conrad. Died: March 3, 1994. Survivors—children: Ester Will, Mary Arnold, Martha Hensley, Vera, Benjamin, Robert; 3 grandchildren. Predeceased by: Ralph Shaffer (husband). Funeral: March 6, Harrisonburg Mennonite Church, by Wayne North. Burial: Pike Mennonite Church Cemetery.

Thomas, George M., 78, Goshen, Ind. Born: March 11, 1916, Hethville, Calif., to Alonzo and Ethel May Thomas. Died: March 24, 1994, Goshen, Ind. Survivors—children: Kathy Bordon, David; 2 grandchildren. Congregational membership: Pleasant View Mennonite Church. Funeral: March 26, Rieth-Rohrer-Ehret Funeral Home, by Ron Diener. Burial: Oak Ridge Cemetery.

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THE LAST WORD

Alternative lifestyles (3)

Are we being served?

One of my favorite television shows is a British sitcom, "Are You Being Served?" I found this show only after new cable TV regulations meant our local company had to offer a PBS channel which carries it.

The Brits sure do have a way with comedy. They're ironic, often cynical, occasionally irreverent, even a bit bawdy at times. In this case what they show is also quite wrong.

I discovered that one evening when I stopped laughing long enough to realize my wife wasn't. Seen through her eyes, the show demeans women, uses put-downs, and even ridicules a person's appearance for its laughs.

It was a disturbing discovery. I had allowed myself to be taken in by humor to enjoy situations that clearly should have horrified me. The show's values aren't those I have chosen to live by.

But let's not bash just television. As our culture becomes more secular, the values we find in our culture's media should begin to feel more foreign to us Christians.

Take a look at newspapers. Many appear to have an antireligious bias, relying on the "kooky, kinky, and kinda weird" for religious news. The only religion that seems to make the front page today is Jimmy Swaggart visiting a prostitute or David Koresh holing up in Waco, Texas.

Radio doesn't do any better. Many talk show hosts are really bigots. Commentary is often propaganda. Even shows labeled "religious" too often spout "theology" that brings in money rather than saves souls or makes disciples.

Then there's the book industry. Check the shelves. Be it violence, sex, realism, emotionalism, or anything in between, there's a volume there—to be enjoyed in the living color of one's imagination. Never mind the values that come through in these volumes.

How do we deal with this onslaught of values different from ours? What are the options?

• **Throw the bums out.** Get rid of the TV. Don't subscribe to the local newspaper. Turn off the radio.

But getting rid of media didn't work in the past. It won't in the future. We must come to realize that media reflect a culture much more

than they set the agenda of that culture. While doing away with radio or TV or newspapers may be answers for a few, more of us will need to find other ways to deal with media values we find alien.

• **Throw the switch.** Here is an option that needs more use. Refuse to watch objectionable programs. Don't listen to bigoted "theologians" out to raise money. Stash the credit card when confronted by books relying on sex and violence for their thrills.

Of course, these are only partial solutions. Values we don't care about can show up in otherwise "good" material. But it's also true that manufacturers and programmers won't produce what's not consumed.

• **Boycott or support.** Too much of what we see, hear, or read these days is there only to sell. One way to take action is to boycott the products of sponsors of shows we find objectionable. Or support those of shows we like.

Media Ministries of Mennonite Board of Missions, for example, is calling on Mennonites to show support for the current CBS series, "Christy." At the very least, says MBM, watching the series will tell CBS that family shows do "pay."

• **Focus on values.** Most important, we need to become aware of the values being expressed in what we read, hear, or see. We need to do so as part of our church life, talking together about what we are learning.

Every congregation could surely use at least one media awareness group that keeps talking about values. What are we really seeing on TV? What aren't we seeing? What are we hearing? Reading? How is all this affecting us?

Focusing on values is hard work. We in North America are used to media as entertainment. As entertainment, we have allowed it to lull us into too much complacency as our culture told us it had "Christian" values.

Today the labels are off. As our society takes on a more secular character, we may also be able to see values more clearly for what they really are. So we must ask the question we should always ask of any part of our culture, "Are we being served?" And then we must make decisions based on the answers we find.—jlp

April 26, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

'The Anabaptist Vision' and how it has changed the Mennonite church

Who would have thought that a church history society speech would have given Mennonites a biblical and historical place to stand in the modern world?

by
Levi
Miller

As a curriculum editor for the Mennonite Church during the 1970s, one of my assignments was to prepare materials for youth on "What Mennonites Believe." The topics ranged from cars and baptism to sex and God. In my work I was impressed by the number of writers who went back to the three points of Harold S. Bender's "Anabaptist Vision" in what they wrote about lifestyle and moral issues. For these writers, Bender's norms of peace and non-resistance, community, and Christian discipleship provided a point of reference to talk about money, clothes, peace, and cars.

At some point after Harold S. Bender died in 1962, his three Anabaptist distinctives became identity points for the Mennonite church. It caught on with Goshen (Ind.) College students and academics, where Bender had taught. But during the '60s, it became the norm for the church.

By that time, Mennonite Church members had become increasingly indistinguishable from other Christians in cultural and vocational patterns. Their educational, professional, and business

*For now the winter is past,
The rain is over and gone.
The flowers appear on the earth;
The time of singing has come.*

—Song of Solomon 2:11-12a

ALSO IN THIS ISSUE

**To be Anabaptist is to have
a firsthand relationship
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and you visited me 8**

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project in Laos province 9**

At its best, the Anabaptist Vision gave mid-century culturally conservative and humble Mennonites a way to think of themselves as progressive and creative.

lives were increasingly bringing them into contact with other people. So it became the Anabaptist Vision that helped them retain a distinctiveness. A generation had come through World War II with greater conviction for biblical nonresistance and pacifism—but also with a greater awareness of its responsibilities in the world.

But if the Anabaptist Vision began among Mennonite Church people (who sometimes considered themselves to be the authentic carriers of the church tradition), it did not stay there. John A. Toews of Winnipeg, Man., read the Vision's view of the church as a community of believers and taught it to a generation of Mennonite Brethren students. At the same time, a younger generation of evangelicals, radicalized by the Vietnam War, found in the Anabaptist Vision a biblical pacifist alternative for their fundamentalist childhoods. Then in the '80s, Methodist Stanley Hauerwas preached it to ecumenical churches as he had learned it from Bender's alienated disciple, John H. Yoder.

The strength of the Anabaptist Vision was that it used biblical and theological terms. (Some historians would later dismiss it for the same reason, but that is another story.) Agape love, "brotherhood," and discipleship had fresh new meanings for Anabaptist-related churches. Bender found nonresistance and biblical pacifism "thoroughly believed and resolutely prac-

ticed by all the original Anabaptist brethren and their descendants," and he also found it in the agape love of Christ. This grounding of pacifism in both history and the Bible helped to stir a generation of Mennonites to serve in the name of Christ around the world.

The ethical emphasis could not have been better timed for a North American religious environment, which was turning away from doctrine and systematic theology to storytelling and ethical studies. Bender's broad categories lent themselves to social and political analysis—refreshing for Christians who had grown up steeped on words like *sin* and *holiness*—terms which now seemed petty with their preoccupation with personal ethics. Jesus' teaching on politics or racial integration stirred the Mennonite imagination much more than his teaching on adultery, fornication, and plain-clothed simplicity.

At its best, the Anabaptist Vision gave mid-century culturally conservative and humble Mennonites a way to think of themselves as progressive and creative. In the words of Bender, the Anabaptists "were far ahead of their time"; they had beaten the better-known Quakers to pacifism by over 100 years.

By the 1960s, some Mennonites became so enthusiastic about the Anabaptist Vision's relevance to modern life that they simply declared that the Anabaptists were the forerunners of whatever seemed progressive, enlightened, and just. For example, if lay church leadership was the direction of the future, the Anabaptists were there first. When counterculturism became an international phenomenon, the Anabaptists were the first (in Zurich in the sixteenth century).

I encountered a recent confession of this Anabaptist originality at a recent consultation on violence against women. A minister told me that among sixteenth-century groups, the Anabaptist men were the first to stop beating their wives.

By focusing on a few biblical principles, the Anabaptist Vision also had a secondary effect of opening the church to new winds of the Holy Spirit. For example, in the mid-'80s, I was a part of a retreat with members of a group which in the 1950s had been called "Concern." These young adults of the '50s had felt that the church and Harold S. Bender himself had taught but not practiced the Anabaptist Vision.

At the retreat these leaders, now near or in retirement, passed around a large photo of the (Old) Mennonite General Conference leadership in 1949. They got tremendous energy from seeing this lineup of leaders who had been power-

Fifty years ago this month, the church got its first glimpse of an essay that was to revolutionize the way we talk about who we are as Mennonites. "The Anabaptist Vision" by Harold S. Bender was first published by Mennonite Quarterly Review in its April 1944 issue. What appeared in MRQ was an edited version of a speech Bender had given as president of the American Society of Church History the previous December.

Last week (April 19), Gospel Herald included a history as well as excerpts from "The Anabaptist Vision." This issue we conclude our commemoration of the 50-year history of this essay with an analysis of its influence on the Mennonite church.—Editor

"The Anabaptist Vision" author, church leader, and scholar—Harold S. Bender—hosted the associate editors of Mennonite Quarterly Review in his home in 1946 (from left): Robert Friedmann, Ernst Correll, John C. Wenger, Bender, John Umble, Melvin Gingrich, Cornelius Krahn, and J. Winfield Fretz.

ful, straight-cut-attired bishops and ministers. To the Anabaptist Vision people, these preachers were the very opposite of a "brotherhood" of equality. For them, the Anabaptist Vision had provided a historical legitimacy to overthrow the bishops and elders who seemed oppressive.

So it was that an Anabaptist Vision ideal of equality emerged, which one "Concern" member called Jesus' "new way to deal with the problems of leadership—by drawing upon the gift of every member, even the most humble." This was welcome news to lay people who were hoping for greater participation in decisions. It was welcome news for women, too often ignored or rejected. And it was welcome news for institutional administrators, who eventually took over the church. All these can at least in part thank the Anabaptist Vision for opening the door for wider participation in the church and its leadership.

By the 1970s, the Anabaptist Vision had become a standard for membership in much of the Anabaptist family. For more traditional Mennonites, who were quietly withdrawing and quietly growing, the older Mennonite Church standard of nonconformity and nonresistance still had meaning. But for the moderns—who were also growing, though not as quietly—a new standard of peace, community, and discipleship was in place. Mennonites could be both modern and traditional by espousing the Anabaptist Vision.

Another advantage of this new standard, the Anabaptist Vision, was that it could be transferred to other Christians and other Anabaptist-related groups which did not have a "plain period." The Mennonite Church could lecture other Christians—as well as their General Conference, Mennonite Brethren, and Brethren in Christ cousins—on how they measured up to the Anabaptist Vision. And these groups seemed to accept it for a while.

In a 1972 survey by Leland Harder and J. Howard Kauffman of five Anabaptist denominations, "the essence of Anabaptism" (Bender's language) was the standard they used to judge the churches. In releasing their findings, *Anabaptists Four Centuries Later*, Harder and Kauffman asked: "To what extent do twentieth-century Anabaptists still evidence these ingredients?"

But at some point, what had been an Anabaptist Mennonite point of distinction became the central norm by which to judge all Christian identity. To some, the Anabaptist part had become the whole. The essence of Anabaptism had quietly slipped into becoming the essence of the Christian faith. The Christian faith had been re-



duced to pacifism, community, and discipleship.

Even if the strength of the Anabaptist Vision was in ethics, this was hardly the totality of the Christian faith. Indeed, during the incubation of the Anabaptist Vision, Harold S. Bender described the theology and piety of the Mennonites in the late '30s this way:

"All the American Mennonite groups without exception stand upon a platform of conservative evangelicalism in theology, being thoroughly orthodox in the great fundamental doctrines of the Christian faith such as the unity of the Godhead, the true deity of Christ, the atonement by the shedding of blood, the plenary inspiration and divine authority of the Holy Scriptures as the word of God. Neither the eighteenth-century rationalistic moralism of the Enlightenment, nor the modern religious liberalism of the nineteenth century, has had any significant effect upon their thinking, in spite of the fact that individuals here and there have adopted unorthodox views" (*Mennonite Quarterly Review*, 1937).

Half a century later, however, one could no longer be as confident about the evangelical Christian center. Now, a hippy generation's theologian would visit his dying parent and hear the echoes of a longer catholic Christian tradition. The Christian faith, the parent had whispered, is greater than we humans; God and the Bible, Christ and the Holy Spirit are greater than our admirable efforts. So it was that a world-weary A. James Reimer of Conrad Grebel College remembered the Christian doctrines that he had confessed as a baptismal candidate back in Altona, Man. ("What I Would Like My Children to Learn," *Gospel Herald*, Oct. 29, 1991.)

The Anabaptist Vision may not have changed,

By focusing on a few biblical principles, the Anabaptist Vision opened the church to new winds of the Holy Spirit.

(continued on page 4)

'The Anabaptist Vision' and how it has changed the Mennonite church

(continued
from page 3)

but a half century after Bender the environment of the church had. The Enlightenment had arrived for Mennonites. While the language of human behavior may have described much of reality, it was inadequate to describe the fullness and the mystery of the Christian faith.

So it was with the Anabaptist Vision. It had provided a language of behavior, but it did not have categories of worship and spirituality for a generation which felt adrift in a post-modern secular desert. Nor did it have categories of forgiveness and grace for sinful humans. So Steven Dintaman wrote "The Spiritual Poverty of the Anabaptist Vision" (*Gospel Herald*, Feb. 23, 1993), perhaps the most reprinted personal confession in the last decade. That article hit a

responsive chord among many pastors and church leaders.

The Christian faith as outlined by the Anabaptist Vision was to follow Jesus, to form communities, and to work for peace and justice. But faith cannot be reduced to these three elements. The Christian faith is no less about God, who is even greater than Jesus and to whom we need to come to receive grace and forgiveness for our sins. The Anabaptist Vision is most vital when it is a part of the larger Christian catholic and evangelical tradition—from the creation to "the last great day," as Bender had concluded in his Vision.

Three years after Harold S. Bender died in 1962, Herald Press came out with a booklet

To be Anabaptist is to have a firsthand relationship

by
**Myron
S. Augs-
burger**

The Anabaptists, in the rediscovery of *sola Scriptura*, sought to go all the way back to Christ and his Word. They regarded the church fathers, including Augustine, not as theological authorities but as witnesses to this experience of grace. With these as witnesses they would also experience identification with the risen Christ.

Some have called the Anabaptists "primitivists." I protest this term because it has been interpreted to mean that they were trying to reproduce the first century church. Obviously that would have been an unachievable task, for they could not reproduce the first-century setting nor erase the conditioning of the 15 centuries that stood between them and the early church. Nor could they deny that their position was determined in part by standing over against the state-church as "fallen," as they saw it.

What the Anabaptists were doing was reaching for the primary experience of the early church, an existential relationship with the risen Christ. The Anabaptists defined their Christology, not in terms of philosophical theology but in terms of solidarity with Christ. Their emphasis was on discipleship. The evidence that one was truly a believer was grounded in the fact that the person was walking with Jesus in the way.

For the Anabaptists, Christian experience was defined not so much as a subjective pietism but

as a one of behavior, as a spirit and a life of discipleship. This Christology, the lordship of the risen Christ in life, meant that one is saved in relationship with Christ and that one "behaves" this relationship with Christ. The redemptive and the ethical were held together; in fact the Christian life was often described as the way of the cross.

Christology to the Anabaptists did not mean a rejection of the creeds but a refusal to elevate the creeds to the level of Scripture. The creeds serve an interpretive role for the community of faith as witness to the hermeneutical function of the believing community in the interpretation of its faith. An examination of the Anabaptist confession in *Martyrs Mirror*, dated c. 1600, is an illustration of one attempt of the Anabaptists to interpret their faith, using the benefit of the creeds but working from the primary source—the text of Scripture itself.

To be Anabaptist is to continue this form of biblicism: not a worship of the text, but a reading of the text as the one authority in which we actually meet and understand Jesus Christ our Lord. This means that in any and every period of history we go back to the text to discover the meanings which must now be expressed in possibly new and changing symbols.

But this interpretation is not done in a vacu-

called *The Anabaptist Vision*, with a small 1,000-copy press run. Today this booklet has gone through 13 printings, has life sales of 22,500 copies, and is still in print—not bad for an American Society of Church History presidential address.

But perhaps most important of all, the Anabaptist Vision has given us Mennonites a biblical and historical place to stand in the modern world.

Levi Miller, Scottdale, Pa., was recently appointed director of the Congregational Literature division of Mennonite Publishing House. Prior to this appointment he served four years as director of the Historical Committee of the Mennonite Church. This is a Meetinghouse article.

with the risen Christ

um, for we must take seriously the symbols by which others expressed this perception of meaning through the centuries. We are not different just to be different, but different only as a consequence of our quest to be true to the Scripture.

For us as moderns, we must beware of creating our own "Anabaptist mold" as the grid through which we read Jesus—such as pacifism, community, or simple life—and fail to meet him and hear him in the authoritative word which is about him and from him.

We must each have a "firsthand" relation with Christ. It is not sufficient to have a borrowed religion. For even though the beliefs that we have may be correct, we each need to come to God for ourselves. This second-handedness was—in the 16th century and continues to be today—the danger of institutionalized Christianity, call it by whatever name: Catholic, Lutheran, Reformed, Anabaptist, or Wesleyan.

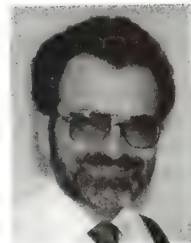
Ours is not a religion we hold as much as a relationship that holds us. We must engage with utmost reverence the one who said, "Whoever has seen me has seen the Father!"

Myron S. Augsburger is pastor of the Washington (D.C.) Community Fellowship. He recently retired as president of the Christian College Coalition for Enduring Values.

In the Anabaptist Vision, an ideal of equality emerged as a new way to deal with the problems of leadership. This was welcome news to lay people hoping for greater participation in decisions. It was welcome news for women, too often ignored or rejected. And it was welcome news for institutional administrators, who eventually took over the Mennonite church.

"This Jesus is 'that stone rejected by you, the builders; it has become the cornerstone.' There is salvation in no one else, for there is no other name under heaven . . . by which we must be saved."—Acts 4:11-12, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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Including *Us All in the Church's Celebration of Love* (Feb. 15) The cultural lopsidedness toward couples is often expressed in subtle ways, even while there have been positive changes. For example, while the recently published draft of the new Mennonite confession of faith on "*Family, Singleness and Marriage*" (#19) expresses a high view of both marriage and singleness, there is a word that affirms both ways of life even more strongly than the idea of *family* used in the confession.

To help the church include singles and marrieds, we begin by openly affirming *friendship* among all persons—single with single, married with single, married with married. In particular, as singles and couples interact, I think we would discover that we have far more in common than we have allowed ourselves to imagine.

When friendship is valued as the basis for relationship, we can claim the freedom, as Rhoda Schrag states, "to include others (singles and couples) in supportive relationships." We can drop the idea, for example, that couples invite only other couples out to eat. Or we can control our minds not to read marriage into single male-female friendships, as though that was the ultimate or best result. A commitment to friendship can keep us from making marriage or singleness so exclusive that we forfeit the opportunity to understand and give strength to one another.

When we value friendship, we will respect the unique responsibilities of marriage—and of singleness. What better place than the church's confession of faith to uplift friendship as a foundational aspect of Christian community.

Grace Nolt

Canadensis, Pa.

The series of three articles on "the human relationship with God" (*Sin*, Mar. 1, *Atonement*, Mar. 8, *Salvation*, Mar. 15) were a disappointment. The writer seems to have no room for the blood of Jesus Christ. The articles had not one mention of the importance of blood in Jewish and Christian faith and worship.

Jesus said to them. "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you" (John 6:53). Spiritual life is in Jesus' blood.

"This is my blood of the covenant, which is poured out for many for the

forgiveness of sins" (Matt. 26:28). Forgiveness of sins is through Jesus' blood.

"God presented him as a sacrifice of atonement, through faith in his blood" (Rom. 3:25). Atonement is through faith in Jesus' blood.

"In him we have redemption through his blood, the forgiveness of sins" (Eph. 1:7). Redemption is through the blood of Jesus.

"Through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross" (Col. 1:20). Reconciliation and peace with God are through the blood of Jesus.

For Paul, of first importance was that "Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures" (1 Cor. 15:3-4). This is the heart of the gospel. Clearly, any so-called gospel that does not include the blood of Jesus is a false gospel and is eternally condemned (Gal. 1:6-9).

Levi A. Steiner

Walnut Creek, Ohio

I consider it unfortunate that the article, *Five Dilemmas for Mennonites About Peace* (Mar. 8), characterized our peace position as one of idealism as opposed to practical realism. Is the article implicitly suggesting, unintentionally I hope, that our position is impractical and unrealistic?

Perhaps the just war position is popular because it is presented as a practical and realistic solution. By contrast our peace position is sometimes presented as the impossible ideal—the way it should be but never will be. Is this really the way we want to present our understanding of the gospel?

The incarnate God proclaimed the gospel of peace to a world desperately in need of practical and realistic answers. We must not allow our understanding of the gospel to be dichotomized by the either/or of "idealism"/ "practical realism." It is both. The gospel is the ideal answer as well as the practical, realistic answer needed in our troubled world.

Ken Harnly

Manheim, Pa.

Five Dilemmas for Mennonites About Peace (Mar. 8) raises

some important and perceptive questions. But are they dilemmas? My dictionary suggests dilemmas confront

us with a choice between alternatives. There may be tension between mission and community, between prayer and acting, but they are not dilemmas. The relation between them is always both/and. I have experienced my most meaningful prayer in the midst of action, my strongest sense of community with colleagues engaged in mission.

This is the kind of article that invites further conversation. I would like to know more of the authors' thinking behind the questions and unexplored innuendos. For example, what is the evidence that we may be "slipping from nonresistance and peace to peace and justice to justice and peace to just war"?

I have always been bemused by the accusation that so-called peace activists are leading the Mennonite Church away from its traditional stand of nonresistance. My guess is that if we would again be faced with a situation of universal conscription, the highest percentage of those taking the historic Mennonite position of refusing to serve in the military would be among the "activists," that is, those nonconformists to the worldliness of injustice and violence who are acting out their faith even when there is no conscription.

Edgar Metzler

Kathmandu, Nepal

Thanks for the editorial *Why We Persist* (Mar. 15), especially your reference to "quick fix" forgiveness. If forgiveness is granted upon repentance, then there must surely be fruit of repentance. When reconciliation and healing have occurred and fruit of repentance is in evidence, I trust *Gospel Herald* will give the final outcome equal press. As a people who hold firmly to the message of peace, reconciliation and restoration could very well be our strong suit.

James L. Maust

Collegeville, Pa.

In response to your editorial, *Why We Persist* (Mar. 15), some of us are still unimpressed. We, both men and women, have been victimized by men and women who have adopted a victim's role.

In reporting abuse stories, only the overt is reported. The covert role of victim has less reportable characteristics. Therefore, the end result is slanted reporting. Since this kind of information can only result in distortion, why persist?

The role of victim deceives us into an appearance of powerlessness when actually it is an expression of power. Some of us are learning not to be gallant to persons who have equal access to cry out to God in their distress.

Maybe reporting will always be slanted. Men and women can know what each other is saying without distortion if we persist in listening and understanding, drawing close to God and to each other.

Merrill M. Derstine
Harleysville, Pa.

Thank you to Willard Krabill for his clear and long-overdue article laying out why *U.S. Health Care Reform Is an Opportunity for the Church* (Mar. 15) and not a threat for that clique of somewhat-healthier-than-average religious groupies who want to ensure the continuity of their exclusive membership rules. No, reform is an opportunity for the church, that body supposed to bring light and healing for the world. MMA, MCC Washington Office—please give this article a second and a third reading.

Pierre Gingerich
Ithaca, N.Y.



In response to the letters by Gerald E. Martin and Joseph Lapp (Mar. 29), I'm concerned about the phrase calling us to "remain in loving dialogue." What is "loving dialogue"? Does that mean we don't mention the fact that immorality is sin? Are we supposed to pretend that the Bible condones homosexuality?

These are not obscure or confusing issues. The Bible refers many times to behaviors that are wicked. It indicates that those who practice such things will not inherit the kingdom of God.

So how do we enter into "loving dialogue"? If that dialogue includes a call to repent, then it can indeed be called loving. If there is no call for repentance, then we are failing to tell people the truth. That isn't loving or kind. That is simply being unwilling to take a stand.

Is it easy to take a stand on a subject that is so volatile? No! But it is required of us if we intend to be faithful to the plain and obvious message of the Bible.

The church recognized its responsibility to its people in the Purdue 87 statement on homosexuality. We are not

silencing dissent by continuing to hold a well-thought-out position on human sexuality and calling for repentance. We are not even name-calling or using intimidating language.

Instead, we are seeking to speak the truth in love in an immoral society. Is this popular with those practicing immorality? In no way. They want to continue in their behavior without restraint. However, we can hold forth the forgiveness of Christ for those willing to flee immorality. I believe that is the call to repentance that Christ expects from his church.

David A. Troyer
Morton, Ill.

Thank you for printing two letters in the March 22 issue of *Gospel Herald*: Floyd Rheinheimer's in relation to "the feminist movement upon us" and the anonymous one on child abuse.

It is time that we hear the other side of the story of feminism that's sweeping our land and coming into our churches. These two letters bring balance to an issue that's bringing dishonor to the Word of God.

I am greatly concerned for the Mennonite church and the way it has been swept off its feet by the feminist movement. I hope and pray we will wake up before it is too late.

Lloyd B. Keller
Manheim, Pa.

Death Was a Terror for Jesus. . . (Mar. 22). If this was true, why were Jesus' last words: "Father, into your hands I commit my spirit" (Luke 23:46)? I feel that Jesus asked for death. Even Pilate was surprised at how quickly Jesus had died. Certainly, the circumstances of his death were horrible; but death itself was something Jesus welcomed.

. . . Just as It Terrifies Us. Death should hold no terror for a Christian. Years ago I had a near-death experience. I now know that death is merely "waking up" with absolutely no pain, vividly aware of everything going on and more "alive" than any time during our earthly existence. I came out of my experience having had a feeling of peace never enjoyed here on earth—and with absolutely no fear of death!

Death need not be frightening, cruel, and unfair. It may seem unfair to those of us left behind, as seemed to be the case when our son, as a young teenager, was killed. But I know now that it was not "unfair" to him.

We have a superb example in Jesus, who welcomed the opportunity to go to be with his Father.

Mary Edith Horst
Elkhart, Ind.

Five Dilemmas for Mennonites About Peace (Mar. 8). How can a church founded by Jesus Christ possibly believe in community and mission and in the just war at the same time? The two concepts are exact opposites.

Pacifism must be the order of the day. Community exists in many different local situations, but Scripture-living Christians don't let situations dictate what the kingdom is. They bring the kingdom they live to the situations. When the bombs start to fall, someone's community and missionaries are going to get blown up.

Without pacifism there is no community, no mission, no newness of life. The absence of pacifism allows for war, and war kills community. If our understanding of life is that Christians can't agree to not kill other Christians, then we have no need of community and mission. We have already killed ourselves.

Jeff Hatton
Greentown, Ind.

Pontius' Puddle



In prison, and you visited me

by Jan Martin

A month and a day after we celebrated the birth of Jesus this past December, an inmate of Lancaster (Pa.) County Prison gave birth to the stillborn body of her daughter, Junita June.

The baby whose birth was celebrated in December was a gift of God to save humankind. The baby who was born in her mother's prison cell has also been God's gift in providing an opportunity for the congregation of Ridgeview Mennonite Church, Gordonville, Pa., to reach out as the arms of Jesus.

Terry, Junita's mother, was alone for the birth. Even when help arrived, Terry held on to little Junita's body through the ambulance ride and until the anesthesia took away her consciousness.

Six days later I met with Terry for our weekly

counseling session. Although still experiencing physical discomfort, Terry's main distress was the fact that she did not know the whereabouts of her daughter's body.

Although not yet 30 years old, Terry has survived 20-plus years of abuse and violence. Her children have been her only experience of unconditional love and noninjurious love. So the loss of this daughter, compounded by the extreme conditions surrounding her birth, left Terry in a position of overwhelming powerlessness and sorrow.

But God has turned this seemingly hopeless situation into a victory. After several phone calls, Junita's body was located in the pathology department of Lancaster General Hospital.

On March 17, in a service led by pastor Bob Petersheim, Terry—hand-cuffed, shackled, and accompanied by two sheriff's deputies—watched as the body of little Junita June was placed in a tiny grave in Ridgeview's cemetery. Five women from the congregation wept and walked with Terry in this part of her journey.

But just as Jesus' death was not the end but the beginning, neither does this story end at Junita's grave. Terry's grief was pierced by the love of those who were at the funeral and the members of the congregation who made it possible for Junita's body to have a permanent resting place.

Terry has returned to the prison and told other inmates about her experience of being hand-cuffed and shackled and still feeling loved, accepted, and forgiven. She has reached out to other inmates who are experiencing rejection and alienation. She is crying with them in their suffering.

I have seen a new Terry in the past few weeks. I have seen a movement toward God where there could have been a turning away. And I am seeing the birth of a spirit of peace in an atmosphere of violence.

I praise God for his work in Terry's life and the way it is rippling through the women's pod at Lancaster County Prison. This is holy ground, and I will never be the same.

Jan Martin was commissioned for prison ministry by Ridgeview Mennonite Church, Gordonville, Pa.

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Why a Mennonite seminary education

A testimony by Peter B. Wiebe

I enrolled at Goshen Biblical Seminary in 1949 and have now served four Mennonite congregations. My ministry was greatly enhanced by the years in a Mennonite seminary. My father served as pastor with an eighth grade education and I saw him struggle to be a faithful Mennonite pastor without the advantages afforded me. He would have given a lot to have my opportunities.

At seminary I explored my calling and my convictions deepened. I acquired the pastoral skills and was personally affirmed by faculty and students in this vocational choice.

These were formative years which gave me insights into the Scriptures and helped me discover my heritage of faith. Church leaders teaching at the seminary helped with an awareness of how I might fit into pastoral ministry in the Mennonite context.

The summer following seminary I served as an intern with Roy S. Koch in St. Jacobs, Ont. This experience proved to be invaluable. I preached in a congregational setting, visited in many homes, taught Summer Bible School, assisted in funerals and weddings. Here my confidence grew, again I was affirmed and I was counseled. I felt the challenge, and my pastoral identity became clearer.

I pursued Clinical Pastoral Education at Wesley Hospital in Wichita. With the skills acquired there I have had the satisfaction of assisting fifteen younger

aspiring pastoral candidates. Thinking theologically about experiences while in training has become a most profitable way of learning.

Through the more than forty years of preaching, teaching and pastoral care, I have been grateful for the

professors. Without these theological peers, I would have experienced a loneliness in charting the course for the future of Mennonite congregational life.

Our Mennonite seminaries have remained small. This allows the professors to

be closer to students. I always found professors to be vulnerable, ready to help me find the practical congregational applications. They wanted to know how I had bridged the gap from classroom to congregational life.

As our Mennonite congregations seek to be faithful to Christ, we will need to have pastoral leadership that is well established in our unique history and Mennonite theology.

So from the base of my own self-identity shaped at the seminary, I can enlarge the dialogue with persons from other traditions. Our Mennonite seminaries have helped in creating a stronger denominational setting.

Peter B. Wiebe is pastor of Trinity Mennonite Church, Glendale, Arizona. He served for fourteen years as a member of the Goshen Biblical Seminary board of overseers and helped in bringing GBS together with Mennonite Biblical Seminary to form AMBS.



Richard A. Kauffman

Mennonite context of seminary. (Earlier I had considered two non-Mennonite seminaries.) In the congregations where I have served, I have been able to help clarify the Mennonite identity and celebrate our heritage.

It is never easy to respond to the question: "Who are the Mennonites?" The caller with that question yesterday was a student at Arizona State University. For her study, she needed an in-depth interview with a Mennonite pastor. Again I thanked God for my seminary education.

Our churches have experienced all types of crises in the past decades. I have frequently returned to the Associated Mennonite Biblical Seminary for refresher courses, for consultation with the

AMBS
Window



Associated
Mennonite
Biblical
Seminary

Inside

"Growing" new church leaders

AMBS revamps Master of Divinity plan of study

President's Window

AMBS Panorama

"Growing" new church leaders

AMBS will launch a new plan of study for the Master of Divinity degree in fall. One component—the Minister in the Church course—is being tested this school year. Supervised by experienced pastors, students serve as interns in congregations.

Harold and Ruth Yoder

John Schrock's involvement at Prairie Street Mennonite Church in the Minister in the Church program has been a natural process. He had been a part of the congregation since beginning seminary, so he was acquainted with the congregation, and we with him. John and his wife,

Primarily for John's benefit—giving him a chance to try out gifts in a real church setting, to evaluate his readiness for ministry now or sometime later in life, to develop confidence in the gifts he has. For some time the elders and pastors at Prairie Street had expressed eagerness to be involved in "growing" needed church leaders.

But Prairie Street has also

John Schrock

In the Minister in the Church course I have participated in preaching, teaching, worship leading and visitation.

The class is designed as a supervised experience in ministry, which means that I am directly accountable to my supervisors—pastors Harold and Ruth Yoder and professor Erick Sawatzky—for my learning. However, I set my own learning goals and work to achieve them; the supervisors are there only to assist me in understanding and learning from my experience.

In this model of learning the congregation and the other members of the class play an important role also. They are involved in giving me feedback on their perception of me as a ministering person.

The supervised experience in ministry is unlike most of the rest of seminary education. Here we "do" ministry and then reflect on what we have done. I have found this experience-oriented learning to be very helpful. Not only do we reflect on what happened but on how we as ministering people experienced what happened, and on how this affected us. Through this process I have learned a lot about what it means to be a minister in the church of today.

John Schrock from Wayland, Iowa, will graduate from AMBS in May.



J. Tyler Klassen

AMBS student John Schrock talks with Ruth and Harold Yoder, pastors at Prairie Street Mennonite Church, about his experiences in the Minister in the Church course.

Missy, had already begun serving as youth group advisers. So the Minister in the Church program just meant a broadening of John's ministry involvement to include visitation, worship leading, preaching, and teaching age groups other than youth. It also meant meeting with Elders and Conference Area Council, and becoming acquainted with some of the behind-the-scenes tasks of the pastor.

Why did we choose to participate in this program?

benefitted. John has been an important part of our visitation program. He will preach five times during the year. He has taught Sunday School for various ages. He has continued much appreciated leadership with the youth of the church.

We wish John God's richest blessings in his continued preparation for ministry.

Harold and Ruth Yoder are pastors of Prairie Street Mennonite Church in Elkhart.

AMBS revamps Master of Divinity plan of study

1. Primary program

Preparation for pastoral ministry in a variety of settings

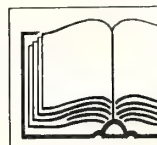
Continuing emphases: Theology, ethics, mission, church history, worship

Strengthened areas of study:

- Spiritual formation and growth . . .



- Biblical studies



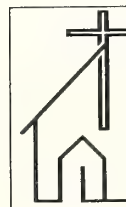
- Preaching



- Pastoral Care



- Required internships



2. Pastoral care and counseling concentration

Preparation to counsel people struggling with life experiences and questions of faith

3. Theological studies concentration

For people pursuing a teaching ministry or further graduate study.

AMBS continues to offer the *Master of Arts in Peace Studies* (MAPS) and *Master of Arts in Theological Studies* (MATS) degrees. The MATS program offers five concentrations: biblical studies, Christian education, Christian spirituality, church history, and theology and ethics.

Because the intention of members of our congregation is to continue to be a Mennonite church, we placed a high priority on finding a lead pastor trained at AMBS—someone to teach and preach the scriptures from an Anabaptist perspective and to lead with an understanding of the Mennonite faith, history and witness.

*Evelyn Bertsche,
Mennonite Church of Normal*

Shift focus in teaching Bible courses

A shift in how the Bible is studied will accompany the new curriculum for the Master of Divinity program this fall.

The way Bible courses are taught will mesh with the emphasis on ministry, whether that is in a congregation, or in teaching, pastoral counseling, church planting or other setting.

The shift moves from one way of studying the Bible—exegesis—to a different

approach—exposition. Exegesis focuses on detailed study of the text, while exposition involves a wider process of applying the text to life. Perry Yoder, professor of Old Testament, says, "The process begins with study of the Bible in Hebrew and Greek and ends with an application for ministry."

"We're moving from picking the Bible apart to understanding the Bible as a whole," says Mary Schertz,

associate professor of New Testament.

The approach involves three steps: ask, assess, and apply. In the asking, the student reads the Bible carefully within its historical and social context. Then the student assesses the passage by asking what is its significance for the present. The student then applies the passage in a helpful way in a ministry setting.

—June Mears



What do we at AMBS believe theological education is all about?

Over the last few years we have carefully reevaluated this question. We have agreed that theological education at AMBS will start with the church's identity and mission, rather than with the nature of theology as an intellectual inquiry or with a professional vision of ministry.

We believe the Christian church is called to proclaim and signify God's reign on earth through the power of the Holy Spirit. And the purpose of theological education and Christian ministry is to serve the church and its calling.

Our new plan of study for the Master of Divinity degree is designed to educate men and women for pastoral ministries in a variety of settings. Whether one serves God as a pastor of a congregation, evangelist, chaplain, pastoral counselor or teacher of the church, the *pastoral* role includes representing God's presence and reign to others. Of crucial importance is the ability to listen carefully to others and especially to the Spirit of God through Jesus Christ.

Education for pastoral ministry, therefore, involves attention not only to growth in theological understanding and abilities in ministry, but also to developing character, sense of call, pastoral identity and spiritual depth.

The program seeks to nurture pastors who can inspire and lead the church in its ministry by encouraging:

1. commitment to the church as a missionary community;
2. ability to draw on the Scripture as the primary standard for life and thought;
3. competency in relational and practical arts and skills for pastoral ministries;
4. moral integrity in both personal and public life; and
5. a style of leadership which focuses on empowering other believers for their ministries.

Other items in this issue of *AMBS Window* introduce more specific details about the new plan of study and other programs at AMBS. Throughout all of these, we begin and end with a commitment to serving the calling of the church to proclaim God's reign...and with confidence in the sustaining and transforming power of the Holy Spirit.

Gayle Gerber Koontz, AMBS dean
Guest writer for "President's Window"

The World Bible of the

Take an audiovisual tour of the lands of the Bible with Jake Elias, professor of New Testament, in AMBS's fall weekend intensive course.

The two-credit-hour course meets three weekends at AMBS, Sept. 16-17, Oct. 21-22, and Dec. 2-3, Friday evenings, and Saturday mornings and afternoons.

AMBS Panorama

AMBS Board honors two

The AMBS Board, meeting Feb. 10-12, named Henry Poettcker of Winnipeg, Man., President Emeritus of Mennonite Biblical Seminary, honoring him for his twelve years as professor and MBS president from 1978-1990.

The AMBS board also granted Mary H. Schertz continuing employment (tenure) and named her associate professor of New Testament. She has taught at AMBS since 1988.

Request a new catalog

The 1994-96 academic catalog, filled with quotes and photos, gives a glimpse into AMBS through the eyes of people who have studied or are studying at AMBS.

The "Open Doors" catalog gives details about the Master of Arts in Peace Studies and Master of Arts in Theological Studies degrees along with details about the new Master of Divinity plan of study. Financial aid, housing, spiritual formation resources and other vital information also is included.

Request a copy from Steve Fath, director of recruitment.

Don and Elsie Steelberg are campus guests

"There is a danger in engaging the almighty; you may be changed," Don Steelberg told AMBS students and faculty, as he reflected on the story of Jacob's all-night wrestling with God. Don and Elsie Steelberg were Theological Center Guests at AMBS the first week of March, speaking in chapel services, forum and classes. Don is pastor of

Lorraine Avenue Mennonite Church, Wichita, Kan.; and Elsie is a psychiatrist at Prairie View in Newton.

Prayer requests

Pray for students and congregations involved in the Minister in the Church course (see page 2) as each helps the other to grow: John Schrock, Prairie Street Mennonite Church; Eric Deckert, Hively Avenue Mennonite Church, Elkhart; Kevin Farmwald, North Main Street Mennonite Church, Nappanee; Randy Grossman, Faith Mennonite Church, Goshen; Glenn Leinbach, Belmont Mennonite Church, Elkhart.

Pray for students who are completing studies and will participate in commissioning and commencement at AMBS, May 19-20. Ask God to guide them as they take this step in their preparation for ministry.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

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Consulting editor: Richard A. Kauffman

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Associated
Mennonite
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3003 Benham Avenue
Elkhart, IN 46517-1999
Telephone 219 295-3726

Bomb removal project underway; de-mining set to begin in June

Akron, Pa. (MCC)—As he drove through Saigon (now Ho Chi Minh City), Vietnam, on his way to teach English classes in the 1970s, Titus Peachey often saw U.S. planes with bombs tucked under their wings flying north. He pondered who would be on the receiving end.

In the early 1980s Peachey, and his wife, Linda, went to Laos to serve as Mennonite Central Committee (MCC) country representatives. There Peachey saw not only where some bombers had been headed, but also the devastation they had caused.

In early April 1994 Peachey—a member of East Chestnut Street Mennonite Church in Lancaster, Pa.—headed for Laos once again, this time to help coordinate the largest non-food project MCC has ever undertaken: removing hundreds



Mrs. Tu Va Chao clings to one of her surviving children as she recalls her son and daughter who were killed in a bombie explosion in November 1993. In far left photo, Mr. Bouavanh Maneevong, a farmer in Xieng Khouang Province of northern Laos, points to yet another bombie he recently discovered in his rice field; he and a friend had found 45 bombies in this field last year.

U.S. bombs continue to kill Lao children

Xieng Khouang Province, Laos (MCC)—“I know many families have lost children in bombie accidents. Still . . . it’s so difficult to accept when it happens to your own children,” says Mrs. Tu Va Chao sadly.

On Nov. 22, 1993, the four Tu Va Chao children were walking along a street on the edge of Phonsavan, Xieng Khouang Province’s capital, taking the water buffalo to pasture. Kou Ya, 4, and Sia Ya, 6, noticed a round object in the ditch. It looked like the ball boys and girls toss during Hmong New Year festivities.

Sia Ya threw the bombie to her brother. He couldn’t catch it and it landed behind him, exploding and killing him instantly. Sia Ya died after two agonizing days and nights in the provincial hospital.

A passing cyclist was also wounded.

Mrs. Tu Va Chao lets her husband recount the story. The details are still too painful for her. But later she talks about the children. She remembers how her son, a vivacious child who frequently had the whole family in stitches over his antics, was looking forward to attending nursery school that fall. She recalls how, just before the accident, her daughter had proudly modeled a new blouse she planned to wear to school.

“I have recently seen the Americans coming back to Xieng Khouang Province to look for the bones of soldiers who died during the fighting,” Mr. Tu Va Chao says. “But the Americans also left bombs here and today many people continue to die.”—*Pearl Sensenig*



of thousands of decades-old unexploded bombs from northern Laos.

From 1964 to 1973 the United States secretly rained 500,000 planeloads of bombs on Laos in an attempt to cut off supplies and assistance to the North Vietnamese. An undetermined number of bombs were defective and did not explode on impact.

Today more than 123,500 acres of land in northern Laos are infested with live baseball-size, antipersonnel bombs, known locally as “bombies.” These bomb-

ies continue to maim and kill people, and prevent farmers from safely working their land.

Mines Advisory Group (MAG), a British humanitarian agency with ordnance disposal programs in Cambodia and Afghanistan, is providing technical expertise. Peachey, who speaks fluent Lao, is serving as project liaison between MCC/MAG personnel, the Lao government, and affected communities.

In June two MAG ordnance specialists plan to begin training 20 Lao, in two teams, to clear the land of bombies. Under MAG supervision the Lao teams will systematically survey the land, mark the location of bombies and then safely explode them.

MAG will establish community awareness programs to warn people, particularly young children, of the dangers bombies pose.

Children have few ready-made toys so they are always on the lookout for plastic bags to make kites or for other materials they can turn into toys. Some children mistake bombies for balls (see “Bombs continue to kill children,” this page).

At the end of the first year MCC, MAG, and the Lao government will assess the project and decide on future direction. It will likely take several years to clear the bombs from Xieng Khouang Province’s villages and fields. Live ordnance is a problem in other regions of Laos as well, including the former Ho Chi Minh Trail area that borders Vietnam.

To help finance the bomb removal project, which has a \$1 million (U.S.) price tag for the first year, MCC is asking its constituency for \$300,000. The agency welcomes contributions and prayers for the safety of those working on the bomb removal project.—*Pearl Sensenig*

Mennonite Health Association disbands to help simplify health care structures

Columbus, Ohio—They came in record numbers. The 42nd annual Mennonite Health Assembly held here April 7-10 brought together more Mennonite and Brethren in Christ health care professionals, students, and pastors than ever. Even so, the 380 persons attending voted to disband their organization.

What will be no more is the Mennonite Health Association (MHA), which planned the annual health assembly. It also provided a way for special interest groups, such as those for developmental disabilities and mental health, to relate to the broader church.

With MHA disbanding, these groups will now relate to Mennonite Health Services, an umbrella group for Mennonite

health institutions. In making its decision, MHA asked MHS to expand its services to involve more health care organizations.

MHA is also asking Mennonite Mutual Aid to pick up health care education and advocacy work.

Simplifying structures. Confused? "Our churches are, too," James Lapp told MHA members. Representing the Council of Moderators and Secretaries of several Mennonite and Brethren groups, Lapp commended MHA for its move. "This will help to give us a more focused voice on health care in the future."

MHA's move to disband also came in response to requests from the general boards of both the Mennonite Church and the General Conference Mennonite

Church to simplify health structures and present a unified voice in health care, according to Dean Preheim-Bartel, MHA's executive secretary.

"MHA is offering to give way to alternative structures . . . in order to refocus health care issues for the church," he told the Columbus gathering.

Preheim-Bartel assured participants that the annual assembly would continue. It will be cosponsored by MHS and MMA.

On its own. Previous to this year, MHA had met with the Protestant Health and Welfare Assembly. That group disbanded last year, leaving MHA to plan its own event. This year it scheduled more than 30 workshops and seminars as well as five plenary sessions.

U.S. health care reform proved to be the topic of the four-day meeting.

"The only reason the church is getting involved in health care reform is because it is beginning to affect the middle class," Janelle Goetcheus told MHA. Goetcheus, a physician who works with the homeless in Washington, D.C., noted that health care has always been a problem for the poor.

J. Lawrence Burkholder, president emeritus of Goshen (Ind.) College, told the group the United States is approaching "a life-boat situation" in relation to health care: infinite needs and finite resources. "It's obvious we are going to have to ration health care," he said. "How do we decide who gets what?"

Health care reform may help to provide an answer, but Jane White, executive editor of *Health Affairs*, Washington, D.C., cautioned participants not to be optimistic for early solutions. "Health care reform will happen," she predicted from her vantage point in D.C. "But it will end up being incremental. You don't change one-seventh of the U.S. economy overnight."

Also addressing the group were Anne Stuckey, preaching minister of the Salem Mennonite Church in Waldron, Mich., and Jep Hostetler, a Mennonite psychiatrist from Columbus.

Stuckey challenged MHA members to continue to offer quality health care in their professions. Recognize your humanity, know when to reach out and when to hold back, and realize that all healing is God's work, she said in her Sunday morning sermon.

And do your work with joy, Hostetler added at the annual MHA banquet. An amateur magician, Hostetler used magic and jokes to illustrate his lecture, "The Joy Factor."—J. Lorne Peachey

White to MMA and MCC: 'Get your acts together'

Columbus, Ohio—Convention speeches often are not noted for major influence. One at the MHA annual gathering, however, had participants buzzing in the corridors.

"Your lack of coordination will end up defeating both your goals," Jane White told representatives of Mennonite Mutual Aid and Mennonite Central Committee (U.S.) in a speech on health care reform.

Introduced as "a Mennonite in Washington who does not represent a Mennonite institution," White was commenting on lobbying efforts by both organizations. She spoke out of her frequent contacts with members of Congress as executive editor of the quarterly journal, *Health Affairs*. White is also a member of the First Mennonite Church, Hyattsville, Md.

White noted that MMA and MCC have two different messages—ones which "can be seen as opposites in Congress. Groups that band together on key issues command more attention," she said.

White said that MMA's position—for an exemption to be allowed to offer health care insurance under any reform proposal—"might come across as a plea for self-preservation."

Then noting that in Washington MCC equals Mennonite, White asked: "Did MCC process its position with the con-

stituency?" MCC U.S. has testified before Congress that it favors a single-payment health care plan, similar to the Canadian system.

Challenging the two organizations to lead the church in speaking with one voice, White said: "How we handle health care reform will tell us much about who we are as a church. My hope is we do not capitulate to the divisive tactics that I see daily in Washington."

Universal coverage.

White's speech was the topic of lunch and corridor conversations as well as a late-night meeting between representatives of MMA and MCC. At the MHA business session the next day, these representatives reported on their talks.

"We do have a common goal: universal health care coverage," Karl Shelley of MCC's Washington office said.

"Mennonite values call for affordable health care for everyone."

Vyron Schmidt of MMA told the MHA gathering that both organizations will work to draft a response to health care reform that can represent a unified voice for the church.

"We plan to bring a proposal that will allow us to work together in a variety of ways to push for universal health care coverage," Schmidt said.

—J. Lorne Peachey



India church leaders share story of church split and reconciliation

Dhamtari, India (MBM)—"It only takes a second for a knife to make a deep wound. But it takes days and weeks and months for the body to heal," said Dr. Jacob Das of Dhamtari, India, reflecting on a painful church split affecting the Mennonite Church of India since 1984.

Mennonite video producer D. Michael Hostetler and videographer Jim L. Bowman recently videotaped Mennonite church members in Dhamtari telling the emotional story of a major church split and the beginnings of forgiveness and reconciliation.

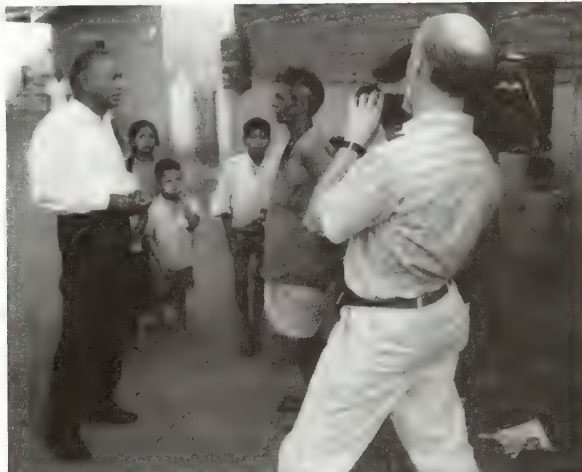
Stephen Gonsalves, a native of Calcutta and worker with Mennonite Central Committee in India for 15 years, served as a production coordinator and Indian liaison.

The story will appear as one of several on the theme of peacemaking in a new edition of *Ekklesia*, the video series telling stories of Anabaptists around the world.

"I'm convinced it is only by the grace of God that reconciliation happened," Hostetler said. "The groundwork for a long-lasting split was clearly there."

The conflict within the church in Dhamtari focused on leadership and power—who has it, and for how long.

"Over the years a two-party system for filling key leadership positions has emerged, complete with campaigning for those jobs. It has created a winner and



Videographer Jim Bowman tapes a conversation between Bishop C. K. Jebiar, left, and villagers in Balodgahan, India. Jebiar will appear on a new video about a painful church split and subsequent reconciliation among Mennonites in India.

loser situation, with the potential for bad feelings. I heard everyone, young and old, male and female, saying, 'There's got to be a better way of choosing leaders.'"

Reunification began in the fall of 1990, after an invitation extended by one group was accepted by the other. Since then, gradual healing has happened, and the two groups worship together once again.

Video production should be completed by fall 1994. *Ekklesia* is an inter-Mennonite effort designed to serve the Mennonite World Conference constituency, coordinated by MBM Media Ministries.

—Melodie Davis

Months after tour's end 'Faces' affect viewers

Elkhart, Ind. (MBM)—Memories of 100,000 faces continue to linger in viewers' memories, months after the peace project tour ended last summer. Last June in Atlanta, Ga., a combat veteran who served on the front lines in the Persian Gulf War walked through the panels of faces whose purpose was to call people to remember the 100,000 lives snuffed out by that war.

Recently he wrote Jennifer Lindberg, the Mennonite Board of Missions worker who "gave birth" to the project and who traveled with it across North America:

"I wanted to share with you how your display has had a tremendous personal impact upon me, as well as to thank you and to encourage you in your efforts.

"After seeing your exhibit, the painful and traumatic memories I suppressed for two years surfaced, and I cried and cried at what I had done. I will be atoning for my actions for years.

"After seeing your exhibit, I requested and was granted discharge, and am no longer in the service. I now spend many hours speaking with friends and former service buddies about the need to end male-initiated violence.

"If you ever wondered if you were doing the right thing or if your efforts had an impact, you may rest assured, for you are doing the right thing. Please don't stop."

The peace project tour was sponsored by MBM, Mennonite Board of Congregational Ministries, Mennonite Central Committee, and the Commission on Home Ministries of the General Conference Mennonite Church.

—Linea Reimer Geiser

MCC assists efforts to stop violence in Rwanda

Akron, Pa. (MCC)—Mennonite Central Committee (MCC) has given \$10,000 (U.S.) to aid African church efforts to stop the violence wracking Rwanda and neighboring Burundi.

The All Africa Conference of Churches (AACC), a Nairobi, Kenya-based organization, will use MCC's funds to help Rwandan and Burundian church leaders look for short- and long-term resolutions to the current conflict. At least 10,000 people have been killed in Rwanda this month.

The Hutu, the major ethnic group in Rwanda and Burundi, and the minority Tutsi group have been locked in conflict for decades. Violence exploded in Rwanda in early April when the presidents of both Rwanda and Burundi died in a plane crash. Reports indicate the plane was shot down.

Hatred and mistrust between the ethnic groups is rooted in the countries' colonial

past. Rwanda and Burundi were ruled first by Germany and then by Belgium. Colonial rulers favored the minority Tutsi over the Hutu, creating great resentment.

However, AACC staff say victims of the killing spree in Rwanda appear to include both Hutu and Tutsi. "All Rwanda is bleeding," said Bishop Desmond Tutu, AACC president.

AACC is calling for prayer for those caught in the violence, and for international attention to the problems of Rwanda and Burundi.

"We are concerned that the international community has displayed little concern other than the evacuation of their nationals in Rwanda," said an April 12 statement issued by the AACC.

MCC provides AACC with an annual grant of \$5,000. Long-time MCC Africa worker Harold Miller serves with the group as peace consultant. MCC has no workers in either Burundi or Rwanda.

Ethiopian congregations grow faster than funds for new church buildings

Addis Ababa, Ethiopia (EMM)—The Meserte Kristos Church (MKC) in Ethiopia is growing rapidly—so rapidly that they can hardly construct church buildings fast enough.

Since the Mennonite church gained legal status in 1991 (which allowed free assembly with regular Sunday morning meetings), 21 new meetinghouses have been built. MKC leaders say that about 100 new structures in rural areas will be

needed in the next several years.

During an MKC general council meeting in February, leaders reported that local membership was nearly 62,000 with a total of 99 congregations in 10 regions. Harold Reed, Africa director for Eastern Mennonite Missions, says that only 35 of these congregations have buildings, and many of them are already much too small.

The MKC also has 235 church planting centers with an average of 35 members,

each led by a local evangelist. One church planting in the Wollega Province has more than 700 members.

Many plots of land are being purchased throughout the country for church buildings. Local law mandates that within six months of acquisition, some type of structure be erected.

In 1992, Eastern Mennonite Missions agreed to provide MKC with funding assistance for local church buildings on a matched basis. Because of the increasing need for meetinghouses, this year MKC is using funds from EMM and other sources to provide 50 percent funding for rural church buildings and 20 percent for those in urban settings; the churches are expected to raise the remaining funds.

Reed says the average rural church building costs approximately \$20,000 (U.S.). At 50 percent funding for each of the 100 needed buildings, over \$1 million in matching funds will be required.

MKC has requested additional funding from North American Mennonites and also requested EMM to provide a builder to assist with construction. The request for a builder was approved by the EMM executive committee in their April 6 meeting.

North American churches and individuals who want to help provide matching funds for MKC meetinghouses may send their contributions to EMM.

Children traumatized by massacre get counseling

Hebron, Israeli-Occupied West Bank (MCC)—Children who were at Hebron's Al-Ibrahimi Mosque on Feb. 25, when a Jewish settler gunned down worshipers, are receiving counseling from a program supported by Mennonite Central Committee (MCC).

Beit Sahour YMCA, an MCC partner, has organized a counseling program for the traumatized survivors of the massacre. A team of Palestinian mental health experts is carrying out the project. MCC has provided \$20,000 (U.S.) for the program.

The program's primary target group is the some 50 children under 14 who were in the Al-Ibrahimi Mosque (also known as the Tomb of the Patriarchs) on the day of the massacre, in which at least 29 Palestinians died and many others wounded.

Nidal, 12, had accompanied his father to the mosque along with his younger brothers Kiffah and Islam. During the shooting Kiffah, 9, was killed. Nidal's father was wounded.

Nidal's mood alternates between tearfulness and anxiety. "I remember my brother Kiffah the most when I go to bed. We used to whisper together at night. I do not believe that Kiffah has died. I turn to tell him something at night—but Kiffah is not there."

Leila Atsham, the project's clinical counseling supervisor, says the children's feelings fluctuate between intense sadness, frustration, and anger. Even weeks after the massacre they are afraid to venture far from their homes and families, and some are still too scared to return to school, she says.

Families are now suffering from serious posttraumatic stress disorders, she adds. Parents continue to experience guilt and anxiety for having led their families to the mosque on the morning of the massacre.

"They feel that they failed to protect their children," Atsham says.

"Perhaps most tragically, families feel abandoned by God, whom they believe has punished them for reasons they do not understand."

Through psychosocial counseling appropriate to children, such as family and play therapy, Atsham and her co-workers hope to lessen the traumatic impact of the massacre and to prevent what she terms the "re-victimization" of the survivors.

As a longer-term strategy the rehabilitation team also plans to train professionals in the Hebron community—such as schoolteachers and childcare workers—to identify trauma symptoms and to help children cope with emotions from violence which they have witnessed or experienced.—*Chip Poston*



40th anniversary observed. *Kathmandu, Nepal (UMN)*—Stories of hair-raising journeys to establish hospitals and schools in remote areas of Nepal—in times when cars still had to be carried into Kathmandu by teams of porters from India—were retold during the 40th anniversary celebration of the United Mission to Nepal at headquarters here March 6.

At left, Mennonite Board of Missions nutrition consultant Miriam Krantz receives a certificate for more than 20 years' work in Nepal from UMN executive director Edgar Metzler.

Krantz recalled when she, as a brand new missionary anxious to be of help, responded to an urgent shout from the UMN executive secretary to help drive some cows out of the garden—only to end up running into a patch of stinging nettles. Only later did she discover the true worth of the nettles: they are actually tasty and one of the best vegetable sources of vitamin C.

Iowa Missions Festival participants Helen Yoder (left) and Norma Brenneman serve "ground nuts" in homemade paper sacks at the Ghana table.



Iowans celebrate God's work at missions festival

Kalona, Iowa (MBM)—Ten Mennonite congregations set aside Feb. 12-13 for a weekend of worship, storytelling, music, and special foods—all components of the Southeast Iowa Missions Festival, held at Iowa Mennonite School (IMS).

Ten classrooms were decorated with artifacts, pictures, and maps from the countries where overseas workers served. Saturday afternoon and evening, visitors "traveled" from room to room, speaking with some 16 MBM overseas workers, learning about the countries and Mennonite involvement.

A bazaar atmosphere was created in the hallways by a variety of singing groups, colorful banners, and other mission displays. A beggar walked the hallways, calling attention to the world's poor. He held a tin cup and offered the evening's earnings to MBM. The evening activity was coupled with the annual IMS chili supper which attracted more than 1,000 people.

On Sunday, missionary guests fanned out into area churches where they spoke as part of the morning worship services and Sunday school.

The afternoon session was divided into half-hour segments. Participants could choose areas of interest for a more formal presentation of mission work in a particular country. Foods typical of the 10 countries were also available for sampling—as well as Mexican food, supplied by Templo Alabanza, an Iowa-Nebraska Conference congregation in Moline, Ill.

The final worship service began with a parade, which included children, elders, pastors, festival program leaders, and MBM overseas mission workers, some in the dress of the country they represented. Banner carriers marched with 20 colorful banners representing MBM outreach on six continents, the 10 countries featured

at the festival, and the Iowa-Nebraska Conference mission board.

The service continued with storytelling by Carmen Pauls, Glendon Klaassen, and Steve Wiebe-Johnson. The IMS chorus and a festival choir provided special music.

In the final presentation, MBM president-elect Stanley Green emphasized the festival theme, "Jesus: At the Heart of Mission," by referring to the era of Jesus as a time for forgiveness, renewal of fellowship, healing, and hope.

He concluded by saying that the same Jesus who says "Come," also says "Go"—to places of suffering and injustice.

—David L. Groh

Urban leadership is the focus of a special assignment Amzie Yoder has accepted from Mennonite Board of Missions and Mennonite Board of Education. He is spending five months developing a proposal for an urban leadership development project to be sponsored jointly by MBM and MBE.

As a first step, Yoder will contact Mennonite urban ministry directors on urban leadership development needs, exploring questions such as: What are the priorities? Which programs are available locally? Who are the potential candidates?

Amzie will also review the range of Mennonite programs and resources currently available, and suggest what it would cost to meet the priority needs.

Spring break was a time for service for 15 Zurich (Ont.) Mennonite Church youth and five sponsors. The group spent six days this March at the Detroit (Mich.) Rescue Mission—a ministry which provides rehabilitation from drug and alcohol abuse to some 60 resident men.

Each day a local supervisor kept the group busy with an assortment of odd jobs, including lots of painting. Smaller groups sorted items in a used clothing store run in connection with the mission and several local women's shelters. "I never knew how much one little toy could do," commented participant Leah Siebert, after giving out toys to children who came shopping with their mothers.

The week in Detroit included a Sunday morning visit to Community Christian Fellowship, one of several Mennonite Churches in the city. The youth came away appreciative not only of the gracious hospitality of church members, but also of the African-American gospel style of worship. Plans are for the Detroit church to make a return visit to Zurich.—Sara Gingerich

*an atmosphere that
encourages seeking after God*



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• **'Vision' translated.** By arrangement with Herald Press, the Mennonite Brethren in Paraguay are publishing a Spanish edition of Harold S. Bender's classic booklet, "The Anabaptist Vision," for distribution in that country. The translation includes a Spanish preface, and the text has been divided into sections (with titles and subtitles) for easier reading. Ediciones Semilla, the Anabaptist/Mennonite pastoral training and publishing organization in Guatemala City, will issue a similar edition to the rest of the Spanish-speaking world.

• **Jubilee interest strong.** Mennonite Publishing House reports encouraging initial sales of its new Jubilee curriculum for age 2 through grade 8. Due to be used for the first time in September 1994, the Sunday school curriculum has already been bought by 170 congregations in the Mennonite Church for a sales total of more than \$151,000 (U.S.). In one conference, Iowa-Nebraska, more than 80 percent of local congregations have indicated they will buy Jubilee materials, according to J. W. Sprunger, MPH's Jubilee marketer. Jubilee is a joint venture for the Mennonite Church, the General Conference Mennonite Church, Mennonite Brethren, the Church of the Brethren, and the Friends United Meeting.

• **Librarians meet.** Naomi Kauffman of Perkasi (Pa.) Mennonite Church was the main speaker at the 15th Church Library Workshop held April 9 at Eastern Mennonite Church, Harrisonburg, Va. Louise Swartz of Springdale Mennonite Church, Waynesboro, Va., and Elizabeth Shantz of Mt. Clinton Mennonite Church, Harrisonburg, were honored for their early and faithful assistance through the 15 years. Libraries from United Methodist, Presbyterian, and other churches in the Shenandoah Valley also support the workshop.

• **Volunteers needed.** Short-term volunteers are needed this fall at Selfhelp Crafts of the World headquarters. Volunteers are needed Sept. 1-Dec. 16 at the Akron, Pa., office and warehouses and Sept. 1-Dec. 31 at Selfhelp Crafts' Ephrata, Pa., store and tearoom. In addition to warehouse workers, people are needed for maintenance and

craft repair; as store clerks, tearoom cook and server; and assistants for Selfhelp Crafts' new mail order program. For more information contact Marilyn Wieler at 717 859-4971.

• **Church issues call.** Albany (Ore.) Mennonite Church has issued a "Macedonia call" to young families and individuals to help build the congregation's ministry to young people. Newcomers "will provide a core group for revitalizing our ministry to their age and younger," says pastor Lynn Miller, "while we provide a setting for them to use their gifts and grow in ministry." Commitment of a year or more desired. Information available from Miller at 503 926-1443.

• **Song books wanted.** Bedford (Pa.) Mennonite Church wants to purchase 20-25 copies of the *Life Songs* book. Donations also welcome. Contact Sandy at 814 623-2119.

• **Correction.** The photo on page 17 of the April 12 *Gospel Herald* was incorrectly attributed. The photographer is Jim Bishop.

• **New appointments:** *Mary Jane Eby* was named president-elect of Mennonite Camping Association during the March meeting at Camp Amigo, Sturgis, Mich. In November 1993 she was licensed for camp pastoral ministry in the Pacific Coast Conference. Mary Jane and her husband, Larry, are codirectors of Drift Creek Camp, Lincoln City, Ore.

• **Pastor transitions:** *Heidi Regier Kreider* was ordained on Feb. 27 at Emmanuel Mennonite Church, Gainesville, Fla., where she is pastor. Southeast Mennonite Conference executive secretary Raymond Martin led the ceremony of ordination; Vernon Schertz, Atlanta, Ga., preached the sermon.

Millard Osborne, former pastor of East Bend Mennonite Church, Fisher, Ill., is the new pastor of the Charlottesville (Va.) Mennonite Church. His address is 102 Linda Court, Charlottesville, VA 22901.

Doug Zehr has resigned as pastor of Zion Mennonite Fellowship, Elmira, Ont. He will begin work as pastor of North Leo (Ind.) Mennonite Church in July. Zehr is currently on a study sabbatical at Conrad Grebel College, Waterloo, Ont.

• Coming events:

Spring banquet, Mennonite Information Center, Der Dutchman Restaurant, Walnut Creek, Ohio, April 29. John D. Roth will speak on "From Schleithelm to Friedersmatt: Amish Origins in Historical Context." For reservations, contact MIC at 216 893-3192.

Ascension Day prayer retreat, May 12. Rhoda Glick will lead this day apart on the theme, "Risen with Healing in His Wings." Information available from the Nurture Commission of Lancaster Conference at 717 293-5246.

Friendship Fest, Friendship Community, Lititz, Pa., May 14. Features helicopter rides, music entertainment, clowns, a silent auction, and bedding plant sale. Friendship Community serves people with developmental disabilities. Information available from 717 656-2466.

Celebration in honor of the new president of Mennonite Board of Missions, Waterford Mennonite Church, Goshen, Ind., May 22. Event includes a performance by an impromptu mass choir and a program featuring Stanley and Ursula Green. Choir participants should plan to arrive at 2:00 p.m. for a 45-minute rehearsal prior to the afternoon service.

• Job openings:

Director of development, Maple Lawn Homes and Meadows Mennonite Retirement Community, Eureka, Ill. Qualifications include: five years of development experience, a bachelor's or master's degree in a related field, excellent writing and speaking skills, experience in estate planning and fundraising. Information available from Robert O. Bertsche, Maple Lawn Homes, 700 N. Main St., Eureka, IL 61530.

Faculty, Freeman (S.D.) Academy. Open positions for 1994-95 are: *Bible teacher* and campus pastor (full time); *development director* (part time); *Spanish teacher* (part time). To apply, send letter and credentials to principal Leroy Saner, Box 1000, Freeman, SD 57029; phone 605 925-4237.

Teachers, Locust Grove Mennonite School, Smoketown, Pa. Positions beginning this August are open for first and third grade. Request an application from principal Dave Helms at 2257 Old Philadelphia Pike, Smoketown, PA 17576; phone 717 394-7107.

NEW MEMBERS

Akron, Pa.: Kenneth Beam, Philip Zimmerman, Sarah Hershey, Laura Kanagy, Eric Martin, and Elisabeth Penner.

Followers of Jesus, Brooklyn, N.Y.: Brenda Coblentz and Gina Varghese.

Hartsville, Ohio: Tracy DeLong, Patricia Harman, Wilma Helmut, Dominic Hostetler, Debbie King, Janette King, Jenny McGuckin, Rachel McGuckin, Chad Miller, Cindy Yoder, Scott Yoder, Butch Blood, Cindy Blood, Timothy Blood, Don Hostetler, Sherry Hostetler, Amy Jordan, Betty Jordan, Brendon Jordan, Jerry Jordan, Jim King, Cindy Mast, Marlin Mast, Elizabeth Mott, Adam Shilling, and Carolyn Shilling.

Huntington, Newport News, Va.: Nelson Groom, Jr.

Pinto, Md.: Amanda Moreland, Amber Rotruck, Derek Chapman, Janelle Chapman, Cathy Chapman, Wade Dorsey, Carlos Reyes, Connie Reyes, Richard Helmick, JoAnn Helmick, Robert Wilt, and Darlene Wilt.

Park View, Harrisonburg, Va.: Michelle Burkholder, Marshall Glanzer, Jamie Miller, Jennifer Risser, and Bradley Yoder.

Parkview, Kokomo, Ind.: Edwina McBee.

Spring Valley, Canton, Kan.: Becky Wenger, Lori Jordan, Gail Jordan, and Mary Bitkofer.

Tedrow, Wauseon, Ohio: Nathaniel Miller and Stephen Nafziger.

Upper Deer Creek, Kalona, Iowa: Rosemary Schrock, Rachel Schrock, Karl and Myra Miller, Faith Miller, Chris Knepp, and Dale and Audrey Miller.

BIRTHS

Fitz-Gerald, Ruth Weldy and Kevin, Bowling Green, Ohio, Aubrey Ann (third child), Dec. 16.

Gingerich, Lori Bontrager and Craig, Mountain Home, Idaho, Nathan Dean (first child), Feb. 17.

Hersberger, Evelyn Helmut and Larry, Kalona, Iowa, Brianna Ashley (first child), Feb. 21.

Hochstetler, Karissa Strong and Todd, Mylo, N.D., Abigail Kate (first child), March 12.

Hoover, Rita Good and Kevin, Schwenksville, Pa., Tyler Norman (second child), Feb. 24.

Jutzi, Cynthia Ramseyer and Stewart, New Hamburg, Ont., Joshua Michael (third child), March 18.

Schlabach, Ruth Schrock and Lawrence, Kalona, Iowa, Monica Paige (third child), Sept. 3, 1993.

Schrock, Marilyn Hershberger and Jim, Kalona, Iowa, Jason Levi (fourth child), Feb. 18.

DEATHS

Derstine, Mildred A. Shelly, 83, Silverdale, Pa. Born: Jan. 6, 1911, Bedminster, Pa., to Irvin and Cora Alderfer Shelly. Died: March 11, 1994, Souderton, Pa., of pneumonia. Survivors—children: Doris Histand, Alma Wissman, Lorraine Vanpelt, Betty Strouse, Mary Appold, Wilmer S., George W., Merrill S., Abram S., Stanley S., Wayne S.; sisters: Martha Hunsberger, Marie Bishop; 31 grandchildren, 30 great-grandchildren. Predeceased by: Willis T. Derstine (husband). Funeral and burial: March 16, Deep Run Mennonite Church East, by Arnold C. Roth, Timothy D. Weaver, and Douglas Jantzi.

Detwiler, E. Vernon, 91, Westover, Md. Born: March 26, 1902, Kenmare, N.D., to Menno and Sadie Sharp Detwiler. Died: Oct. 24, 1993, Westover, Md., of heart failure. Survivors—wife: Sara Kurtz Detwiler; children: Mildred Good, Elbert, Carolyn Stjernholm; brothers and sis-

ters: Kenneth, Stella Ross, Dona Belle Kaufman; 8 grandchildren, 9 great-grandchildren. Predeceased by: Darlene (infant daughter). Funeral and burial: Oct. 27, Holly Grove Mennonite Church, by Abe Minnich, Jack Scandrett, and Kenneth Good.

Gascho, Alda P. Rosenberger, 81, Goshen, Ind. Born: June 24, 1912, Guernsey, Sask., to Isaiah and Persida Shantz Rosenberger. Died: March 7, 1994, Goshen, Ind., of a heart attack. Survivors—daughters: Carolyn Wilson, Barbara Funnell; sister: Mary Kehl; 5 grandchildren, 3 great-grandchildren. Predeceased by: Milton Gascho (husband). Funeral: March 11, Parkview Mennonite Church, by Grace Whitehead, Clayton Sommers, and Clint Coon. Burial: Sunset Memory Gardens.

Hartman, Fannie B. Esch, 93, Lima, Ohio. Born: Jan. 18, 1901, Yamhill County, Ore., to Benjamin C. and Ida Wierick Esch. Died: March 19, 1994, Lima, Ohio. Survivors—5 grandchildren, 3 great-grandchildren. Predeceased by: Frank E. Hartman (husband) and Robert Lee (son). Congregational membership: Northside Mennonite Church. Funeral: March 23, Siferd Westwood Chapel, by Lavon J. Welty. Burial: Salem Cemetery.

Jantz, Susan Unruh, 75, Hutchinson, Kan. Born: Dec. 21, 1918, Galva, Kan., to Simon and Mary Koehn Unruh. Died: March 25, 1994, Halstead, Kan. Survi-

vors—husband: Evan Jantz; children: Allen, Galen, Beverly, Carrol Hayward; brothers and sisters: Russell, Alfred, Raymond, Cecil, Roland, Leona Koehn, Vel Ann Koehn; 14 grandchildren, 7 great-grandchildren. Funeral: March 29, South Hutchinson Mennonite Church, by Howard Wagler. Burial: North Inman Cemetery.

King, Sadie L. Kanagy, 92, West Liberty, Ohio. Born: May 5, 1901, Champaign, Ill., to George and Anna Detweiler Kanagy. Died: March 31, 1994. Survivors—children: Irma Miller, Wendell, Byron, Anna Barbara Miller; brother: Willis Kanagy; 11 grandchildren, 14 great-grandchildren. Predeceased by: Boyd King (husband). Funeral and burial: April 2, South Union Mennonite Church, by Randy Reminder.

Landis, Nelson B., 73, Lancaster, Pa. Born: Feb. 26, 1921, Lancaster, Pa., to Harry M. and Irene Hershey Landis. Died: March 10, 1994, Lancaster, Pa., of cardiac arrest. Survivors—wife: Elizabeth Landis; children: Carolyn, James, Michael; brothers: Leroy, Jay; 2 grandchildren. Funeral and burial: March 14, Mellinger Mennonite Church, by Leon Oberholtzer and Wade Groff.

He was minister at Mellinger Mennonite Church, Lancaster, Pa., for 20 years.

Litwiller, Ruth Crumrine, 68, Delavan, Ill. Born: March 21, 1926, Flanagan, Ill., to George

and Esther Augsburger Crumrine. Died: March 30, 1994, Delavan, Ill., of cancer. Survivors—husband: Aaron Litwiller, Jr.; sons: Lonnie, Perry, Doug; brothers and sisters: George, Robert, Eugene, Dorothy Ingram, Loretta Graffis; 7 grandchildren, one great-grandchild. Funeral and burial: April 2, Hope-dale Mennonite Church, by H. James Smith.

Miller, James L., 37, Wooster, Ohio. Born: Nov. 26, 1956, Wooster, Ohio, to Mast and Mary Adelaide Miller. Died: April 4, 1994, Wooster, Ohio. Survivors—brother and sister: Robert, Sarah Little. Funeral and burial: April 7, Oak Grove Mennonite Church, by Jim Schrag and Norma Duerksen.

Musser, Jay C., 89, Orrville, Ohio. Born: May 8, 1904, Orrville, Ohio, to Daniel W. and Emma Schrock Musser. Died: March 23, 1994, Orrville, Ohio. Survivors—sister: Ferne Zody. Funeral and burial: March 26, Oak Grove Mennonite Church, by Norma Duerksen.

Nace, Carrie D. Rush, 85, Dublin, Pa. Born: May 7, 1908, Plumsteadville, Pa., to William and Susie Detweiler Rush. Died: March 22, 1994, of cardiac arrest. Survivors—brother and sister: Paul D. Rush, Ruth D. Bergey; stepbrothers and sisters: Wilmer Detweiler, Alvin Detweiler, Miriam Meyers, Elizabeth Rush, Irma Detweiler, Dorothy Moyer. Predeceased by: Erwin K. Nace (husband). Funeral and burial: March 26, Deep Run Mennonite Church East, by Timothy D. Weaver and Arnold C. Roth.

Pierce, Catherine Marguerite Hilyard, 85, Lima, Ohio. Born: May 13, 1908, Allen County, Ohio, to Will and Lizzie Webb Hilyard. Died: March 20, 1994, Lima, Ohio. Survivors—daughter: Joy Ogle; one grandchild. Predeceased by: Ola E. Pierce (husband). Congregational membership: Northside Mennonite Church. Funeral: March 23, West Wayne Street Chapel of Chiles and Sons-Laman Funeral Homes, by Lavon J. Welty. Burial: Allentown Cemetery.

Vernon, Joel McKinnon, one day, West Liberty, Ohio. Born: March 31, 1994, Logan County, Ohio, to Mark and Nyla Frey Vernon. Died: April 1, 1994, Columbus, Ohio. Survivors—parents; brother: Bryce Jacob. Graveside service: April 6, South Union Mennonite Church Cemetery, by Randy Reminder.

Break for service. *Albuquerque, N.M. (HC)*—"Spring Break service trips are becoming a [Hesston College] tradition," noted Margie Wiens, director of Hesston's Peace Scholarship Program, who planned this year's trip with Donna Detweiler, chair of Albuquerque Mennonite Church's Service and Action Committee. Fourteen students and six sponsors spent March 28-April 3 working on jobs including a landscaping project at Albuquerque's Indian Pueblo Cultural Center and a gardening project to help teens prepare plots for growing vegetables.

At left (front to back), students Luis Sandoval (Olanchito, Yoro, Honduras), Francis Lopez (Copán, Honduras), and Masako Yamamoto (Kamo-gun, Shizuoka, Japan) paint a wall-size mural in Albuquerque's South Broadway neighborhood; the mural is intended to help prevent graffiti.—Larry Bartel



THE LAST WORD

Alternative lifestyles (4a)

Wide ties and narrow lapels

I have this tie I really like—mostly blue, some red and green figures, a few swirls. People tell me it's nice. Maybe that's why I like it. I don't often get comments on what I wear.

I once had other favorite ties. Today they're hanging in my closet. I don't remember if people commented on them, but I do know I don't wear them today because they're out of date: too wide, too narrow, or no figures.

Sorry to say, these ties join suits and sport coats that also don't leave my closet. You know, the ones with wide cuffs. Skinny lapels. Or names like "leisure suits" (did I really wear one of those at one time?).

My mind wandered to my closet the other day while reading a monthly magazine from the Beachy Amish. In an article on dress, the author was quite specific on what disciples of Jesus Christ—as his group defines them—should and should not wear.

Long sleeves and thick material are in, for example. Shorts, see-through material, and sleeveless dress and shirts aren't. (To his credit, the author had admonitions for both men and women—something that rarely happens in discussions about dress. Usually women get the long skirt of those discussions.)

For many who are members of the Mennonite Church, explicit instructions about what we should or should not wear are just *too much!* Some of us recall our history and how uncomfortable we were "sticking out" because we dressed differently. Others of us wonder what freedom in Christ is all about if our church begins to tie us down with "do this —don't do that."

So we don't talk about dress in the Mennonite Church these days. Instead, each of us is on our own, making statements about who we are and how we relate to each other with what we put on our bodies. (Check out, for example, who wears the latest in suits and ties or high heels at large church functions.) While it's an integral part of who we are, dress appears to be too hot a topic to handle.

Which shouldn't surprise us. From Adam and Eve's fig leaves to Joseph's multicolored coat to David's dancing before the Lord without any, clothes seem to have been a human problem

from the earliest days. In the New Testament we have James' words on showing favoritism based on clothing (James 2:1-7) and Peter's exhortations on dress (1 Pet. 3:3-4) every bit as explicit as those of the Beachy Amish.

Dress could be more of a problem for us today than ever, if what we hear is right: North American society is becoming increasingly secular. Thus cultural standards for what one wears and how one looks have at least the potential for conflicting with other values we have as a biblical people.

Are clothes and how we dress legitimate concerns of the church? Or is individual freedom of expression more important? By what values do we address this part of our lives? How do we combat the increase of consumerism and style-consciousness related to clothing that goes on around us?

1. Start talking together. As with so many areas of discipleship, we need to talk with each other about dress. What are we trying to say with our clothes? What is modesty? What is good stewardship?

This will be difficult to do. Talk about dress often seem judgmental. It can limit our freedom. It can open us up to misunderstanding and being misunderstood. And, yet, if I don't talk with my sisters and brothers about this area of my life, from where do I get my cues?

2. Set limits for ourselves. We must do more than talk. Out of our discussion with each other, we must each come to terms with how we make decisions about dress. And we must answer questions such as these:

- By what values do I decide what I wear?
- What is my attitude toward people who decide not to go by the latest fashion? Toward those who do?
- How do I feel about being part of a church in which some people "stick out" because they choose another way in matters of dress?

Clothing must become part of the discussion of what it means to be an alternative people. Else we continue to be slaves to fashion and a consumer culture, all of which fill my closet with wide ties and narrow lapels.—jlp

May 3, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

The viewing

The sun rose gloriously across my favorite spot on the farm—the meadow. And as my old image of God was decaying in the flesh in front of me, a new one arose.

*The day of death is better than the day of birth.
—Ecclesiastes 7:1*

*We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
—T. S. Eliot, "Little Gidding"*

by
*Shirley
Hershey
Showalter*



Feeling, not thought, lingers now. I felt as though I had entered the pages of the family Bible and taken up residence inside them. Time was no more.

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When my father was dying, he came to visit us in Goshen, Ind. No one knew he was dying at the time, but we could tell he was slower—and colder—than he had ever been before.

He was 54 years old and looked even younger, except when he sat on the couch and shivered under the afghan his mother had made for me. To this day, my greatest regret of that visit, the last he would ever make, is that we kept our thermostat on its more-with-less setting of 68 degrees the whole time.

To me, even at the age of 31, he was "Daddy." He had been my all-powerful god-figure in childhood and adolescence, capable of both anger and gentleness. As his body grew colder, his spirit seemed to warm. I can still see him standing in our kitchen, filling up all the space be-

Then I saw the sign. How could it be that I had not seen it before? The marks were subtle but there on both sides of his forehead—the scars of the forceps.

tween the sink and the refrigerator. Afternoon light was shining on his black hair, highlighting the widow's peak of his broad forehead.

He was watching Anthony, our 3-year-old son, playing on the swings in the backyard which borders on State Road 15. He looked worried when he turned around to speak. "Watch out for that boy," he said. "The cars could kill him."

Six months later, in April of 1980, a call from my Aunt Ann convinced me that I needed to go "home," to Lititz, Pa., to be with my father in what we all knew by then were his last days. My husband Stuart stayed behind to finish the course we were team-teaching at Goshen College at the time. Little Anthony went with me. The 620-mile drive took us through plains to mountains to the familiar rolling farmland of Lancaster County.

Forsythia bushes were in bloom in that season. Early morning sun illuminated one particular bush so that it shook out with flame in front of a brick ranch house. "This means something," I thought to myself as I sped past it.

This is the story of how I began to remember. Death, like birth, tends to suppress negative remembrance and enhance positive. Hence, most of the things I remembered on that long drive were Daddy's moments of gladness and sacrifice even though he had been a strict father and I a strong-willed, oldest child. His dying had laid to rest our conflicts, but it did not change our history.

On May 4, 1980, I helped my mother, three sisters—Sue, Doris, and Linda—and one brother, Henry, choose my father's casket, the first of three decisions we made to prepare for the viewing. For the sake of tradition, we chose a beautiful, burnished cherry casket, identical to the one in which my great-grandma Snyder had been buried more than a decade earlier. Death had skipped a generation in the Hershey family, causing my elderly grandparents to shake their heads over the sadness of looking into their son's casket when they had been preparing to "go home" first.

Caskets are decorated, and so we made a second decision. This time we chose symbolically rather than opting for family tradition. Instead of flowers, we picked wheat and corn to lie on top of the casket. Daddy's large hands, which had hoisted so many bales of straw and hay onto wagons and into the highest peaks of mows, lay still under emblems not only of his livelihood but of his identity. The newspaper had summed it up in one modest headline: "H. Richard Hershey, Farmer, Dies."

Our last decision was about place. We wanted the viewing to be held at the farmhouse instead of the funeral home. In doing so, we were honoring not only Daddy's long effort to be a good farmer but also five generations of other family members who had tilled the soil in the same place.

Our family had always been honored to live on the "home place," especially since the house was one of the oldest in the area. Count Zinzendorf, the Moravian missionary, had preached there in 1742 on his trip through the colonies—converting, among others, one Jacob Hooper, who owned the house while it was still a tavern on the toll road from Philadelphia into the frontier. Mother and Daddy had also framed the deed to the house, signed by the three sons of William Penn. It hung in the entry way over the pump organ, where we could be reminded as children that history carries responsibility.

My father's cousin, a mortician, had agreed to our strange viewing request of bringing the casket to the farmhouse. And so, the people came. We family members stood by Daddy's body in the living room and received the consolation of friends and relatives who made the same circle through the house that children always found when they came to play. The warm May evening passed, full of hankies, stories, and hushed tones.

My grandparents stood with us all evening and were among the last to leave. Just before she went out the door, my grandmother told me a fact I had never heard before. "I gave birth to Richard in this very room," she said, looking very far away. "He almost died then. I almost died too."

Instinctively, I found Anthony's hand. Grandma's words reached into one of my own deepest memories, touching me in a profoundly uncomfortable way. I too had almost lost my own life and my firstborn child's life in a difficult delivery. He had been doubly precious because he had been literally torn out of my body with the aid of forceps, five sets of hands, and all the technology available in the Goshen General Hospital in 1976. Now, in empathizing with my grandmother's grief in a new way—as another mother—I saw my son, whose perilous voyage into life had been so much like my father's, as an even greater gift.

The guests left. Only my mother, my husband Stuart, and little Anthony remained in the house. The casket stood along the east wall in the living room. We went upstairs to bed. I slept in the very spot in my parents' bed in the room

in which I had last seen my father alive in the house.

Three weeks earlier I had been there when the disease that was thickening all his internal organs started to shut off his oxygen supply, turning his face blue. He had begged God to take him, but "Not this way! Not this way!" The paramedics had strapped him onto a gurney, speeding him out of the house of his birth into the dark night. Now he had returned in his casket.

Sometime during the night I was awakened. I felt nothing physical except a state of intense alertness. I heard nothing. Against my great desire to roll over and return to sleep came an inner command, "Go!"

I slipped out of bed carefully so as not to disturb Stuart. Since I had slept in the same room when I was growing up, I knew the terrain of the house by memory. When I reached the door and turned the corner into the hallway, I was enveloped in darkness. I had never before felt so oppressed by the absence of light.

I knew I had to walk through this dense blackness, my hand touching the wall to my left until it ended. Where the hallway became an L-shape leading to the second bedroom, I had to take a step of faith from pure space to the railing of the open staircase; then once again I could touch something solid on my left side. My heart had taken over my whole body as I took that final step.

Gradually, the walk became less nightmarish as I turned the corner on the staircase and eased myself, one step at a time, downward. Now it wasn't the darkness that haunted me; it was the thought of the body in the casket.

When I reached the last step and turned toward the living room, I let go of the bannister and of my fear. Beckoning me was light, reflecting off the white satin onto the face of my father. I entered the living room, the room of the great Moravian preacher and of my grandmother's prodigious labor, and sat down in the chair beside the coffin.

For a long time I did nothing. I cannot recall a single thought that drifted through my mind in those early morning hours. Feeling, not thought, lingers now. I felt as though I had entered the pages of the family Bible and had taken up residence inside them. Time was no more—I do not know if I sat there for one hour or five.

I do know that the sun rose gloriously that day across my favorite spot on the farm—the



My eyes filled with tears, but they were not tears of grief. I felt like I had as I looked at my baby son for the first time. Wonder. Joy.

meadow. And I do know that as my old image of God was decaying in the flesh in front of me, a new one arose.

The pale yellow light pulled me toward the casket. I examined all six feet of my father's frame, touching the marble skin, amazed for the last time by the size of the huge hands. My eyes filled with tears, but they were not tears of grief. I felt more like I had three and a half years earlier as I came out of anesthesia and looked at my baby son for the first time. Wonder. Joy.

And then I saw the sign. How could it be that I had never seen it before? The marks were subtle, but there they were on both sides of his forehead—the scars from the forceps. I fingered them gently, with a mother's touch.

As if they were fresh.

After the events of this story took place, the author discovered that the name "Shirley" means "from the bright meadow."

Shirley Hershey Showalter is professor of English at Goshen College, Goshen, Ind., where she has taught for 17 years. Her husband, Stuart, chairs the communication department at Goshen. Anthony is now a junior at Bethany Christian High School and Kate, his sister, is a fifth-grader.

This story was first told publicly to the Colloquium, a group of sixteen Fellows, mentors, and staff in the Lilly Fellows Program in Humanities and the Arts at Valparaiso University where Shirley was the Senior Fellow, 1993-94.

"All the ends of the earth shall remember and turn to the Lord; and all the families of the nations shall worship before him. For dominion belongs to the Lord, and he rules over the nations."—Psalm 22:27-28

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

Your editorial, *Why We Persist* (Mar. 15), was most helpful. I am sorry it was necessary, but hopefully the persons who object to the coverage of misconduct in *Gospel Herald* will now be less critical.

I continue to appreciate the ways you have included this information. It is very difficult to remain silent when one knows personally individuals who have been wronged. I admire and appreciate your sensitive coverage, and I believe it to be important. May God continue to grant you grace, courage, and wisdom.

Mary Steffy
East Petersburg, Pa.

Why We Persist (Mar. 15). I affirm the publishing of stories that deal with the misconduct of leaders in our denomination. I am the retired pastor of a congregation in which my successor had to resign because of financial misconduct. Two years prior to that many in the local congregation voiced major issues of concern and unhappiness with this pastor's leadership. Because of a lack of a thorough investigation and superficial remedies during that time, many persons left the church as well as the denomination.

I'm most distressed with how we process problematic issues. Shouldn't the forces that threaten the unity and brotherhood of a church family be challenged? Do we place a higher value on dollars than on people? Who can challenge a pastor? Does the congregation exist to serve the pastor regardless of his performance?

Continue doing what you are doing to expose sinful behaviors. In this way we can learn from failures as well as successes. With King David as an example, sin must be exposed so that repentance and purification in the body can result.

Chuck Kalous
Cincinnati, Ohio

Itake exception to several statements in the article, *What Happened 12000 Years Ago Is Still Working* (Mar. 29):

1. The statement that "the experience of Jesus as *alive* is the only likely explanation" of the disciples' turnaround completely ignores what Christ told his disciples in their final conversation on the way to the garden before he was arrested: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you;

but if I depart, I will send him unto you" (John 16:7). As recorded in Acts, the miraculous change by the Holy Spirit in the cowardly disciples, who had deserted Christ when he was arrested, makes a fascinating study of their new boldness in preaching the gospel.

2. I also take exception to the contention that "the affirmation of Easter is that God's love has the final power, that new life will arise from ashes time after time." This is an outstanding example of the cheap love of God so widely proclaimed now by many Christian leaders. Such teaching disparages the fullness of God's great love, which provides atonement and forgiveness for sin through the sacrificial blood of Christ on the cross.

To begin to truly experience God's love and mercy, we must first acknowledge our sins and accept the blood atonement of the cross. Confession of sin, followed by repentance (godly sorrow), and conversion is a "turning around" to a new life.

It is tragic that our own Mennonite Church, founded as a biblicist denomination, now omits some key words from its vocabulary: sin, blood, atonement, separation from the world, etc. God's Word nowhere teaches adaptability to culture. The apostle Paul wrote that the Old Testament accounts are for our admonition (1 Cor. 10:11). May God's Holy Spirit give us strength to heed these warnings!

Ellen B. Kauffman
Harrisonburg, Va.

Conservative Mennonites, Amish Raise Voices in Political Arenas (Mar. 29). The fact that conservative Amish and Mennonites vote "overwhelmingly" for Republican candidates is revealing. The platforms of the U.S. political parties put Mennonites in a dilemma. The Republican platform explicitly advocates a strong military and prayer in schools but objects to abortion. This emphasis accords with traditional Protestant morality. It suggests to me that these voters are not absolute pacifists but rather strong moralists, in the good sense of the word. I offer no judgment which position is more virtuous.

On the other hand, it is dismaying that a Mennonite would say, "We ought to go over there and pound them," referring to the Iraq war. The motivation

for repulsing the Iraqi invasion was compelling, but "pounding" another country is not in accord with the Anabaptist vision or even "just war" rules.

Robert Erck
Lombard, Ill.

Gerald E. Martin knows whereof he speaks, and he says it well. His letter (Mar. 29) regarding the Eastern Mennonite College spiritual renewal week controversy was so clearly stated and so well argued that any effort to improve upon it would be unwarranted. It is enough to compliment him for his insightful statement and to add an unapologetic "Amen!"

Herman R. Reitz
Harrisonburg, Va.

I'm writing in response to the letter by "Name Withheld" (Mar. 22). I, too, have experienced sorrow and heartache from what I assume was a counselor's advice.

I, too, know that I sought the Lord's guidance and help in raising my family, which I endeavored to do in a Christian way. I do need to confess to my humanness and to making mistakes. But my aim was to have a Christian home.

To be accused of failure so great that I cannot be trusted to care for a preschool grandchild for three days without one of the child's parents being present was indeed a catastrophe.

Perhaps we do need counselors, but we should rid ourselves of pseudo-counselors. If we do need a counselor, we should choose and pay for one who is adequately trained and well-qualified. Perhaps then there can be healing and forgiveness both ways. And we can get on with life in a Christlike way.

To the writer of the letter to which I'm responding, I would say: Please sign your name. I know it hurts, but do it anyway. If your reason for writing is valid, shouldn't it carry your signature?

To the editor: Why do you resort to printing letters without a name?

Rhoda H. Wenger
East Waterford, Pa.

Marlin Jeschke's response ("Readers Say," Apr. 5) to the article, *The Atonement* . . . (Mar. 8) made a statement about the centrality of Jesus' mission being to establish the kingdom. As I see Jeschke's view of Jesus "establishing" the kingdom, there are at least two flaws:

1. The kingdom of God was established at creation, not when Jesus came. Christ brought the culmination of the kingdom for which the world was groaning, not unlike childbirth (Rom. 8:22). To say otherwise is to claim that the worldly kingdom present before Christ was not God's kingdom. This divorces God from a rightful standing as the God of the universe.

2. Jesus himself tells us his mission, so that we do not need to speculate on it: "The Son of Man came to seek and to save what was lost" (Luke 19:10).

For us to make any other claims about the centrality of Jesus' mission is to discard the very essence of what Jesus himself saw his own mission to be (and that mission even originates from the Father—Luke 22:42).

Brad Bame
Lancaster, Pa.

Mennonites Continue to Face Tough Questions About Peace (Apr. 12). While I recognize the limitations of space to thoroughly do a subject justice, I must say that I was disappointed by what seemed to be a predominant bias in this article toward the "social responsibility" ethic of Reinhold Niebuhr, which has been articulated best in Mennonite circles by J. Lawrence Burkholder.

This approach tends to view a "pure" pacifism as necessarily sectarian and irrelevant and any venture into the realm of "social responsibility" as being ethically tainted and ambiguous. Thus violence comes to be defined as including even that which injures a person's dignity. Potentially this makes acts of civil disobedience and nonviolent protest part of heading down the "slippery slope" leading to violence (not to mention much of what we see and hear Jesus doing in New Testament stories). Those of us who still believe that even

the state should never use violence are then seen as "naive" in regards to "the reality of sin in a vicious world."

I am not one to discount the inherently ambiguous nature of ethics when applied in the social arena. Nor do I consider myself a naive optimist when it comes to the realities of our world. But when peace-and-justice-minded nonviolent political activism which uses certain forms of coercion is placed on the same ethical continuum as physical violence against another human being, I have to pause and ask, "What's wrong with this picture?"

Driedger and Kraybill paint a picture which is a valid representation of the issues when run through the "Niebuhr-Burkholder" filter, which is descriptive of a certain stream of thought among Mennonites. But it is certainly not the only way Mennonites have approached these issues. John Howard Yoder's influence is noticeably absent in this discussion, as is that of Ron Sider, J. R. Burkholder, and others.

Kraybill and Driedger did a fine job outlining their points in the space allowed. But I would hope that we do not mistake their words to be an all-inclusive, definitive survey of current Mennonite thought on these difficult issues.

Steven L. Mullet
Elkhart, Ind.



Joe Richard's idea for an MC-GC federation ("Readers Say," Mar. 22) has great merit. It should be given priority in the discussions about merger.

The worldwide inclusiveness of a federation is especially noteworthy. Why not broaden our vision, "lengthen our cords and strengthen our stakes" (as Isaiah suggests) and work with the goal of a globe-circling federation?

Clayton Sommers
Kokomo, Ind.

Pontius' Puddle



The gambling mania tests our

One would like to believe we could simply say no to raffles and lotteries. Yet Mennonites face increasing temptations to pay a little for a chance on a lot.

by Harold Jantz

A gambling craze is sweeping over North America. Some time ago only one state in the U.S. had legalized gambling. Today 48 do. Virtually all over Canada it's the same story.

To complicate the matter, much of the gambling, especially on the Canadian side of the border, is government sponsored. Today in most provinces, government-run corporations control all of the major gambling enterprises: the lotteries, the bingos, and the host of break-open tickets that have become so popular.

Much of the gambling industry in the U.S. is in private hands. Even so, because it has invaded so many states and communities, Christians are tested as never before about their response to the many gambling opportunities which beckon to them.

Mennonites, both by teaching and from their experience, perhaps tend to be more careful than many of their neighbors about their material resources. Yet they face most of the temptations that others in society do to become

involved in practices that do little to build up and much to break down.

Sadly, it was a Mennonite provincial cabinet minister during the '70s who did much to lay the foundation for government-sponsored gambling in Manitoba. And an evangelical church member currently acts as general manager of the Western Canada Lotteries Foundation, which had revenues of over \$628 million in 1992-93. Professing Christian faith is no guarantee that we will be able to say no to gambling, either privately or publicly.

In Canada, of the more than \$10 billion that is spent annually on gambling, lotteries consume the largest amount by far. Other major categories are horse racing, bingos, casinos, and various kinds of raffles, break-open tickets, and video lottery terminals.

In the United States, gambling in all its forms generated over \$329 billion in revenues in 1992. The signs indicate that despite difficult times for many people, gambling will increase. One report suggests that the gambling craze has caught on so widely and the barriers against gambling have fallen so fully that some 150 casino projects were in the works around North America during the summer of 1993.

What shall we as Christians do with all these invitations to gamble? How shall we respond?

Professing Christian faith is no guarantee that we will be able to say no to gambling either privately or publicly.

One would like to believe that we could simply say no to it. Let's not participate. And happily, many are able to do exactly that. But the invitation becomes very strong for some, and the ability to resist may be weak. For those who are tempted to indulge, the strength to resist may require serious prayer and the support of others in the body of Christ.

We need to understand that lotteries and gambling pose issues for us as followers of Christ, both on a personal and a societal level.

Personal issues. Lotteries and gambling represent a way of seeking riches which doesn't require productive work. That should concern us. Winning in gambling doesn't involve creative activity, genuine work, or cooper-



private and public faith



ative effort. The reward is based purely on chance. The Bible gives us no encouragement to live that way.

Gambling also represents an attempt to gain much at the expense of many others. The chances of winning the big prize in the Canadian Lotto 6/49 is about one in 13 or 14 million. Millions must lose so one can make a big win.

Lotteries and gambling should concern us, furthermore, because their fundamental appeal is to a spirit of greed. The manager of Saskatchewan's Super Lotto a few years ago said candidly, "We base all of our marketing

What ought to trouble us about lotteries and gambling is their deception of winning when in truth most will lose.

strategy on greed. It's our big selling point." Anyone who has seen *Luck*, the magazine of Western Canadian Lotteries Foundation, knows that greed is what keeps people coming back. They hope that if they try a little longer, spend a little more, they will win big and perhaps never need to work again.

In the process some become pathological gamblers. At a conference in Toronto, organized to promote the gambling industry, an Illinois State University criminologist said that studies indicate that 1 to 2 percent of adult Canadians are "probable pathological gamblers."

Furthermore, gambling represents poor stewardship: it uses money for an activity which has no promise of reward while many legitimate causes go begging. Contrasted with the needs of our families, local church causes, community projects, ministries to the hungry or impoverished, evangelistic ministries, or investment in enterprises that can create work and do good, gambling cannot be considered good stewardship.

In an annual report, the Western Canada Lotteries Foundation indicated that skilled and unskilled laborers and the elderly were the most frequent winners (and, by inference, the most frequent spenders for lotteries). In a *Winnipeg Free Press* article, a Montreal saleswoman described the many people on welfare who she sees buying lottery tickets. A California study indicates that poor people spend 2.1 percent of their income while the rich spend .3 percent of theirs.

Lotteries and gambling are a concern as well

because they are addictive. At this point we should note that governments themselves are becoming the most addicted. Because of the huge revenues to be garnered, they've been rushing into many forms of gambling. And they're winning big right now because of the many people who are being drawn into buying the lottery tickets or trying out the new venues.

Some of these are becoming addicts. In Nova Scotia the government began to recognize the extent to which they were luring people into addictive gambling when Wilfrid Lanteigne of New Glasgow used a sledgehammer on video lottery terminals (VLTs) in a convenience store out of frustration because his wife was gambling away the family's income there. She couldn't seem to stop. At that point the government decided to take 2,500 VLTs out of the province's convenience stores and gas stations.

In part, what ought to trouble us about lotteries and various other kinds of gambling is their deception. While they promise fantastic wins, the truth is that only a tiny number ever win more than they lose. The chance of a huge win is infinitesimal. Advertising never stresses the likelihood of losing. Everything conveys the message of winning.

Societal issues. Lotteries and gambling pose issues for us personally, but they also present issues to society as a whole. We must question the extent to which governments have become addicted to lotteries and gambling as a way of raising revenues. The hundreds of millions of dollars they can realize without the "taxpayers" raising a fuss makes it hard for governments to acknowledge the downsides of the gambling craze.

We also need to question the confusion of roles when governments—who ought to function as a restraint on activities which cause social harm—become among their chief promoters.

It appears few if any governments are willing yet to acknowledge the negative economic impact of gambling and widespread participation in lotteries. Yet it should be clear that money spent on gambling is money not spent for clothing, food, housing, music lessons, other forms of

We need to question the confusion of roles when governments—who ought to restrain activities that cause social harm—become their chief promoters.



The Christian way is to earn our livelihood by productive work. It is to resist the desire for things and instant riches and cultivate a spirit of contentment.

recreation, concerts—not to mention community projects, church ministries, and other good purposes.

The director of an institute on commercial gaming at the University of Nevada told a To-

ronto audience recently that the economic benefits and jobs touted for casinos “will come at least to some extent at the expense of a loss of jobs and a loss of expenditures in a variety of other activities.” Over \$10 billion spent gambling in Canada and over \$300 billion spent in the U.S. certainly represents many tens of thousands of jobs lost. Furthermore, a few people winning big won’t spend as wisely and with as much economic benefit as many people spending for the things which they truly need or enjoy.

Lotteries and other forms of gambling used to generate revenues for governments must be seen as a regressive form of taxation. For one thing, this is an inefficient tax. Of the total amounts spent on gambling and lotteries in Canada, about 36-38 percent comes back to governments as revenue; the rest covers the prizes and administration costs. As a tax, this is highly inefficient.

It is regressive too because it hits the poor harder than the wealthy. It can’t distinguish between those paying, and a poor person will feel the cost of the gambling more than the wealthy.

A case also can be made that while the poor spend proportionately more for lotteries, it is the middle and upper class people who take greater advantage of the sports, cultural, and community facilities which the lottery revenues are funding.

So, there are many reasons to vigorously reject lotteries and other forms of gambling as a way of raising revenues for good and necessary public causes. And there are certainly many reasons to reject gambling as a personal activity. The way of Christ points in another direction altogether.

The Christian way is to earn our livelihood by productive work. It is to resist the desire for things and instant riches and instead to cultivate a spirit of contentment. It is to love Christ, his kingdom, and his work, and to give generously to all that brings honor to the name of Christ. Above all, it is to seek righteousness, godliness, faith, and love—and to put our hope in that which is eternal.

If we take that way, there will be no need to gamble.

Harold Jantz is the former editor of the Mennonite Brethren Herald and the current editor-publisher of Christian Week, a national Canadian evangelical newspaper which he helped found. He is a member of the River East Mennonite Brethren Church of Winnipeg, Man. This article was written on assignment for Meetinghouse.

So much need . . . so much money

They won! Someone from Tuboran, a small village in the Philippines, won the lottery—big! 110,000 pesos!

News spread fast by mouth. Hope renewed in a chance. See, there was someone who could get out of debt, someone who could buy what they wanted. That someone was not unlike me.

The winner announced that he would give P10,000 to the local church—almost a tithe. But the church was in a dilemma. In the past few months, the Christian communities had been talking about the problems in their lives. One of those is gambling.

The illegal lottery is a major addition for many in Tuboran. Some people only dabble, buying P1 or P10 of tickets occasionally. But others have spent enough that they neglect the basic needs of their family, go deeper into debt, and mortgage their land, their livelihood. After analyzing the situation around the lottery, the church spoke out: “This is wrong! It must stop.”

The average weekly offering at worship is between six and ten pesos. Now they are offered P10,000. With so much money they could start a community project, a coop that would help get people out of debt. With P10,000 they could rebuild the chapel and fill it with enough benches for all to sit. With P10,000. . .

But it was from gambling. Could they accept it?

“There is need,” the church finally said. “But the stand we have taken remains. We must live by what we preach. We cannot accept the money from this source and so bless the gambling that so harms our community.”—*Carol Rose*

Carol Rose serves with Mennonite Central Committee in the Philippines. “Tuboran,” she notes, means “spring well” or “source.”

General Board to conferences: 'You decide first on integration'

Chambersburg, Pa.—When the Mennonite Church General Board (MCGB) met here April 20-23, it had a recommendation from the Integration Exploration Committee (IEC) that the Mennonite Church merge with the General Conference Mennonite Church by the year 2003.

Plans called for the distribution of this recommendation to the 22 district conferences making up the church after approval by the MCGB.

"Is this board ready to present this recommendation to the church and allow it to process this issue?" General Secretary James Lapp asked. The answer he got was, in effect, *not yet*.

Instead, the MCGB called for an interim step that sends the recommendation to the conferences for study and testing. From their reaction, the board will again discuss the issue in November and attempt "to formulate a consensus statement on integration to present to the IEC."

Why the delay? Board members had different reasons for not approving the IEC's recommendation at this meeting.

For some it was silence. They looked at an IEC survey on integration and noted the committee had "only received a four percent response." What does this tell us? several delegates asked.

IEC members said they considered more than just the survey. They had also met with leaders from 11 district conferences. Lapp noted that four percent is higher "than we have ever gotten from congregational response on any other issue."

Others took note of cautions raised by

Keeping score on integration

Chambersburg, Pa.—"I see the potential for our general boards to get in a dangerous pattern: keeping track of who wins and who doesn't in integration."

That's how Lee Delp, Lansdale, Pa., fraternal visitor from the General Board General Board to the meeting of the Mennonite Church General Board summed up what he was hearing from both boards.

"I sense a move in a scorekeeping direction," Delp said, noting that the church press may become the scorekeepers. "We have done very little work

in gaining trust between us as general boards.

"We need to make sure we communicate face to face," Delp said. "We dare not communicate with each other through the press."

"We need to look at integration as an act of peacemaking," he continued. "I question if we can reach out to others if we can't make peace with each other. I don't know if this will lead to integration, but we need to make peace with each other."—*J. Lorne Peachey*

the Council on Faith, Life, and Strategy (CFLS), which the board had asked to comment on the issue.

"CFLS has been consistently cautious about integration over the years," its chair, James Longacre, reported. He noted three reasons: (1) lack of clarity on the meaning of integration; (2) the need for more discussion on what integration will mean for major program institutions, such as education and publishing, in each group, and (3) the need for review of the difference in polity or governance in the two groups.

Mixed signals on models. Some board members also said they wanted to see more models for what an integrated church would look like. Others noted that in previous meetings the General Board had cautioned the IEC to go slow on developing models. Ruth Leshner, Lancaster, Pa., said: "We are giving the IEC mixed messages on models." The MCGB

interim action does call for IEC to outline more models.

The issue of loyalty also surfaced. "It will be difficult for members to transfer loyalty to a new, integrated church," David Mann, Hesston, Kan., said. "And this comes at a time when loyalty to the church is already dropping."

But even as it decided to postpone approval of the IEC's recommendation and send it to conferences for comment first, the MCGB appeared to be uneasy with its decision.

"This issue is getting more complex," Galen Kauffman, Minot, N.D., noted. "Part of the negative reaction to integration is this complexity."

Longacre told the board that "sooner or later you will have to 'come in' on this issue. This board would be extremely amiss to continue to pass recommendations between the IEC and the district conferences."

How to decide. The board asked the IEC for more clarity on how the decision on integration will be made. Of concern was the fact that a simple vote will allow MC members to dominate the final outcome since they outnumber members of the General Conference church.

They also asked the IEC to make sure to listen to voices of different racial and ethnic groups in the church.

Finally, they turned to Vern Preheim, general secretary of the General Conference Mennonite Church, and asked how their decision compared with that of the GC General Board.

"It's very compatible," said Preheim. In March the GC Board had approved the IEC recommendation on the condition that more detail be added about the possible structure of a new integrated denomination (see the April 5 *Gospel Herald*).—*J. Lorne Peachey*



If I had a (sledge) hammer . . . Elkhart, Ind. (AMBS)—Marlin E. Miller, president of Associated Mennonite Biblical Seminary, was one of 90 volunteers who gathered on the campus April 2 for a "Building Blitz." Workers, representing 24 congregations, tore out part of the AMBS dormitory, and helped construct additions to the dorm and a maintenance building. The dormitory is being converted into a learning center. The cost of the renovation and addition is estimated at \$336,000 (U.S.), a savings of 30 percent because of the volunteer labor and purchase of materials at cost. Volunteers are welcome all through the spring and summer as work continues on both the learning center and maintenance building.

Puerto Rican congregations become 22nd Mennonite district conference

Chambersburg, Pa.—“Welcome to the General Board of the Mennonite Church.”

With those words representatives of 21 district conferences making up the General Board welcomed a new group to their table—Puerto Rico Mennonite Conference.

Representing Puerto Rico at the General Board sessions here April 20-23 were moderator Enrique Ortiz and executive secretary José Vázquez.

Up until now the Puerto Rican churches had been operating independently as a convention. Vázquez reported they had considered joining with a Latin American Mennonite group because of similarities in language. They chose instead to apply for membership in Mennonite General Assembly because of the cultural affinity between Puerto Rico and North America.

In preparation for the move, convention leaders discussed the complete bylaws of the Mennonite Church with the 519 members of their 11 congregations, Vázquez said.

A first attempt in 1993 to reach a decision to join the North American Mennonite Church was postponed when Puerto Rican members asked for more information. Another vote earlier this year passed by 78 percent.

“But everyone agrees to support the decision,” Vázquez said.

—J. Lorne Peachey



Church leaders pictured are (left to right): Mennonite Church moderator Donella Clemens, moderator-elect Owen Burkholder, Puerto Rico Mennonite Conference executive secretary José Vázquez, general secretary James M. Lapp, Puerto Rico moderator Enrique Ortiz, and associate general secretary Miriam Book.

Young church leaders emerging in Puerto Rico

Aibonito, P.R. (MBM)—Young leaders are emerging in the Puerto Rico Mennonite Church, a development assisted by Mennonite Board of Missions workers Betty Lou and Ron Collins. The couple, members of East Goshen (Ind.) Mennonite Church, has served in the Caribbean country since August 1991.

The conference asked Ron to direct and teach courses at its Bible institute. Presently, classes are held four nights a week, each in a different town or city. The results thus far lead both Ron and Betty Lou to be optimistic about the church's growth.

“The church has been through a period

of dissension,” Betty Lou says. “Now a new group of young leaders, many of them institute students, want to put that in the past and get on with being church.”

“They see the institute helping them determine what an authentic Mennonite church is for their setting,” she continues. “Many past leaders were trained in other Protestant schools, leading to a hodgepodge of ideas. Now they want to know what being Mennonite means.”

“The state of the church hasn't been good in terms of numbers,” Ron says. “But I'm optimistic with the new people stepping into leadership roles.” Four 1993 institute students are now pastoring congregations or in leadership roles.

One example is the new pastor at the church where Collinses are active members. Angel Rivas' enthusiasm excites Ron and Betty Lou. A Christian now for six years, Angel successfully completed the institute courses he took the past few years.

Angel began half-time April 1993 as pastor of Palo Hincado Mennonite Church in Barranquitas (30 members). He has definite gifts for evangelizing, and a vision for the congregation's response to the needs of the community.

Angel's vision included a church planting begun in April-May 1993, about a 15-minute drive from the present church. The vision included Betty Lou helping start a health screening clinic in the new location. She and Ron moved to the new area in February 1994. Collinses report that regular services have started, along with home Bible studies.

Other MBM workers in Puerto Rico are Rebecca Bare, Liz and Mike Ingold, Merv and Rose Stutzman, Cheryl and Ivan Zimmerman.—Phil Richard

Food supplies limited in war-torn Afghanistan

Elkhart, Ind. (MBM)—A recent report from Afghanistan indicated that International Assistance Mission (IAM) is helping with food distribution in war-ravaged Kabul. Team members who were evacuated in January after the outbreak of fighting, returned to the city in late February and took up work as they could.

IAM is not a food distribution agency itself, but assists local mosques in the distribution of food sent to Kabul by relief agencies. Mennonite Board of Missions is one of 27 member agencies of IAM and supports one couple there.

Because of the tense political situation in Kabul, relief convoys have had difficulty reaching their destinations. Food that has arrived has been unevenly distributed. Typically, there is plenty of food in the southern part of the city and very little in the north.

In March, people living in the north were permitted to cross over into the southern part of the city to collect one

90-kilogram (approximately 25 pounds) sack of flour per family.

“It is a common sight to see two-way human traffic,” said an IAM team member. “People with possessions on bicycles moving out of the north, and crowds moving from the south surrounding bicycles carrying bags of flour, one bag per family.”

IAM staff report that each morning their office is surrounded by a crowd of almost 100 women seeking food. Staff direct the women to the local mosques. One team member observed, “We could have many hundreds swamping us if we distributed from our office.”

According to IAM, the limited availability of food in Kabul has led to an “extraordinarily high number of partially malnourished people in the city, which forewarns a larger problem in the future.” Food distribution continues as a priority for IAM as long as supplies and staff are available.—Katie Kreider

17 church-related agencies join MCC Alberta in refusing lottery funds

Calgary, Alta. (MCC Canada)—Seventeen church-related relief and development agencies have joined Mennonite Central Committee (MCC) Alberta in deciding not to take money from the government which comes from lottery revenues.

Last September MCC's Alberta office decided not to renew its annual application to the province after learning that the funds, which used to come from regular tax revenues, would be coming from lottery proceeds.

In 1993, before the source of the funding was changed, the Alberta government gave MCC \$24,000 (Can.).

Other groups which have decided not to apply include World Vision Canada, World Relief Canada, the Canadian Organization for Development and Peace, Compassion Canada, Mission Aviation Fellowship, the Salvation Army, and Samaritan's Purse-Canada.

Mennonite Brethren, Baptist, Pentecostal, Lutheran, United Church of Christ, Anglican, and Presbyterian organizations also decided not to apply.

According to Stan Fisher, executive director of the Wild Rose Foundation, the government agency which dispenses lottery revenues for a variety of health, recreation, and community programs in the province, and for overseas relief and development, the decisions taken by the

18 groups will not cause the government to change the source of funds for international development purposes.

Fisher says the switch in funding is the result of cost-cutting measures in Alberta. Until last year the Alberta Agency for International Development (AAID), the agency which disbursed money for overseas aid projects, was a part of the department of Economic Development and Tourism. When that department had to ax \$33 million from its budget, AAID and

its \$1.6 million budget was transferred to the Wild Rose Foundation.

Reaction to the decision not to ask for the money has been mixed, according to MCC Alberta executive director Dick Neufeld. "I've had a number of people call to say it's ridiculous for us to refuse the money," he says.

To date, \$800 has been donated by people who have specifically mentioned the decision not to take lottery funds as a reason for contributing to MCC.

Graduates urged to serve 'the least of these'

Goshen, Ind. (GC)—Graduates were told to be true to the mission they received from God and their education during the 96th commencement at Goshen College.

Franklyn G. Jenifer, president of Howard University in Washington, D.C., addressed 214 graduates in commencement exercises on April 17, held in the Recreation-Fitness Center.

"Who could not help being heartened by Goshen's emphasis on issues relating to peace, and justice? Or its efforts to promote an appreciation of multiculturalism?" Jenifer said.

"Above all, who could not help being impressed—and inspired—by a mission

statement that concludes: 'We view education as a moral activity that promotes servant-leaders for the church and for the world?'"

This mission is especially important in a time when people are starving, fighting, and suffering poverty all around the globe and when the United States is the murder capital of the world, with more African-American men in prison than in college, he said.

To forget, abandon, or reject the lessons of the example of Christ and the education of Goshen College to serve "the least of these" is to waste your life, Jenifer told the graduates. "You may live the good life, drive the pretty car, have those rosy-cheeked little children, but, in fact spiritually you will have died."

Before the degrees were handed out, GC president Victor Stoltzfus honored faculty members who are retiring this year: Ruth Gunden, direction of international education and professor of physical education; Gerhard Reimer, professor of German; Marlin Jeschke, professor of philosophy and religion; Robert Buschert, professor of physics; and Gordon Yoder, director of special gifts.—Wayne Steffen

Entire family hits the books at Goshen College

Goshen, Ind. (GC)—The entire Barahona family is hitting the books. This year father Raphael, mother Pilar, and daughter Anita were all first-year students at Goshen College.

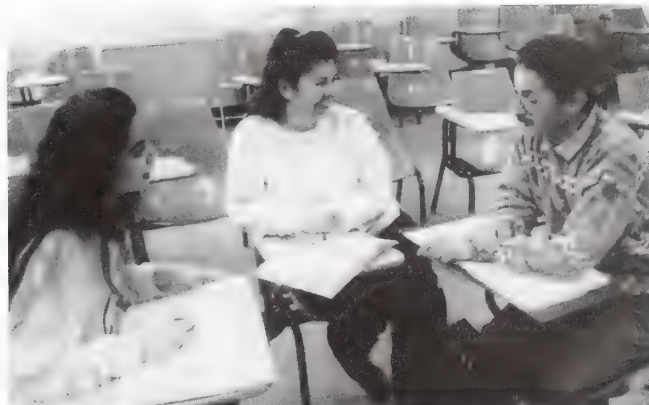
"It's hard work, but I'm really pleased," Pilar said. "We [Raphael and Pilar] are sacrificing this time, but it's worth it to take back what we learn."

The couple ministered together for 10 years in Calgary, Alta., and Winnipeg, Man., after emigrating from Chile in 1974. They are now studying for bachelor's degrees in Hispanic Ministries so they will be equipped to establish a Bible study for leaders when they return to Calgary.

Their daughter, Anita, is studying graphic design. After being encouraged by a professor, she decided to try Goshen College—then her father decided to finish the degree he had started earlier, and then her mother decided to earn a degree as well. Younger Raphael, 14, is a student also, enrolled at Bethany Christian High School.

The family currently attends Iglesia Menonita del Buen Pastor in town. "It's a little bit different but we have to adjust," Raphael says. Before, "we were interacting all the time with people from the church. Now we have to study all the time and church is just on Sunday."

—Michelle Houting



Anita (left to right), Pilar, and Raphael Barahona were all first-year students at Goshen College this year. Last trimester, the three even had one class together. "I went home and, if I didn't understand, my parents could help me out," Anita says.

• **Stoltzfus selected.** Victor Stoltzfus, president of Goshen (Ind.) College, has been named to the board of directors of the Council of Independent Colleges. CIC is based in Washington, D.C., and represents 340 colleges and universities in the U.S. and three European countries. Among the organization's goals are to advance the cause of private higher education, especially smaller schools—student bodies of 750-2,000—and those founded by churches, Stoltzfus says. He serves on the program planning committee.

• **Program promotes peace.** Before Barry Hart returned from his Mennonite Board of Missions/Mennonite Central Committee assignment in Liberia, he helped plan a series of short radio programs to help promote peace. Broadcast of the tapes now has begun. Aired on ELBC in Monrovia, the radio program airs twice per week for 15 minutes. "Using the traditional Liberian art form of storytelling, the themes of

trauma, healing, and prejudice reduction are woven in," Hart says. Four stories will be broadcast this year, with each continuing story lasting three months. ELBC has agreed to broadcast the series on both FM and short-wave frequencies to reach Monrovia and more distant regions of the country.

• **Essay deadline set.** Deadline for the John Horsch Mennonite History Essay Contest is June 15. The annual contest was established to encourage scholarship on Mennonite themes. Papers will be judged this year by Leonard Gross, Walter Sawatsky, and David Rempel Smucker. Send entries to Marilyn Voran, Historical Committee of the Mennonite Church, 1700 S. Main, Goshen, IN 46526.

• **Student a 'w-i-n-n-e-r.'** In the final round of a Puerto Rico spelling bee—in which 18 regional winners reached the finals in San Juan—Karl Stutzman placed fourth. Stutzman, who attends Acade-

mia Menonita Betania, was the youngest participant to be a winner. His parents, Mervin and Rose Stutzman, from Goshen, Ind., are serving as volunteers at Betania.

• **Coming events:**

Lancaster (Pa.) MEDA meeting. Bird-in-Hand Restaurant, May 12. Ron Braun will tell "Stories from the Front—A Look at MEDA in Action." Reserve dinner by calling 717 560-6546 by May 9.

Council on Church and Media, Toronto, Ont., May 12-14. "Building Communication Value" is the theme for the 10th annual conference. Registration information available from Barth Hague at 219 533-9515.

Health care reform seminar, College Mennonite Church, Goshen, Ind., May 13. Kenneth G. Stella is the keynote speaker. Workshops include "Impact of Health Care Reform on Small and Large Businesses" and "Personal Reform: Individual Responsibility for Staying Well." Information available from the Goshen College Management Development Program at 219 535-7453.

Michiana MEDA meeting, First Mennonite Church, Middlebury, Ind., May 14. Resource person will be Henry Landes. An afternoon workshop will address issues facing marriages of executives. The dinner meeting will focus on "Preparing Your Family Business for Another Generation of Success." Register by calling 219 533-6230.

Country auction and chicken barbecue fundraiser for Penn View Christian School (Souderton), held at Christopher Dock Mennonite High School, Lansdale, Pa., May 20-21. Annual event includes antique cars, quilts, Winross trucks. Information available from 215 723-1196.

Gathering for pastors of large (400 or more) churches, Camp Amigo, Sturgis, Mich., June 14-15. Sponsored by Mennonite Board of Congregational Ministries. Topics include the role of elders in large congregations, team ministry, and various case studies. Information available from the camp at 616 651-2811.

Reunion of campers and spouses, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 11-13. Reservations are needed by May 15. Information available from H. Ralph Hernley, RD 1, Box 574, Scottdale, PA 15683; phone 412 887-5840.

• **Job openings:**

Activities director, Landis Homes Retirement Community, Lititz, Pa. Director is responsible for the total recreational and activities program. A college degree or experience in recreational or activities programs in a health care setting is preferred. Send résumé to Human Resources, Landis Homes, 1001 E. Oregon Rd., Lititz, PA 17543; phone 717 569-3271.

Campus pastor, Hesston (Kan.) College. Individual will lead student committees in the planning of weekly chapel and campus worship services, find and promote service opportunities for students, plan for guest lecturers. Graduate degree in religion required. Position begins Aug. 24; application deadline is May 9. Apply to: Dean of Students, Hesston College, Box 3000, Hesston, KS 67062.

Career services assistant, Goshen (Ind.) College. Part-time position involves working with college seniors in the development of résumés and in connecting them with companies and agencies. Part-time position; other responsibilities may be added depending on applicant's interest and qualifications. Send letter of application, résumé, and names of three references by May 15 to dean of students Norman Kauffmann, Goshen College, Goshen, IN 46526.

Executive director, Camp Hebron, Halifax, Pa. Immediate opening for a person with management experience. Send résumé to board secretary Herb Kraybill, 639 Juliette Ave., Lancaster, PA 17601.

Maintenance person, Mennonite Publishing House, Scottdale, Pa. Work involves heavy emphasis on mechanical skills. Building trade skills highly desirable. Contact personnel manager Nelson Waybill, MPH, 616 Walnut Ave., Scottdale, PA 15683; phone 412 887-8500.

Resident director (men's residence hall), Hesston (Kan.) College. Position involves: selecting, training, and supervising student staff; assistance in enforcement of campus standards; serving in the Student Life team. Bachelor's degree preferred. Position begins Aug. 24, with two-year commitment preferred; application deadline is May 9. Apply to: Dean of Students, Hesston College, Box 3000, Hesston, KS 67062.

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Students organize arts festival. *Harrisonburg, Va. (EMC)*—Noted Canadian novelist Rudy Wiebe discusses his works with Eastern Mennonite College students Sue Ehst (left) and Kendra Yoder following a workshop Wiebe led as part of a "Festival of the Arts" held April 8-10. The week-end program was completely student-initiated and involved some 200 people in the planning and performances. Another guest artist, Seattle-based sculptor Sandy Zeiset Richardson, exhibited her works and led an introductory ceramics workshop.



Wiebe, of Edmonton, Alta., and author of *Blue Mountains of China* and *Peace Shall Destroy Many*, gave a keynote address in college assembly on "Writing Ourselves into Existence." Stressing the need for more authentic fiction in the church—"We can do better than *Witness*," he said—Wiebe declared that characters are not always 'nice' but that storytelling must include "both critical coldness and imaginative compassion." Six EMC seniors organized the festival, which featured a wide variety of student and faculty workshops and performances. It concluded with a Sunday worship service on the theme of "creation."—*Jim Bishop*

of housing and resident life, Eastern Mennonite College, Harrisonburg, Va. Nine-month (Aug. 15-May 15), full-time, live-in position; person is responsible for all aspects of residence life programming and administration. Bachelor's degree required, master's degree preferred. *Assistant resident director* (9-month, live-in position) also sought; bachelor's degree required, master's degree in process preferred. Application deadline: May 15. Contact the EMC&S personnel office at 703 432-4108.

Residential hall director (women's hall), Goshen (Ind.) College. Person responsible for the administration of two residence halls housing 125 students. Bachelor's degree required, master's degree preferred. Part-time position; other responsibilities may be added depending on applicant's interest and qualifications. Send letter of application, résumé, and names of three references by May 15 to dean of students Norman Kauffmann, Goshen College, Goshen, IN 46526.

Teaching positions in first grade and 6th-8th language arts/history, New Covenant Christian School, Lebanon, Pa. A member of the Lancaster Area Council of Mennonite Schools. Contact Vel Shearer at 717 274-2423.

NEW MEMBERS

Bahia Vista, Sarasota, Fla.:

Shelly Benfield, Maria Camacho-Otero, Jackie Christner Elizabeth DeHaven, Chet Denlinger, Lindsey Hochstetler, Cindi Kornhaus, Molly Sigler, Nick Stutzman, Heidi Weiler, Jennifer Willis, Jessica Willis, and Loni Yoder.

Blooming Glen, Pa.: Mary Beth Linde-Zwirble.

Carson City Fellowship, Carson City, Mich.: Jason Johns.

Cedar Community, Cedar Falls, Iowa: Jerry Baerg.

Charlottesville, Va.: Kim Histand, Shirley Rhodes, and John Yukich.

Community, Harrisonburg, Va.: Karin DeJonge Kannan, Becky Lehman, Bethany Miller, and Eugene and Wanda Olmski.

Fairview, Albany, Ore.: Jessica Gerig, Mervin Kropf, Heidi Neuschwander, Tanya Rice, Kyle Schlabach, Laura Stutzman, Michael Stutzman, and David Ulrich.

First, Middlebury, Ind.: John Culp, Gloria Mullet, Nick Wyse, Jenna Miller, Michael Ritchie, Jenna Kauffman, Angie Slabaugh, Gordon Mullet, Greg Schrock, and Arlene Schrock.

North Clinton, Wauseon, Ohio: Bradley Faler and Vivian Faler.

Weavers, Harrisonburg, Va.: Alan Heatwole, Mark Huffman, Lana Kiser, Julie Martin, and Wes Showalter.

West Philadelphia Mennonite Fellowship, Philadelphia, Pa.: Christine Waanders, Jonathan Gibson, and Linda Hubbard Gibson.

BIRTHS

Beck, Debra and Daniel, Wauseon, Ohio, Logan Daniel (third child), March 2.

Bolton, Lori Derstine and C. Todd, Souderton, Pa., Megan Nicole (second child), April 8.

Brenneman, Twila Bacher and Calvin, Kalispell, Mont., Tess Nicole (third child), April 1.

Bruner, Jane Waidelich and Mark, Wauseon, Ohio, (twins) Aaron David and Adrian Dawn (fourth and fifth children), April 5.

Campbell, Marcia Peachey and Bret, Clarksville, Tenn., Caitlain Dawn (first child), March 28.

Caskey, Lisa Yoder and James, Indianapolis, Ind., Emma Loise (second child), March 23.

Castañon, Diane Oswald and Martin, San Antonio, Tex., Joel Oswald (first child), March 18.

Chappuis, Larkin Wise and Darrell, West Unity, Ohio, Brier Wise (first child), April 10.

Clemens, Rebecca Kulp and Douglas, Harleysville, Pa., (twins) Abigail Leigh and Madeline Claire (second and third children), April 7.

Detweiler, Lori Godshall and Wes, Telford, Pa., Austin Blake (second child), April 1.

Ebersole, Deborah Gehman and Brian K., Marietta, Pa., Jeremy Michael (third child), April 3.

Ellis, Julie Herrmann and Lonnie, Roanoke, Ill., Katelyn Joann (first child), March 29.

Entz, Nancy Croyle and Loren, Newton, Kan., Christina Rose (first child), March 29.

Glick, Joyce Stoltzfus and Myron, Lancaster, Pa., Stephanie Grace (second child), March 18.

Griffin, Wendy Strait and Eric, Johnstown, Pa., Taylor Nicole (first child), April 3.

Haile, Martha and Ahmed, Elkhart, Ind., Gedi Ahmed (third child), Dec. 19.

Hartz, Karen Yoder and Owen, New Holland, Pa., Erika Ruth (second child), March 25.

Herr, Tamie Schrock and Chris, Goshen, Ind., Burke Christopher (first child), March 27.

Kaufman, Jill Hostetler and Doug, Elkhart, Ind., Noah Mark (first child), April 13.

Kennell, Mary Nofziger and Roger L., Roanoke, Ill., Anna Beth (second child), born March 4, received for adoption March 5.

Kennell, Mary Nofziger and Roger L., Roanoke, Ill., Aidan Paul (third child), April 6.

Kirkland, Brenda Cressman and Andrew, Waterloo, Ont., James Bryden (second child), March 27.

Klassen, Margarita Klassen de Melo and David Melo, Goshen, Ind., Jessica Melo (first child), April 7.

Long, Rosie King and Terry, Belleville, Pa., Myrissa Elise (first child), April 6.

Mack-Boll, Laura B. Boll and Kelvin L. Mack, Dry Run, Pa., Hannah Celeste (second child), March 24.

Miller, Christine Mullett and Cary, Sarasota, Fla., Courtney Rene'a (second child), April 8.

Miller, Debra and James, San Antonio, Tex., Kathryn Grace (first child), Feb. 23.

Miller, Debbie and Jon, North Canton, Ohio, Laura Ann (first child), March 25.

Miller, Nadine Rutledge and Lamar, Arcola, Ill., Ryan Rutledge (first child), April 4.

Miller, Sonia Yoder and Glenn, Sarasota, Fla., Sean Cameron (second child), April 12.

Recommend these to your pastor, or read them yourself!

Historical

The Anabaptist Writings of David Joris, 1535-1543

David Joris (c. 1501-1556) is one of the most misunderstood figures of the 16th-century Anabaptist movement. Yet during his era he was one of the most important Anabaptist leaders in the Low Countries of Europe. Joris helped both militant and nonviolent Anabaptists cope with the failure of Anabaptist attempts to establish the kingdom of God in the Netherlands and the north German city of Münster between 1533 and 1535.

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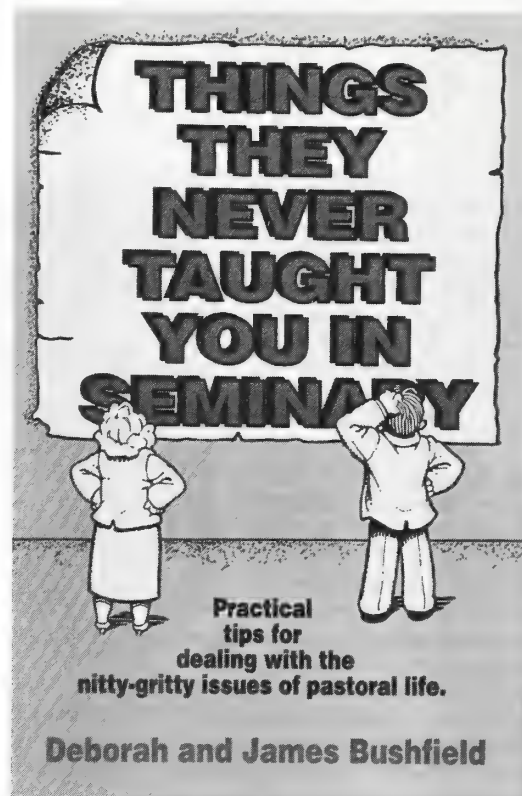
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Millward, Sheri Nissly and Ron, Hungry Horse, Mont., Katrina Nicole (second child), March 22.

Mininger, Dorothy Bangert and Bryce, Souderton, Pa., Corrine Berdine (second child), April 1.

Mosher, Sally Schlegel and Rocky, Rocky Ford, Colo., Kayla Beth (first child), April 3.

Neff, Colleen Root and Kevin, Sturgis, Mich., Dakota Jay (second child), April 7.

Robinson, Karen Meighan and Tim, Tulsa, Okla., Michael David (fourth child), March 31.

Rufenacht, Eileen Rupp and Doug, Archbold, Ohio, Erica Lynn (second child), Feb. 7.

Selzer, Debra Huebert and Steven, Canton, Kan., Larissa Mae (first child), Feb. 9.

Sherer, Mary Lou Miller and Joseph N., Mount Joy, Pa., Carissa Marie (third child), March 28, 1993.

Shrock, Glenna Miller and Rod, Sarasota, Fla., Tara Renee (third child), April 7.

Troyer, Elaine Miller and Galen, Elida, Ohio, Casey Drew (third child), March 17.

Wambold, Jessica Bair and Jerry, Elroy, Pa., Brodey Robert (first child), April 4.

Weiss, Carolyn Miller and Herb, Riverside, Iowa, Zachariah Edmond (first child), March 31.

MARRIAGES

Benham-Chambers: Bill Benham, Kalona, Iowa, and LaVerta Chambers, Kalona, Iowa (Kalona), Feb. 7.

Booz-Gehman: Michael Booz, Chalfont, Pa. (Blooming Glen), and Kimberly Gehman, Harleysville, Pa., March 26, by Truman H. Brunk.

Bruno-Mayercheck: Linda Bruno (Baptist), and David Mayercheck, Mt. Pleasant, Pa. (Scottsdale), Feb. 27, by John E. Sharp.

Frank-Nafziger: Vicki Frank, Archbold, Ohio (United Methodist), and Marvin Nafziger, Wauseon, Ohio (Zion), April 8, by Ellis Croyle and James Nuhfer.

Garratt-Smoker: Mark Garratt, Goshen, Ind. (Communion Fellowship), and Mary Lou Smoker, Goshen, Ind. (Communion Fellowship), April 2, by Charles Buller.

Gray-Reynolds: James Gray, Honolulu, Hawaii (Presbyterian), and Ronda Reynolds, Honolulu, Hawaii (Zion), March 26, by Ellis Croyle.

Housholder-Oleen: Paul Housholder, Goshen, Ind. (Communion Fellowship), and Kirsten Oleen, Goshen, Ind. (Communion Fellowship), Nov. 27, 1993, by Charles Buller.

Hurst-Stultz: Dawn Hurst, Harrisonburg, Va. (Park View), and Steve Stultz, Harrisonburg, Va. (Park View), April 9, by Owen Burkholder and Marvin Weaver.

Knepp-Miller: Chris Knepp, Kalona, Iowa (Upper Deer Creek), and Faith Miller, Kalona, Iowa (Upper Deer Creek), March 5, by Elmer Miller.

Meyer-Yoder: Tom Meyer, Goshen, Ind. (Smithville), and Erika Yoder, Goshen, Ind. (East Goshen), April 9, by Carl Wiebe (brother-in-law of the groom).

Peterson-Ulrich: Mary Beth Peterson, Colorado Springs, Colo., and Mark Ulrich, Roanoke, Ill. (Roanoke), March 26.

DEATHS

Birky, Warren William, 82, Sarasota, Fla. Born: Oct. 2, 1911, Beemer, Neb., to Jacob and Emma Oswald Birky. Died: April 9, 1994, Sarasota, Fla., of heart failure. Survivors—wife: Florence Danielson Birky; children: Roger, Larry, Judy Barnhart, LaVonne Bennett; brothers: Clifford, Paul, Kenneth, Homer; 7 grandchildren. Funeral: April 12, Bay Shore Mennonite Church, by Howard S. Schmitt. Burial: Palms Memorial.

Erb, Bertha Kulp, 94, Doylestown, Pa. Born: Nov. 21, 1899, Bedminster, Pa., to Abraham L. and Emma Jane Rohr Kulp. Died: March 16, 1994, Sellersville, Pa., of cancer. Survivors—daughter: Doris E. Lee; sisters: Anna Landes, Elsie Freed, Ethel Wismer. Predeceased by: Howard C. Erb (husband). Funeral and burial: March 19, Deep Run Mennonite Church East, by Timothy D. Weaver.

Fellman, Paul D., 89, Lansdale, Pa. Born: Jan. 8, 1905, Silverdale, Pa., to Leidy B. and Annie B. Detweiler Fellman. Died: April 2, 1994, Lansdale, Pa. Survivors—daughters: Lois, Ruth E. Rogers; 2 grandchildren. Predeceased by: E. Pauline Fellman (wife). Memorial service and burial: April 5, Blooming Glen Mennonite Church, by David A. Stevens and Glenn Alderfer.

Histand, William L., 82, Fountainville, Pa. Born: June 12, 1911, Doylestown, Pa., to Samuel S. and Susie Landis Histand. Died: March 25, 1994, Doylestown, Pa. Survivors—wife: Mary Bergey Histand; children: Thomas S. Blake, Timothy B., Leonard B., Lowell B.; brother and sisters: James L., Elizabeth H. Gross, Mary H. Alderfer, Ruth H. Mosemann; 14 grandchildren, 8 great-grandchildren. Funeral and burial: March 29, Doylestown Mennonite Church, by Duane Bishop.

Lehman, Douglas, 61. Born: Feb. 16, 1933, to Austin and Edna Bruder Lehman. Died: April 5, 1994, Kitchener, Ont. Survivors—wife: Carole Metcalf Lehman; children: Stephen, Mark, Elizabeth Brubacher, Mary Martin, Sarah Martin; brothers and sisters: Elizabeth Cohen, Albert, Catherine Chivers, David; 3 grandchildren. Funeral and burial: April 9, Conestoga Mennonite Meeting House, by Paul Martin and Doug Snyder.

Marner, Omar L., 85, Kalona, Iowa. Born: Aug. 1, 1908, Johnson County, Iowa, to Jacob and Elizabeth Brenneman Marner. Died: March 30, 1994, Kalona, Iowa. Survivors—wife: Lottie Mae Brenneman Marner; children: Gordon Dean, Larry Lee, Kenneth Dale, Jane Ann Kopsa; brother: Chris; 7 grandchildren, 4 great-grandchildren. Funeral and burial: April 2, Lower Deer Creek Mennonite Church, by Robert K. Yoder and Dean Swartzendruber.

Reber, Ada F. Keller, 85, Eureka, Ill. Born: Aug. 19, 1908, Roanoke, Ill., to John S. and Anna Ulrich Keller. Died: April 1, 1994, Eureka, Ill. Survivors—daughters: Lorene Hodel, Marjorie Schrader, Roberta Kennell; 11 grandchildren, 12 great-grandchildren. Predeceased by: Ray Reber (husband) and one daughter. Funeral and burial: April 4, Roanoke Mennonite Church, by Rick Troyer and Elmer Wyse.

Rushly, Ralph Daniel, 82, Garden City, Mo. Born: Dec. 28, 1911, Medford, Mo., to Chris W. and Susie Anna Raber Rushly. Died: March 24, 1994, Garden City, Mo., of cancer. Survivors—wife: Vera Frances Hartzler Rushly; children: Martha S. Powell, Roger, Don; brothers: Rolla, Lawrence; one grandchild. Funeral: March 27, Sycamore Grove Mennonite Church, by Dennis W. Ernest. Burial: Clearfork Cemetery.

Springer, Carl R., 71, Archbold, Ohio. Born: Feb. 13, 1923, Pryor, Okla., to Jacob C. and Ida Sommers Springer. Died: April 11, 1994, Archbold, Ohio, of cancer. Survivors—wife: Fannie M. Troyer Springer; children: Karleen Holland, Nancy Rupp, Robert, Edwin; sister: Elinor Conrad; 8 grandchildren. Funeral: April 14, Zion Mennonite Church, by Ellis Croyle and Dee Swartz. Burial: Pettisville Cemetery.

Zaerr, Steven J., 35, Archbold, Ohio. Born: June 18, 1958, Fremont, Ohio, to Eugene and Arlene Beck Zaerr. Died: April 7, 1994, Archbold, Ohio. Survivors—wife: Tammy Roberts Zaerr; children: Michael, Katelyn; brother and sisters: Diane, Ron, Rachel Hook. Funeral: April 10, Central Mennonite Church, by Wilmer Hartman, Lois Hartman, Randy Nafziger, and Dale Wyse. Burial: Pettisville Cemetery.

CALENDAR

Rocky Mountain Conference annual meeting, Greeley, Colo., May 6-8

Franconia Conference spring assembly, Blooming Glen, Pa., May 7

Gulf States Conference spring assembly, New Orleans, La., May 7-8

Office 94, Harrisonburg, Va., May 12-14

Associated Mennonite Biblical Seminary board of overseers meeting, Elkhart, Ind., May 18-20

Rosedale Bible Institute commencement, Irwin, Ohio, May 19

Associated Mennonite Biblical Seminary commencement, Elkhart, Ind., May 20

Historical Committee meeting, Goshen, Ind., May 20-21

Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 21

Southeast Mennonite Conference semiannual meeting, Sarasota, Fla., May 21

Mennonite World Fellowship Sunday, May 22

Hesston College commencement, Hesston, Kan., May 22

Goshen College board of overseers meeting, Goshen, Ind., June 2-4

Mennonite Board of Missions board of directors meeting, Harrisonburg, Va., June 9-11

North Central Conference annual meeting, Surrey, N.D., June 10-12

THE LAST WORD

Alternative lifestyles (4b)

Another way to look at dress

In a society which would have us believe that a woman's worth is based primarily on her appearance, fashion-related issues are particularly complicated for women. Conflicting messages even come from the church. While some among us insist that all women should wear long hair, others quietly suggest to their sisters, "Don't you think you could benefit from a little make-up?"

It's enough to make me want to tear out my hair (what there is of it).

One way we could begin to address this issue is with more discussion on clothing and hair-styles. But I believe we have much more important agenda to act on.

Last fall on this page I suggested that by looking at our abundance of possessions and scaling down our lifestyles, we might come to be closer to God. Today I think I got it backward. There's another approach we could take on possessions. And it may also be a way to address fashion.

Jesus did not center so much on the "materials" in materialism but stressed instead care for the *people* around us: the oppressed, the suffering, children, people with needs of every variety. Provide for their security, Jesus said.

The biggest problem about slavery to material things or to fashion is that it occupies us with trivia, thus separating us from God when we could be finding God in the faces of our neighbors. Materialism and fashion—and gambling, for that matter (see page 6)—are about the wrong kind of focus—and perhaps I was wrong to suggest that we look again at what we have (and then simplify our lifestyles).

We might look instead in the eyes of the sick, depressed, and lonely. Hang out on the residential streets of Los Angeles, Waterloo, Albuquerque, and D.C. Visit the migrant farm laborers in Florida and Oregon's Willamette Valley, who live in less-than-luxurious accommodations—sometimes seven to a room.

Do I do those things? Does it matter, my refusal to buy a CD player or that my clothes come from Goodwill, if I'm not doing them?

Identification with other people will help us see our possessions and clothes in a new way. That's the way I returned from my college study-

service term in the Dominican Republic—it was painful to see a simple lawn. In D.R., lawns were only for the rich; I saw them being cut by hand, with a machete. Backbreaking work. So I look at lawns differently now.

Before we start having some intense discussion on clothing, I'd rather see us getting together to plan more neighborhood outreach. This is scarier. It's riskier. Yet it might bring the kingdom of God a little closer. And I'd predict that kingdom doesn't have a dress code.—cmh

Why I wear jeans to church

I once heard a story about a person, a non-Christian, who visited a Mennonite church. "Look at all the pretty people in all their pretty clothes," she said—and never came back. Her words haunt me.

There's something so wrong, yet so common, about the concept of church as a place for the "pretty" people, the "good" people, the people who've gotten their act together. This partially explains my attraction to the idea of wearing working clothes to church.

Yes, there is a place in church for celebration; this can mean party clothes. Yet church is also about getting down to the nitty-gritty of kingdom work. To me there's something worshipful about coming to God in the clothes we live in everyday.

My church, Kingview Mennonite, began the LIFE (Living in Faithful Evangelism) process last year, and my Sunday school class got into a discussion on the subject of church and dress. For visitors, dress can be a real barrier, we noted, even at a church where people dress fairly casually. "No one at Kingview cares what people wear," one class member said. But how would visitors know that? We all look about the same.

So it seems to me that at least one person ought to wear jeans—to signal that you don't need to have nice clothes to come to church. You don't even have to be all pretty inside.

Why should only the pretty people know about such a Savior as ours?—cmh

May 10, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

What should be our response to AIDS?

We face four polarities in responding to AIDS: individualism and community; exclusion and inclusion; judgment and compassion; despair and faith.

by
Dorothy
Jean
Weaver

Our God is a God who heals. As the New Testament writers make so clear, God heals through the person of Jesus. Jesus' calling into ministry is depicted in terms of the "anointing" of the Holy Spirit. This anointing was to heal the sick—and thereby fulfill the biblical prophecy regarding healing (Luke 4:16-21).

Throughout his ministry, Jesus responded to questions concerning his messianic identity by pointing to the sick who had been healed (Matt. 11:2-6). He defended his ministry of healing by resting the authority for what he was doing on the "work" of his Father (John 5:15-18). Thus it is that healing the sick lies at the very heart of the good news Jesus came to proclaim.

The gospel has two basic confessions in relation to sickness and health. These are: (1) that sickness and death are realities of fallen human existence (Genesis 3); and (2) that God is the ultimate source of health and the giver of healing. God desires the health and wholeness of humanity, and God will one day destroy sickness and death altogether (1 Cor. 15:20-26; Rev. 21:1-4).

It is against this backdrop that we reflect on

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Rethinking what the media tell us about AIDS 6

A letter from the Council on Faith, Life, and Strategy 8

Leaders meet for church governance consultation 9

Seminar provides guidance on addressing clergy misconduct . . .10

God is there even, and perhaps especially, in the moments of our greatest despair. God hears our questions, our cries of sheer terror. And God comes to us.

The Bible speaks little about illness as a private, personal reality. Instead, it sees sickness as a community concern, one which calls for a community response.

what the biblical text has to say about the problem of AIDS. It is also the way in which we must consider how the church responds to this disease in our midst.

The church is faced with four fundamental polarities in its response to the AIDS phenomenon: (1) individualism and community; (2) exclusion and inclusion; (3) judgment and compassion; and (4) despair and faith. While these are not the only issues that face us in relation to AIDS, they are the ones that raise the most central questions for the church in confronting this epidemic.

I*ndividualism and community.* To what extent do we view AIDS as a personal crisis for “people out there who are HIV positive,” and to what extent do we recognize AIDS as a corporate crisis which engages all of us, whether or not we are infected by the HIV virus?

When we approach the Scriptures with this question in mind, the evidence is strikingly unambiguous. The biblical writers speak little about illness as a private, personal, individualistic reality. Instead, the sickness of an individual is viewed as a community concern which calls for community response.

The apostle Paul gives expression to this vision of community response to sickness in 1 Corinthians 12, where he depicts the church as the “body of Christ” and notes: “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.” In Romans 12:15 Paul is even more directive in his approach: “Rejoice with those who rejoice; weep with those who weep.”

Perhaps the single most frequent image which appears in the accounts of healing in the Gospels and the book of Acts is that of people bringing others to Jesus or to the apostles for healing (Matt. 3:24; Matt. 17:14; Mark 2:3-4; Mark 6:54-55; Luke 4:40; Acts 5:14-15). In cases where it is evidently not possible for people to bring others to Jesus, we find them coming to Jesus as advocates for the sick ones: the centurion (Matt. 8:5-6); a synagogue leader (Matt. 9:18); a Canaanite woman (Matt. 15:21-22). According to these examples, the community must engage itself, not only with ordinary energies, but also with extraordinary exertions on behalf of those in its midst who are suffering.

If we seek to take the biblical text seriously, we as the church cannot assume the proverbial ostrich pose and leave AIDS victims to struggle alone with the personal tragedies they face. Rather, we will find that the AIDS crisis calls us

as a *community* to engage our energies on behalf of those in our midst who suffer with this disease, precisely because they are in our midst and we are their community.

E*xclusion and inclusion.* Our society's response to people with AIDS has been that of ostracism and social exclusion, largely driven by our collective fears, both rational and irrational. When we look to the biblical text, we see we are not alone in these reactions to that which we fear. The Israelites had their own epidemic to deal with: leprosy.

As commanded within the Holiness Code of Leviticus (13:1-59), those afflicted with the disease were excluded from the Jewish community altogether. On the one hand, there was an obvious concern about contagion (Deut. 24:8-9). But another issue was closely intertwined: the concern reflected in the language of “clean” and “unclean.” As the Jewish people understood it, leprosy “defiled” the holiness of the community and the sanctuary within which God dwelt. Accordingly, the exclusion of people with leprosy was essential to the life of the community.

But this was not the end of the matter. Immediately appended to the instructions about how to detect the presence of leprosy within an individual—that circumstance which rendered affected people “unclean” and cut them off from the community—there was an equally lengthy set of instructions (Lev. 14:1-57) for the ritual of “cleansing.” As the Holiness Code portrayed it, the concern for removing the “unclean” from the community was effectively counterbalanced, if not altogether superseded, by the even more urgent concern for “cleansing” that which was formerly unclean and restoring community where it had been broken.

When we come to the Gospels, we find that Jesus completely disregarded former taboos in his response to these people. Not only did Jesus heal people with leprosy (and charge his disciples to do the same) but he also interacted with them in intimate and thus, within his context, scandalous ways—namely, through physical touch (Mark 1:40-42) and through table fellowship (Mark 14:3-9). It is clear that Jesus had no room within his scheme of things for the exclusion of persons whom society deems “unclean.” Nor dare we.

J*udgment and compassion.* In its baldest form, the most highly charged question for the church regarding AIDS reads like this: *Does AIDS in some fundamental way represent*

the judgment of God upon a lifestyle which many people believe runs counter to the designs of God for human sexuality? Or is AIDS to be viewed as a human tragedy which calls forth responses not of judgment but of compassion?

One strand of the biblical tradition clearly looks at physical illness as the judgment of God (Num. 12:5, 9-10a; 2 Kings 15:1, 3-5a; 1 Cor. 11:28-30). When looking at these texts, one is forced to conclude that sickness itself is an indicator of the presence of specific sin within the individual or, in the case of Paul's admonition to the Corinthians, within the church as a whole.

But these texts are countered and counter-balanced by the presence of a second strand of

Sickness, Jesus said, is not the occasion to assess blame. It is rather the occasion to witness the healing power of our God.

traditions—those which serve not to build but rather to break the linkage between specific sickness and specific sin.

Within the Old Testament, this "uncoupling" motif is set forth in exhaustive fashion within the book of Job. Here Job's friends have much counsel for Job, all of which suggests the same thing: Job's suffering is linked to sin, and if Job will confess his sin, God will relieve him of his suffering (Job 4:7-9; 8:3-7; 11:13-16). But in the end it is Job who is ultimately "justified" by God—while Job's friends have aroused God's wrath by the "folly" of their words.

Thus the writer of Job challenges the simplistic equation of sickness and sinfulness. Instead, the writer offers a passionate plea for recognition of the mystery at the heart of life, the mystery to which God points Job in question after question about the functioning of the universe: "Where were you when I laid the foundation of the earth?" (Job 38:4). Recognition of the fundamental mystery of life prohibits any simplistic one-for-one solutions to the big questions with which humankind is faced—the questions of suffering, pain, and death.

When we come to the Gospels, we find that Jesus likewise does a significant "uncoupling" act when he is questioned about the linkage between sickness and sin. In John 9—just four chapters beyond the incident in John 5 where Jesus charges the healed paralytic "[not to] sin

any more, so that nothing worse happens to [him]" (John 5:13-14)—the disciples ask Jesus whose sin is to blame for a man's blindness. Jesus replies, "Neither this man nor his parents sinned. He was born blind so that God's works might be revealed in him."

When Jesus is put on the spot with regard to conventional Jewish theology, he refuses to accede to simplistic solutions. Sickness, he says, is not the occasion to assess blame and to name sinners. If it were, Jesus goes on to suggest, the net result would be that those who pronounce judgment would find their own fingers pointing back inexorably at themselves (John 9:39-41).

Ultimately, the disciples' question concerning "who sinned?" has a straightforward answer: all humankind. To ask the question of "sickness as judgment," Jesus suggests, is to ask the wrong question. Rather, sickness is the occasion for humans to witness the healing power of God at work. Furthermore, sickness is the occasion for humans to enter into God's healing activity and to work along with God.

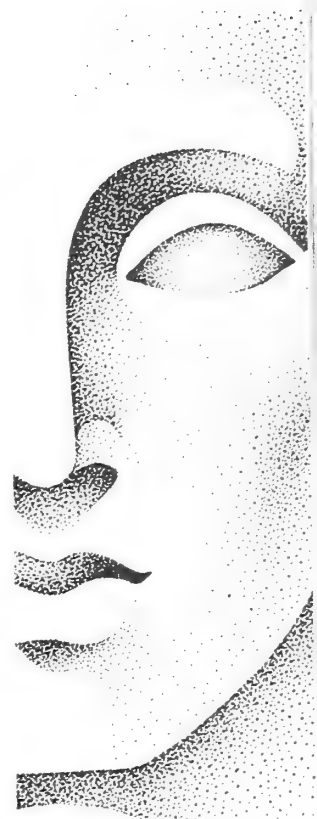
As we respond to the AIDS crisis of the 1990s, our calling is not to judge the sick. Rather, we are to extend hands of healing, carrying forward the compassionate ministry of Jesus—modeled on his example and empowered by his power. Our call is to "work the works of God while it is light."

D*espair and faith.* A final question brought to the church by AIDS—and most poignantly, its victims—is the question of despair and faith. Where is God in the midst of our personal and corporate despair over circumstances which we do not understand and realities which we cannot change? And what is the meaning of faith when we find ourselves crying out to God with questions for which there appear to be no answers?

As made clear by reading the book of Job, despair is real. Despair is human. Despair leads people to ask the hardest questions of them all, the questions which may well sound like blasphemy in other people's ears.

But despair does not offend God. Nor does it limit God's power or will to respond in compas-

Recognizing the fundamental mystery of life prohibits any simplistic solutions to the big questions which confront us.



***Despair does not offend God.
Nor does it limit God's power
to respond in compassion to
those who are desperate.***



sion to those who are desperate. God does not judge Job for his words of desperation. Rather, God leads Job on to a new vision of reality—and ultimately “justifies” Job by acknowledging that he “has spoken of me what is right” (cf. Job 42:7, 9).

God is there even, and perhaps especially, in the moments of our greatest despair. God hears our questions, our cries of sheer terror. And God comes to us—walking on the waves which rock our individual boats and our collective ship, speaking the ultimate words of compassion and encouragement: “Take heart! It is I! Do not be afraid!” This is the witness of the biblical text in the face of human despair.

Three texts encapsulate the biblical call to the church as we seek to respond to the AIDS crisis in our midst.

The first text is John 11, the account of the raising of Lazarus. It is clear that Jesus, on his own, has the power to raise Lazarus from the dead. But Jesus calls the community to engage itself personally, intimately—perhaps even scandalously, considering the social conventions surrounding dead bodies—in the miraculous event which is taking place.

In another text, Acts 3, we observe that Peter and John, on an everyday trip to the temple to pray, cannot so much as set foot inside the temple without responding to the lame man who is lying at the gate. And it is only as they bring the (now formerly) lame man with them that they are free to enter into the temple and into the worship of God.

Then in Matthew 25, Jesus paints for his disciples a portrait of the judgment time to come. The portrait speaks for itself:

“When the Son of Man comes . . . he will separate people one from another. . . . Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you . . . for . . . I was sick and you took care of me’ (Matt. 25:31-34, 36b).

Dorothy Jean Weaver is associate professor of New Testament at Eastern Mennonite Seminary, Harrisonburg, Va. This article was adapted from a lecture presented at the church leaders conference on “AIDS in the Congregation” at Bluffton (Ohio) College in the fall of 1993.

“This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you.”—John 15:12-13

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottsdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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Who Wants to Be An Oddball?
(Apr. 5). Be encouraged! There are *Gospel Herald* readers in Rhode Island! My husband and I both receive and, yes, read your publication. We are not Mennonites by structured church affiliation but may be considered heart affiliates.

While there are no Mennonite churches near us, we have been keeping in touch through literature and a few dear friends. I especially appreciate your publication and your willingness to pursue some of the difficult issues in remaining faithful to the walk of Christ. I am both challenged and encouraged as I read *Gospel Herald*.

Laura A. Morse
N. Scituate, R.I.

Some of us continue to be surprised by the lack of fairness and candor in the process of discussing a possible MC/GC merger.

The latest example is the response form sent to congregations by the Integration Exploration committee. This response form appears to be a bit one-sided. It gives no opportunity for persons who favor cooperation instead of integration to say so.

The options on the form are: (1) favor integration soon; (2) favor gradual integration; (3) remain undecided; (4) say it does not matter; (5) oppose integration. What if an additional option had been listed on the form: (6) favor cooperation more than integration?

After all, the committee presented the discussion to the churches with two possible approaches: "Do you favor integration or do you prefer cooperation?" But the response form prevented those who favor cooperation from even registering their opinion! Wouldn't it seem churchly and fair to issue an apology along with a new response form which is more inclusive?

Not only is the biased nature of the response form surprising. The report of the tabulation of the response to date from congregations in *Gospel Herald* (*Exploration Committee Offers Seven Recommendations on GC-MC Integration*, Mar. 15) failed to note that only 3.5 percent of members have responded. The reader is led to believe that the response was substantial when it was only minuscule.

Apparently the Integration Exploration Committee considered that response significant enough, however, to

engage two professional sociologists to produce a 35-page report! On what other issue in the church is a less than 4 percent response to a one-sided response form considered a mandate?

Even with the biased nature of the response form and the tiny response, it is interesting to note that only 9.2 percent of respondents favor integration soon and 44.2 percent oppose integration, remain undecided, or don't much care. Yet the church press has rushed to proclaim that integration seems inevitable. Why?

Three questions: 1. What would the response from our members be to a response form that is fair and not slanted? 2. What do the other 96.5 percent of our people feel? 3. What kind of marriage will our two denominations experience if the process itself lacks candor, integrity, and fairness?

Merle Good
Lancaster, Pa.

Editor's note: Good also sent this letter to the 33 members of the Mennonite Church General Board prior to their Apr. 20-23 meeting. Out of the discussion at that meeting, the board's general secretary wrote this response:

I'd like to comment on five issues raised by Merle Good in his letter: 1. In retrospect I believe there would have been better ways to phrase the survey form included in the information packet on integration sent to congregations. It should be noted there were also several open-ended questions on the survey form inviting more detailed perspectives on integration. These comments were also considered by the committee along with the response to the options.

2. The recommendation developed by the Integration Exploration Committee (IEC) and sent to the two general boards was only partly based on the re-

sults of the survey. The committee met with leaders of 11 conferences, listened broadly to the church, observed integration developments in various parts of the church, and attempted to respond with its own best discernment.

3. It is true the response to the survey was small, but it exceeded any previous response to General Assembly studies or issues. About 13 percent of the congregations responded. It should be observed that there were few responses from the three conferences already integrating. Might one assume these churches favor integration and thus saw no need to respond?

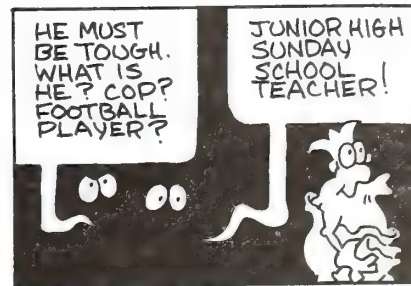
4. The bias in the way the options were presented in the survey form was an attempt to test specifically a denominational response to integration. That was the 1989 mandate given to the committee. While a rationale for cooperation was developed to assist the church in clarifying its views on integration, the committee's task focused on exploring integration. I recognize this was problematic to people who only favor continued cooperation.

5. The IEC desires to work with the church in openness and trust, inviting responses in various times and settings. I very much regret if Good views the process as unfair, without integrity, and lacking candor. As a staff person who met with the committee, I can only say that is not how I experienced the committee's efforts as it attempted to listen to the church.

The recommendation Good refers to is only tentative and will now go to the conferences for further testing. May God's Spirit guide the conferences as they give additional counsel to the General Board and to the IEC during the coming months.

James M. Lapp, general secretary
Mennonite Church General Board
Elkhart, Ind.

Pontius' Puddle



Rethinking what the media

Over time litanies become a part of our taken-for-granted world. This has been particularly true in the spread of misrepresentation about living with AIDS.

by
Ivan
Emke

At the risk of over-simplifying, we might classify human experience into two different kinds: lived and mediated. The first is direct and immediate, brushing off on us as we pass through life. The second we acquire through secondhand means, such as the mass media.

Increasingly, it is in this second world that we live. And it is from its abundant store of images that we derive many of our attitudes and opinions.

For most North Americans, their only experience of AIDS (Acquired Immune Deficiency Syndrome) is through the media. They have no direct experience which can be used in judging the characterizations of the media, nor do they have any basis on which to construct a more personal perception of AIDS. For them, the media's messages have become a litany—a series of familiar invocations which by their repetition achieve some moral or ethical credibility.

To recognize that the mainstream media coverage of AIDS is a litany is also to realize that it has not been a monologue; this coverage has demanded a response from the audience. Like the litanies we read in church, the response is expected to be in the same spirit as the litany itself.

Over time, these litanies become a part of our taken-for-granted world. They are thus accepted unquestioningly. In the mainstream media, this has resulted in the spread of misrepresentations such as:

- AIDS is a death sentence.
- You only get AIDS if you're a member of a risk group.
- Some People With AIDS (PWAs) are innocent and some are guilty, but they are all victims.
- AIDS is the same thing as HIV.
- Science will find a cure soon.
- Education is only a short-term solution.
- Our society would be safer if more people would take the HIV test.
- AIDS is what you get for being homosexual.
- Safer sex doesn't work.
- Our government is doing all it can to help.

Beneath all these statements lie fear of the unknown and the unfamiliar. But we might well ex-

pect such responses, since AIDS has brought together issues that neither our churches nor our society can handle with ease: death and sex.

The stories left untold. One problem with a litany in a news story is its repetition. This takes up much of the space, and there is little room left to develop the story.

On rare occasions, a major media outlet will do an "in-depth" piece on AIDS. But the routine AIDS coverage is from news wire services, and it focuses on the hypothetical, the unusual, and the unlikely.

The remote chance of casual transmission of the HIV virus is given serious consideration; the few cases of PWAs who may act inappropriately are covered extensively. And any minor scientific advances that are made become earth-shattering discoveries. *Maclean's*, for example, almost invariably presents these medical stories with headlines such as "Another Promising Treatment" or "New Drug Shows Hope."

Thus, there are many stories left untold. Here are three of them:

1. *The development of support networks for PWAs which compare favorably with church-related service efforts.*

Within a short time, AIDS projects had emerged in most major centers in Canada, largely originating from local gay and lesbian groups. They included educational ventures, support and psychosocial services, physical assistance, and so on. They secured funding, produced pamphlets, organized PWA groups, and stood against local prejudices.

Some of these groups also pushed for the earlier release of promising experimental treatments. This pressure has enjoyed some success, and other patient groups are beginning to follow the model of the AIDS activists.

2. *How the use of AIDS as a metaphor and scare tactic has affected PWAs, limiting the assistance they have received.* Organized religion has been more prone to use AIDS as a metaphor rather than to walk with those affected.

In fact, some of the most misleading material on AIDS I have ever seen was published by Evangelistic groups, such as Chick Tracts and the Jack van Impe organization. This material has real affects on people's lives, as condemnatory rhetoric is a call to action that usually limits one person's freedom in the name of another person's ethics. Impe's diatribes on AIDS, for example, were used to foster panic in a small community in Nova Scotia, resulting in

tell us about AIDS

the marking and banishment of a once-popular teacher who was HIV-positive.

On the positive side, in the past five years we have begun to see a useful response from certain churches. There are Mennonite Central Committee personnel who are assigned specifically to the care and support of PWAs. Many cities hold an interfaith AIDS vigil of prayer during local AIDS awareness weeks.

Other areas have established working groups that provide resources to churches and individuals who wish to work with PWAs. An example: the Interfaith Association on AIDS in Edmonton, Alta., has prepared and distributes the manual, *A Time for Healing: An HIV/AIDS Resource for Faith Communities*.

3. *Individual stories in the midst of pain.* Sometimes it is in facing death that we can most clearly see the victory of the human spirit. Yet in the handful of media stories on individual PWAs I have seen, the theme is usually sensationalist and the encouraged position is one of pity for the PWA.

If visuals accompany the story, they may feature an emaciated body, either surrounded by machines or in a shabby apartment. Only in stories featuring PWAs that the media considers to be "innocent" are they pictured in a home setting surrounded by family or friends.

Suppose it is hard for editors to resist the temptations of tragedy-writing, but such coverage demeans the everyday challenges and small victories of PWAs. If the "hook" of the story is the incomprehensible sadness of the dying of the young, then it is no wonder that we do not learn of the joys that PWAs can still experience. And it is no wonder that few PWAs are willing to speak to the media. Who wants to become a symbol of death?

But there are people who have been actively living with AIDS for well over a decade. No one knows how long someone can survive with HIV in their system. The upper limits have not yet been reached. These are the stories that give other PWAs hope and encouragement. These stories would shatter our tendency to write off those who are HIV-positive.

Yet even in death there are stories that could be told. For Mennonites, who share a heritage that celebrates the art of quilt-making, the story of the AIDS quilt should have a peculiar commonality with our experience. In times past, when people actually made quilts out of leftover material, the finished product represented a mosaic of people and relationships and events.

Each piece could remind the maker and the viewer of some special person or time.

It was in this spirit that, in 1987, the idea for the AIDS quilt was born. People would remember their friends and family members who had died from AIDS-related complications by creating a 3' x 6' patch of memorial. These pieces are being put together in an enormous quilt, which could cover several large hockey arenas.

Every week, more panels are being made. Some patches contain simply a name, some include pictures and words, some incorporate pieces of clothing. Not only are individuals remembered, but the community that remains is reaffirmed.

What then shall we do? If the mainstream media does not give us a full picture of AIDS, where might we find it?

First, there are publications which have consistently questioned mainstream litanies. They were the first to raise the serious ethical issues around HIV testing. They questioned the use of terms such as "risk groups" instead of the more accurate "risk activities." They were the ones to first develop safer sex education. They were the ones to point out the insidious political issues of AIDS, and they highlighted government foot-dragging, drug company profiteering, and scientific intrigues.

Magazines such as *PWA Coalition Newslines*, *Body Positive*, *PWAlive*, *Rites*, *Out/Look*, and *AIDS Action News* (found at many local AIDS resource centers) have a unique perspective because many of their writers are dealing with HIV and AIDS on a daily basis. They write from lived experience.

But the best way to counter what we are told about AIDS is to get to know a person who is living with AIDS. If we are honest with them, our fear may turn to comfort, our pity to support. In many ways, PWAs are the best antidote to the media litany. For through them, we have the chance to better understand what AIDS really means.

And to come to such an understanding is important—for we are all, in some way, living with AIDS.

Ivan Emke teaches sociology at Memorial University of Newfoundland's Sir Wilfred Grenfell College in Corner Brook, Nfld. He conducted doctoral research on the media construction of AIDS in Canada, and post-doctoral research on AIDS treatment activism. This article was written on assignment for Meetinghouse.

It is in the individual stories of persons facing death that we see most clearly the victory of the human spirit.



On understanding and dealing with sexual abuse and misconduct: *A letter from the Council on Faith, Life, and Strategy*

Dear sisters and brothers of the Mennonite Church:

The moral breakdown in society has affected the Christian church in increasing ways. In recent years our denomination has become aware of sins of sexual misconduct on the part of some persons in the church—pastors, counselors, and others in our congregations who are entrusted with the responsibility of providing spiritual guidance. Because of misconduct, conferences have needed to remove credentials for leadership from the offenders. We confess that while we have searched for appropriate ways to deal redemptively with situations, at times hurtful mistakes have been made. The awareness and reporting of this behavior has brought pain, confusion, and a sense of betrayal of trust to our faith community. We lament the sin of abuse among us and would wish that the pain of these allegations disappear.

There is confusion among us regarding these matters. One question is why responsibility is attributed to the offender while the victim goes unnamed. It is helpful if we understand the nature of power and its use in these relationships. Sexual misconduct is *not* a relationship of equals making a mutual decision. Because of the authority of the pastor or counselor, the responsibility of the behavior in the relationship *always* lies with that person. Individuals coming for counsel are often in much confusion and pain and are vulnerable to the direction of that person to whom they have turned in trust and confidence for help.

The relationship becomes abusive when the person giving counsel seeks to use the relationship to meet some unmet personal needs and begins to manipulate the relationship to meet those needs. The client is often assured that the physical advances are part of the needed therapy and that the developing relationship is very special, is essential to the counselor, and must be kept in extreme confidence. The client is told not to rely on previous knowledge and understandings because they are “old fashioned” and do not apply in this particular case. The “new learnings, which will bring health and wholeness,” clearly suggest superior knowledge and experience on the part of the counselor. The ensuing spiral and entanglement may continue for months and even years. The pain and evil of these abusive relationships affects families, congregations, communities, and our denomination.

The healing of forgiveness is a process that re-

quires time. Sometimes years pass before victims can acknowledge the abusive behavior they have endured. Even more time and courage is needed to name that behavior and the abuser to another person. As in dealing with death, differing amounts of time are needed for the victims to find healing and the strength to offer forgiveness. Time is also needed to build trust so that relationships can be healed.

To change the patterns of abusive behavior demands evaluation by specialists experienced with such behavior and months of following a prescribed program of therapy. Only then can the abuser understand the depth of the destructive behavior and begin to move to healthy ways of relating. Periods of deep remorse and repentance are part of the self forgiveness for the abuser.

Sisters and brothers, let us reach out in love to each other as we face this evil among us. Special wisdom and discernment is needed as the church seeks to respond with compassion and justice to allegations of sin and abuse. Pray for all victims, all abusers, for those who are asked to listen. Pray for the people caught up in this evil that by God's grace they will be able to forsake their sins. Pray for the men and women who are working to bring healing to the broken relationships as these are named. Pray that out of this brokenness God's Spirit will bring healing and renewal to our Mennonite Church as we study the Scriptures and seek to follow Jesus.

Council on Faith, Life, and Strategy

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Donella Clemens

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Ruth Detweiler Leshner

Michael Meneses

Emma Richards

Miriam Book (staff)

Conference leaders join General Board for church governance consultation

Chambersburg, Pa.—Attendance was perfect. When the Mennonite Church General Board called a "Consultation on Conference/Congregation Polity" here on April 22-23, all 22 district conferences of Mennonite General Assembly had representatives present.

In 24 hours, the group of close to 100 conference and churchwide leaders considered such questions as:

- On what issues do conferences have authority in a congregation?
- How much agreement should there be among conferences on these issues?
- What steps can a conference take when it believes a congregation is not faithful to the Mennonite Church?
- What does a congregation do when it believes it is not treated fairly by a district conference?

"This is a conferring rather than an administrative meeting," General Secretary James Lapp said. The consultation was called in part, Lapp noted, because "in at least three conferences the issue of homosexuality is having a tearing effect."

This was the issue around which the consultation became practical. Participants asked what to do about congregations that accept practicing homosexuals as members. Also at issue was whether or not to give credentials to ministers who do not agree with the church's position.

The reign of God. Consultation discussions were set in the context of three Bible studies led by George R. Brunk III, dean of Eastern Mennonite Seminary.

In relation to how the church is governed, "We must remember that the individual is not autonomous," Brunk said. "Nor is the group sovereign. The final test of all polity is whether it enhances the reign of God."

Brunk noted that examples from the early church show the need for mutual accountability between congregations. This happens as churches share information with each other and show by example how to live out the claims of the gospel.

When to intervene? The consultation asked if it is ever necessary for a district conference to intervene in the life of a congregation. In a panel discussion, Emma Richards, retiring Illinois conference minister, suggested five guidelines for when an issue should be processed beyond the local group:

- when a practice is brand new;
- when it appears to be against Mennonite doctrine and tradition;
- when it is against Scripture;
- when it causes disruption;
- when it is about an essential element of the faith.

One way such issues have been addressed in the Mennonite Church has

been through General Assembly statements. "These have not dramatically changed the landscape of Mennonite life and thought," James Longacre, chair of the Council on Faith, Life, and Strategy (CFLS), told participants. "But the process of developing them has been helpful; it invites the church to ponder its future."

A church that trusts. That future must be built on relationships, said Dale Stoltzfus of the Mennonite Board of Congregational Ministries' ministerial leadership office in a presentation on "A Vision for Healthy Conference/Congregation Relationships." "We can be a diverse people if we have trust," Stoltzfus said. Trust is experienced when the church has: vision, strong leadership teams, clarity on polity and its use, a practice of listening to all voices when dealing with issues, and ways to work at conflict.

"It would be fruitful to help congregations and conferences to expect conflict," CFLS—which also served as the consultation's listening committee—said. "Then they would have procedures in place to deal with that conflict."

CFLS also said it detected among participants a consensus that there might be "a measure of flexibility in polity" for various settings, different ethnic groups, and the relative age of churches.

"We sensed in our conversations very strong affirmation for the interconnectedness of church life," CFLS continued. "We did not sense a call for a stronger congregationalism."

The group noted a strong call for some kind of covenant relationship between conference and congregation. In addition, "We need to hold in tension our faith understandings and dealing pastorally with those who do not meet these standards," CFLS summarized.—*J. Lorne Peachey*

AMBS students cast ballots in South Africa election

Elkhart, Ind.—Two Associated Mennonite Biblical Seminary students, who cast ballots April 26 at the South African consulate in Chicago, sensed both relief and excitement as their homeland set a foundation for a democratic future.

Naomi Lloyd and Bethan Theunissen were eligible to vote before. But South Africa's first presidential election open to all races became the first time they chose to participate, joining expatriates in casting absentee ballots in 17 U.S. cities.

"My friends couldn't vote [before] because of their skin color," said Lloyd, who taught high-school English in the black township of Langa, near Capetown, before coming to AMBS in 1993. "It was just a total farce to vote in an election that was so very undemocratic."

But following a sequence of events Lloyd described as "a miracle," both women voted for former political prisoner Nelson Mandela's African National Congress as fellow South Africans sang freedom songs and wore ANC colors outside the consulate.

"It was an emotional experience. Most

of my life I have been waiting and struggling, and watching my friends do the same—in prison and dying," said Theunissen, who worked with a Baptist church in Langa. "We worked for that day. For that day to happen was incredibly thrilling."

"At last we were doing things in an ethical way," Lloyd said. "I could belong to a country I couldn't feel ashamed of."

Both women acknowledged that their excitement about the elections was tempered by distance, realism, and the threat of continuing violence.

"The election is going to provide a proper foundation for South Africa to work from," Lloyd said. "There is still a tremendous amount of work to be done."

"The most important thing is that it gives everybody equal access to determination of their own lives in the democratic process," Theunissen said.

—*Tom Price*



South African families hope recent elections, open to all races, will usher in a more just society.

Conference provides guidance on how to address clergy sexual abuse

Elkhart, Ind. (MCC U.S.)—Few things are as traumatic in a congregation's life as a case of sexual misconduct by a church leader, presenters told 36 representatives of Mennonite conferences and congregations at an April 15-16 workshop at Sunnyside Mennonite Church here.

"Church members' faith in the church and even in God are shaken. The healing process will take months, even years," said David Brubaker of Casa Grande, Ariz., a church conflict consultant.

The two-person training team, Brubaker and Chilton Knudsen of Chicago, an Episcopal priest with extensive experience as a consultant to clergy misconduct cases, walked the gathering through that process—from the time someone brings an allegation to the point where the congregation feels sufficiently recovered.

Mennonite Central Committee U.S. Women's Concerns helped sponsor the conference, along with Mennonite Con-

gregation Service (MCS), the Congregational Leadership Office of the Mennonite Church, and the General Conference Ministerial Leadership Office.

Start with "vulnerable party."

Knudsen said the best professional estimate is that 95 percent of allegations brought against church leaders turn out to be true, despite how unbelievable the accusations may initially seem.

He said the process should start with the "vulnerable party," the person bringing the accusation. Support for that person may include offering a process advocate, professional counseling, and pastoral care.

Obtain professional assessment.

When allegations are made, congregations or conferences typically begin by establishing an investigative team. Knudsen and Brubaker urged that the person charged with misconduct be placed on administrative leave, with pay, while the

investigative team is doing its work. The accused should also be offered pastoral care, professional counseling, and someone to walk with them through the process.

The trainers placed special emphasis on the importance of obtaining a professional assessment of the accused person. The assessment should not be done by the accused individual's personal counselor or someone who is part of the investigative team.

Sexual offenders are often very skilled at denial and minimalizing, Knudsen said. He noted it is common for an offender in denial to seriously distort people's perceptions and processes, and that skilled assessment can help prevent grave errors in judgment and process.

Complete investigation. Care is taken to keep the process confidential until the intervention team completes its investigation and determines the accused party's guilt or innocence.

If deemed innocent, the intervention team takes concrete steps to rebuild the accused party's reputation. If deemed guilty, the team recommends appropriate action, such as suspending or removing credentials, removing the person from office, etc., and recommends an appropriate recovery program, which should include professional treatment and ongoing pastoral care.

Treatment for sexual offenders typically takes years, not months. Knudsen said offenders often need three to five years of therapy to begin to take responsibility for their actions and begin recovery.

Don't overlook congregation. Intervention also includes helping the congregation through the process. Allegations of sexual misconduct inevitably throw a congregation into a period of chaos.

Much anger and anxiety is caused by rumors that may surface during the early allegation process. Brubaker noted that appropriate information sharing is a powerful way to reduce this anxiety. Promptly after the team has established guilt or innocence, special meetings should be called, at which individuals can receive information directly and can share their feelings.

The trainers recommended that outside resource people be invited to walk with the congregation through this process, and help the congregation set up a process for ongoing dialogue and healing.

"We do this work only by faith with much time on our knees," Knudson said. "It's like we're building the plane as we fly it."

Don't push Serbian Serbs and Bosnian Serbs into each other's arms, MCC Europe secretary warns

Akron, Pa. (MCC)—"It's obvious the Bosnian Serb military has violated any and all international agreements," says Hansulrich Gerber, Mennonite Central Committee Europe secretary.

Nevertheless, the West must act with savvy to prevent what nobody wants—a close alliance among Bosnian Serbs, Serbia, and Russia, Gerber adds. The Serbian government has not been supportive of recent Bosnian Serb military action and certainly not of the assault on Gorazde, he says.

Thus, "the feeling of some European commentators is that sanctions [on Serbia proper] should be loosened, if not lifted, in order to win a friend and not push Serbian Serbs and Bosnian Serbs into each other's arms," Gerber says.

"The world needs to do whatever it can to isolate the Bosnian Serbs. As long as the world puts Bosnian Serbs and Serbian Serbs in the same basket, they will be friends—they will have no other choice."

Bosnian Serbs and Serbian Serbs are both geographically and culturally distinct. They speak different dialects and do not share the same history. Bosnia's geography means Serbs there live rural and isolated—giving rise to an outlook on life that differs from that in the more accessible, urbanized Serbia.

"Mennonites may not have good an-

swers to the issues of United Nations or NATO action," Gerber says. "But they have varied resources to encourage peacemaking and relief initiatives on the ground."

He asks Mennonites to pray for an end to hostilities in Bosnia and for the well-being of the thousands of civilians caught in a tragedy beyond their control.

MCC to send more relief

Akron, Pa. (MCC)—Mennonite Central Committee (MCC) will send an additional \$20,000 (U.S.) for hungry people in central Bosnia via a partner agency in Croatia. Last year, MCC spent more than \$183,000 on relief in the former Yugoslavia; an additional \$98,000 was spent on peace projects, mostly in Croatia.

Ivan Vacek, relief director of MCC's Croatian partner agency Duhovna Stvarnost, led a 10-truck convoy into regions of Bosnia where roads have been closed until recently. Vacek reported that people in central Bosnia are desperately hungry and that, because of the widespread destruction, children have not been to school for two years, says Hansulrich Gerber, MCC Europe director.

MCC will also send soap, beef, and at least 3,000 school kits to Bosnia; the total value of these items is about \$64,000.

Los Angeles earthquake destruction. MDS volunteers are urgently needed this summer.



Volunteers lend hand to L.A. earthquake victims

Fillmore-Piru, Calif. (MCC U.S.)—"Who are those folks wearing Mennonite Disaster Service (MDS) name tags?" people here wonder. MDS has established offices in Fillmore-Piru and in North Hollywood to help rebuild after Los Angeles' devastating Jan. 17 earthquake.

Many ask the question to be sure that the Mennonites do not expect them to join a Mennonite church or that MDS is not just one more construction company out to take advantage of them.

"What is my obligation to you?" asked a Fillmore man, not once but twice after Wilmer Leichty had stabilized his home's foundation. "I already belong to one church. I can't be a member of two."

Leichty, who directed the MDS project in Fillmore-Piru with his wife, Mary, assured the man that he had no obligation to MDS; he did suggest that the man help someone else sometime, though.

Suspicious of construction opportunists, an older woman did not let MDS workers into her house until she had seen the referral form from Rebuild: Hand to Hand, the local coalition coordinating the work of volunteer groups. Once she saw the referral, she freely showed her home's uneven floor and cracks in the walls.

An elderly couple had been working on income tax returns and Medicare files the day before the earthquake. The tremor did not just tip the boxes over but also shuffled the papers. After MDS volunteers washed their good dishes and cupboard, the couple trusted MDS enough to request assistance with their records.

MDS' presence here has brought questions about who Mennonites are and what MDS does. Jim Higgins, acting director of Hand to Hand, asked Mary Leichty to fax him some information. Father Norm Supancheck found and read the fax, which

included a brief history of Anabaptist beginnings, before Higgins had a chance to see it. At a later breakfast visit with MDS staff, both Higgins and Father Norm apologized for the Catholic persecution of Anabaptists.

On another occasion, several persons crowded around the service counter at the Federal Emergency Management Agency (FEMA) office to hear the answers Cliff Lind was giving to questions about Mennonites.

In North Hollywood, the MDS unit replaced the chimney on the house of a nearly blind former actor. In doing so they boosted his morale and helped revise his outlook on life. He decided that people aren't as bad as newspapers and television talk shows make them out to be.

MDS volunteers in North Hollywood replaced a demolished block wall with a chain-link fence. The wall separated neighbors who had not spoken with one another for 15 years. As they worked, local MDS volunteers Stan Boettger and Roger Friesen managed to get the neighbors to at least grudgingly talk together. As the team worked, the neighbors indirectly threw jibes back and forth but Boettger assumed a peacemaker stance, passing along only the positive comments.

Even in the first slow months of laying groundwork, making contacts, and establishing a working relationship with a local coalition, MDS has made a difference in this earthquake-shaken area of southern California.—*Hope Lind*

Volunteers are urgently needed in southern California for the spring and summer months. Individuals or groups interested in working with MDS may contact the Los Angeles earthquake coordinating office at 818 763-1330.

Several Greencroft residents in Goshen, Ind., feel lucky to be alive after part of Central Manor's roof blew off during a storm the night of April 26. Emergency crews who were at the 84-room retirement complex said it looked like a tornado touched down. Initial estimates place the damage at \$250,000 (U.S.).

Concrete blocks and wood rained down on at least six rooms in the assisted living complex in the southwest portion of Central Manor at about midnight. One 96-year-old resident was injured when she fell out of bed during the storm. She was treated and released at the Goshen General Hospital.

As Goshen firefighters and police officers surveyed the wreckage they were surprised more residents were not injured. Police Capt. Mike McCloughen said one resident had a 1-foot by 6-inch concrete block land on his or her pillow.—*Sheila Gibson and Ann M. Garber in The Goshen News*

Bob and Bonnie Stevenson, workers in Mexico City through Mennonite Board of Missions, tell this story in their spring report:

"There is a young man in our congregation who drives a taxi in Mexico City. Bob first met him several months ago when he (Bob) was witnessing outside a bar. Bob led this taxi driver to the Lord.

"Now this man had a reputation for being a rough character. Upon his conversion, he entered the bar and began threatening other customers, saying, 'If you don't give your life to Jesus right now, I am going to beat you up.'

"We have been working with him, and God has been working on his soul. Recently he told his testimony in church. He described an incident in which another car cut off his taxi quite unnecessarily. He grew angry and followed this car until it stopped. Then he got out of the car and expressed his anger at the driver. 'But, praise God!' he reported, 'I didn't even swear!'"

Twenty Millersburg Mennonite Church members, ranging in age from 13 to 75, joined pastor Robert Schloneger on a March 16-28 mission project in Mexico City. John Schmid of Common Ground Ministries assisted in organizing the project and leading the group. The Ohio Mennonites lived in Mexican homes around the city and traveled by bus each day to the construction project.

The work involved the building of two retaining walls around a small church in the La Forestal region of Mexico City. Trees were removed and ditches dug in preparation for the wall. Some volunteers constructed and painted church benches, while others helped prepare the noon meal with the local women of the church.

The local pastor commented that the work contributed by the Ohio group would have taken more than a year of Saturdays to accomplish with labor from the local congregation.

—*Carol A. Miller*

Merimna Homes provide family atmosphere for people with disabilities

Goshen, Ind.—People seated around the kitchen table bowed their heads. But Norman Troyer looked up as he prepared to say grace before the evening meal. "Dear Lord," he said, pausing to look again at the bowed heads and folded hands, "Amen."

Those three short words were all the 40-year-old man had spoken in the hour since he returned home from work. But they spoke volumes about the place that Troyer has called home for two years since his parents moved from Arizona to Goshen to find the right environment for their son.

Troyer, who has Down's Syndrome, lives with two other adults with developmental disabilities—Brad Koehler and Charley Long—and two adult caregivers at Omega House.

The ranch-style home is one of the Mennonite Disabilities Committee's (MDC) four Merimna Homes—a Greek word for "places where care and concern are shown." Their goal is to create Chris-

tian families in which three adults with disabilities and 2-3 non-disabled adults live together as a community.

"[Troyer] doesn't talk, except once in a while. He hasn't said a lot lately," said Dan Foster, a resident caregiver for Omega House along with Goshen College student Russell Coon. "He said, 'Good-night,' to Brad the other night. Brad said, 'Who was that?'"

Like Troyer, the Mennonite Disabilities Committee hasn't talked about itself a lot. But executive director Leroy Willems believes the MDC model may represent the future of services to people with disabilities.

"Our goal is to create a home that's a real home," Willems said. "The strength of what we do is we create a Christian family environment. It's not a training facility. It's not based on a developmental model, it's not based on a medical model. We're based on what makes a family work."

When MDC began its efforts to build

homes for long-term care in 1988, organizers consciously chose not to accept government funds. It was a tough decision, according to Willems, but proved to be a wise one: a recent Indiana state decision will take some \$8.9 million away from the group home network over a two-year period.

"Tax-based funding for services to the developmentally disabled is not going to grow," Willems predicted. "Tax support is going to fade."

By not accepting government funds, MDC's Merimna Homes have the freedom to meet their residents' needs in the manner in which they see fit, instead of being affected by federal regulations or the threat of cutbacks in funding.

The Omega House residents work at factories like the plant operated by the Association for the Disabled of Elkhart County. Troyer, Long, and Koehler attend College Mennonite Church, where they are active in Shalom Ringers, a handbell choir.—Tom Price

Faith in action



"GC professors have played a crucial role in stimulating my spiritual growth. They're Christians not only in faith but in practice. When lecturing, they don't stop where the book ends, but go on to show how this material can be incorporated into a Christian life."

— Tony Bauman,
Normal, Ill.

For more information, call (800) 348-7422.

Goshen
COLLEGE

• **MHA honors three.** Mennonite Health Association presented three awards during its annual meeting in Columbus, Ohio, April 7-10. Former MHA executive director H. Ernest Bennett, Elkhart, Ind., received the Allen H. Erb Memorial Award in appreciation for his 40 years of leadership and service in the health care arena. Lester Kropf, Albany, Ore., received the Trustee Award of Merit for his service on the board of the Mennonite Home of Albany, Inc. Menno Haven, Inc., of Chambersburg, Pa., received the Organizational Award of Merit—an honor for outstanding, innovative, and comprehensive services to older adults. President E. Lewis Leaman accepted the award.

• **Mission pioneer dies.** Ruth H. Mosemann, 86, one of the first Mennonite missionaries to East Africa, died April 9 after an illness of several months. From 1934-39, Mosemann and her husband, John, pioneered Eastern Mennonite Missions work in Tanzania—where now exists a Mennonite conference of more than 25,000 members. During her years of service in Tanzania, Mosemann began dispensary work at Shirati which later developed into Shirati Hospital, an extensive hospital and leprosy program.

• **Peace fund grants given.** Three Heartland Peace Tax Fund grants of \$250 each have been awarded by the Newton (Kan.) Area Peace Center. The recipients are the Domestic Violence/Sexual Assault Association of Harvey County, Offender Victim Ministries (both of Newton), and the Samaritan Counseling Center of Hutchinson. The Heartland Peace Tax Fund was instituted a year ago; these are its first grants. They demonstrate locally what a national peace tax fund could do if passed by Congress—allow people conscientiously opposed to war to direct their tax dollars to meeting human need, says Susan Balzer, Hesston, who chairs the Peace Tax Group (a focus group of the Newton Area Peace Center).

• **Translator joins team.** Lisa Pham has joined the translation team for Vietnamese Bible, Inc. She will translate the book of Lamentations and then revise over 1,000 pages of Old Testa-

ment and New Testament text. This Vietnamese Bible, when completed, will be the first to be translated from the Greek and Hebrew texts. Pham and her husband, Can ngoc Le, are church planters of the Vietnamese Christian Fellowship in Falls Church, Va., which is supported by Eastern Mennonite Missions and Virginia Mennonite Conference.

• **Publication honored.** The Pennsylvania Federation of Museums and Historical Organizations recognized the *Casselman Chronicle* with an award of achievement at an April 11 conference in Reading, Pa. Alta Schrock, *Chronicle* editor for the first 16 years and founder of the Springs Historical Society, was present to receive the award. Since its inception in 1961, the *Chronicle* has traced the American roots of many Anabaptist families in the Casselman Valley, the area through which they passed as they traveled westward.

• **Chapter formed.** The Bethel Church in West Liberty, Ohio, hosted a group of 50 members from the surrounding congregations recently to form another local MARP (Mennonite Association of Retired Persons) chapter. Sarah Ellen Stoltzfus, Stanley Yoder, Mary Kay Regier, and Rudell Matthews were chosen to serve as a leadership committee for the new chapter. Pastor Ben Eberly will also be available as a resource person to the group.

• **Alumni sought.** Academia Menonita Betania, Aibonito, P.R., is looking for alumni as it prepares for a 50-year anniversary celebration and reunion. Names of students and teachers may be sent to the school at Box 2007, Aibonito, PR 00705.

• **Pastor transitions:** Betty and Roy Bucher returned to Metamora (Ill.) Mennonite Church this March to serve as interim pastors for a four-month period. They previously served at Metamora from 1955-1970.

Chester I. Kurtz was installed as interim pastor of First Deaf Mennonite Church (Hearing Group), Lancaster, Pa., on Jan. 16.

Donald M. Sensenig was installed as lead pastor of Stumptown Mennonite Church, Bird-in-Hand, Pa., on March 13.

• Missionary transitions:

Barbara Kauffman returned to North America April 16 for a four-month home leave from Kowloon, Hong Kong, where she teaches English and works with youth through Eastern Mennonite Missions. Her address is 1224 Lake Blaine Rd., Kalispell, MT 17538.

Eric Roth completed a three-year EMM assignment in church planting in Thailand April 6. His address is 1603 S. Limestone St., Springfield, OH 45505.

Timothy Shenk returned from Kenya April 5 after serving in relief aid for 14 months. His address is 336 Primrose Lane, Mountville, PA 17554.

Verda Weaver returned to North America March 15 for a three-month home leave from Mogadishu, Somalia, where she is a nurse working with relief aid through EMM. Her address is 1507-8 S. 16th St., Goshen, IN 46526.

• Coming events:

Premiere performance of Leonard Enns' choral/orchestral symphony, *The Silver Cord*, Centre in the Square, Kitchener, Ont., May 14. The work is in three movements, with texts adapted from Ecclesiastes and Psalm 130. Information available from Conrad Grebel College at 519 885-0220.

"Frontiers in International Peacemaking," Eastern Mennonite College, Harrisonburg, Va., June 20-23. This is the first workshop sponsored by EMC's newly formed Institute for Conflict Studies and Peacebuilding. Speakers include Elizabeth Ferris, Craig Arendse, Halima Ismael, Sue Hess, Barry Hart, and John Paul Lederach. Registration deadline is June 1. Contact Cheryl Helmuth at 703 432-4456.

C.P.S. reunion for Sideling Hill and Howard, Pa., camps No. 20 and 40, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 11-13. Reservations requested by May 15. Contact H. Ralph Hernley at 412 887-5840.

• New books:

A *Guide to the New Testament World* by Albert A. Bell, Jr., provides information about the social and political structure of the Roman Empire, surveys philosophical schools and religions of that era, etc. Available from Herald Press, 800 245-7894.

Healthy Families—A Healthy Church, the memoirs of Kenneth G. Good, is subtitled, "What Families Are, the Church Is." Available from the author at 1631A S. Burkwood Ct., Harrisonburg, VA 22801.

The Limits of Perfection: Conversations with J. Lawrence Burkholder, edited by Rodney J. Sawatsky and Scott Holland, is a collection of eight essays in which various authors converse with Burkholder and examine his thought and influence. Available from the Goshen College bookstore at 219 535-7482.

Strangers and Pilgrims, a history of Lewis (N.Y.) County Mennonites by Arlene Yousey, has been reprinted. Available from Randy Widrick at Rt. 1 Box 66, Colton, NY 13625; phone 315 265-5449.

• Job openings:

Admissions counselor, Eastern Mennonite College, Harrisonburg, Va. Ten-month, full-time position involves representing EMC at college programs, assisting in student recruitment. Four-year college degree, verbal and written communications skills, willingness to travel required. Contact the EMC&S personnel office at 703 432-4108.

Business/computer teacher, Central Christian High School, Kidron, Ohio. Part-time openings available in various disciplines. Send inquiries to CCHS at Box 9, Kidron, OH 44636.

Caregivers, Mennonite Disabilities Committee homes, Goshen, Ind. Volunteers provide long-term care for adults with disabilities by making a Christian family living environment. Free room and board, small monthly stipend. Information available from Leroy Willems at 219 533-9720.

College physician, Goshen (Ind.) College. Qualifications include an M.D., residency in family practice with experience in one or more of the following: college health, public health, international medicine, or internal medicine. Responsibilities include supervising medical services to students, promoting a philosophy of wholistic health care, and possibly teaching. One-third time position (could be combined with private practice) begins Aug. 1; application deadline is June 1. Send letter of application, résumé, and names of three references to dean of students Norman Kauffmann, Goshen College, Goshen, IN 46526.

Elementary teacher, Chicago (Ill.) Mennonite Learning Center. Full-time voluntary service position in small, K-8, urban, multi-cultural school. Bachelor's degree and certification required. Ten-month contract begins Aug. 22. Send letter of application and résumé to Russel Liechty, CMLC, 4647 West 47th St., Chicago, IL 60632.

Household leaders, Mennonite Board of Mission's Service Adventure program, a ten-and-one-half-month program beginning in August for post-high school young adults. Leadership responsibilities are half-time, which allows for part-time service work in the community. Locations include Champaign, Ill.; Albany, Ore.; and Norristown, Pa. Two-year term preferred. Direct inquiries to Dave Paulovich, MBM, Box 370, Elkhart IN 46515-0370; phone 219 294-7523.

Staff, Western Mennonite High School, Salem, Ore. Positions open August 1994 include: *science instructor*, teaching chemistry, physics, IPS (one year position); *middle school teacher*;

assistant girls' resident director (a voluntary service position). Contact administrator Eric Martin, 9045 Wallace Rd. NW, Salem, OR 97304; phone 503 363-2000.

Teachers, Conestoga Christian School, Morgantown, Pa. Part-time positions available for middle school and high school physical education, Bible, Spanish, and art or a combination of two for a full-time position. Contact Glenna Hershberger at 610 286-0353.

Teaching positions, Belleville (Pa.) Mennonite School. Full-time positions available at upper and lower elementary grades. A full-time position in junior high and high school English also open. Contact Matthew McMullen at 717 935-2184.

Voluntary service positions, International Guest House, Washington, D.C. *Host/hostess couple* sought for one-year assignment, beginning June 2. One-year *assistant host/hostess* position begins in June or August. Contact Annabelle Kratz, 13495 Brighton Dam Rd., Clarksville, MD 21029; phone 301 596-9057.

• **Change of address:**

Christ Community Mennonite Church and pastors *LeRoy and Pauline Kennel* from 15 Tilipi Ct. to 888 S. Roselle Rd., Schaumburg, IL 60193-3965.

NEW MEMBERS

Erisman, Manheim, Pa.: Ken Mumau, Penny Mumau, Carl and Patti Rupp, and Don and Amy Reiff.

Philadelphia Cambodian, Philadelphia, Pa.: Rawya Peou, Ren Nak, Roet Chak, Tai Kien, Thanh Danh, Sinal Ouk, Na Proeun, Sambath Vann, Mon Moeun, Sarith Sam, Sophear Phat, Sokunthear Yem, Chenda Moeun, Moeun Mao, Hoeurt Sao, San Shrek, Khom Moeun, Vanna Danh, David Oeun Seng, Sambath Phok, Sarim Tith, Chop Thach, Sophany Peou, and Tuch Nop.

Rocky Ford, Colo.: Ian Benjamin.

Wanner, Cambridge, Ont.: Fred Trimborn, Jason Murray, John Frey, and Beatrice Frey.

BIRTHS

Bartel, Julie Wyse and Lonnie, Iowa City, Iowa, Amanda Dawn (third child), April 10.

Basinger, Ellen Miller and Darrell, Glen Allen, Va., Dereck Wayne (first child), April 10.

Bergey, Gloria Knechel and Lowell, Hatfield, Pa., Ashley Denae (first child), March 25.

Blank, JoAnn Beiler and Kenneth, Middleburg, Pa., Nathan Earl (second child), April 5.

Faulkner, Mary and Ron, Lansdale, Pa., Dustin Karl (second child), April 19.

Green, Betty Vincent and Ken, Woodville, Ohio, Rebecca Jean (second child), April 15.

Hoover, Eileen Keller and Gerald, Lititz, Pa., Michaela Sue (first child), March 23.

Kehler, Diane Simon and Eric, Columbus, Ohio, Adam Joseph (first child), April 11.

Kiser, Kimberly Dunacsky and Todd, Telford, Pa., Jared Michael (first child), April 8.

Mann, Lynne Mazzetta and Timothy, Phoenix, Ariz., Kevan Michael (first child), April 15.

Hesston College Pastoral Ministries

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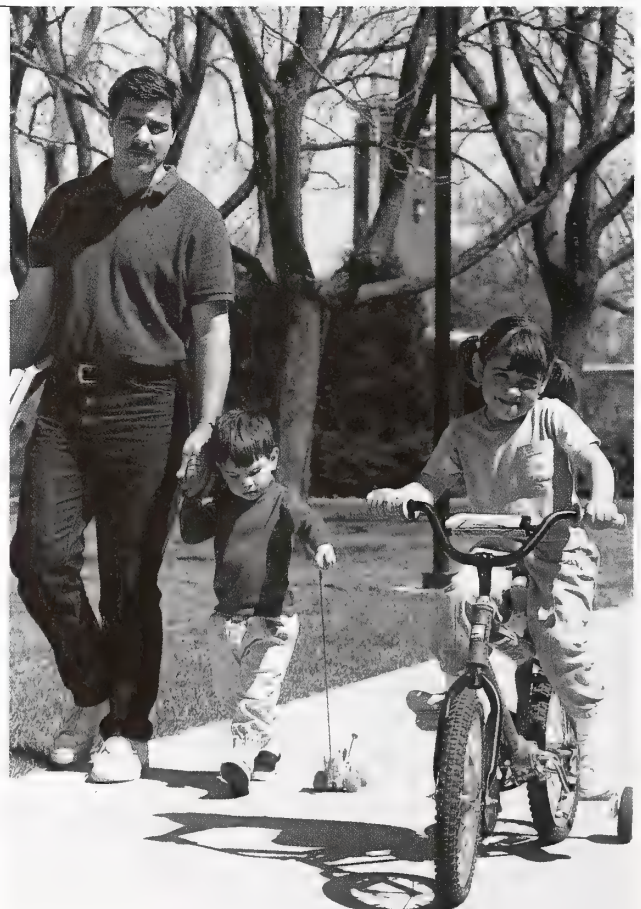
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Martin, Rebecca Rutt and Timothy, New Holland, Pa., Danielle Rebecca (third child), Feb. 9.

Miller, Regina Yoder and Keith, Millmont, Pa., Joshua Malachi (second child), April 8.

Peachey, Myachiya Kelly Scott and John Daniel, Mount Union, Pa., Zachary Taylor (first child), March 22.

Pye, Sharon Kropf and Greg, Tavistock, Ont., Marissa Ann (second child), April 13.

Roth, Donna Davis and Jeff, Morton, Ill., Leah Rose (second child), April 16.

Short, Rebekah Cox and Gene, Goshen, Ind., Clancey Alexander (second child), April 3.

Short, Suzanne Bliss and Stan, Archbold, Ohio, Margaret Rebekah (second child), April 17.

Siegrist, Carmen Lehman and Laverne, Orrville, Ohio, (triplets) Gabriel Lee, Gibson Ray, and Austin James (first, second, and third children), Feb. 19.

Tracey, Michelle Brandenburg and Richard, Mishawaka, Ind., Steven Alan (second child), March 29.

Weaver, Laurie Myers and Neal, Scottdale, Pa., Grace Laureen (second child), April 19.

Yoder, Barbara Oesch and Scott, Bryan, Ohio, Nathan Erie (first child), April 13.

Zehr, Jennifer Mahibir and Stan, Indianapolis, Ind., Samuel Jay (first child), Feb. 22.

MARRIAGES

Beyeler-Kauffman: Tisha Beyeler, Leo, Ind. (North Leo), and Alan Kauffman, West Liberty, Ohio (Bethel), April 9, by Don Blosser and Beth Gingrich.

Brubacher-Hershey: Carol Brubacher, Narvon, Pa. (Bowmansville), and Keith Hershey, Leola, Pa. (Bowmansville), April 9, by Robert Nolt (uncle of the bride) and Chester Yoder.

Cripe-Fergusson: Mark Cripe, Goshen, Ind. (Yellow Creek), and Katy Fergusson, Columbia City, Ind. (United Methodist), April 16, by Wesley J. Bontreger.

Erb-Schonher: Margaret Erb, Cambridge, Ont. (Wanner), and Peter Schonher, Waterloo, Ont., Oct. 9, 1993, by Ken Bechtel.

Evans-Lokker-Spencer: Edward Evans, Cambridge, Ont. (Baptist), and Joan Lokker-Spencer, Cambridge, Ont. (Wanner), Oct. 23, 1993, by Eric Hiebert Rempel and Gordon Balfour.

Gibson-Witmer: Grant Gibson, Toronto, Ont., and Judy Witmer, Toronto, Ont. (Erb Street), April 9, by Renee Sauder.

Hathaway-Heide Krueger: Audrey Hathaway, Palmyra, Mo. (Pea Ridge), and Shawn Heide Krueger, Sedalia, Mo. (Assembly of God), March 26, by Carl West.

Miller-Shebek: Stacey Miller, Kalona, Iowa (Kalona), and Mary Shebek, Kalona, Iowa (Catholic), April 16, by Paul Connolly.

Miller-Stein: Darlene Miller, Sugarcreek, Ohio (Walnut Creek), and Brent Stein, Baltic, Ohio (Lutheran), April 9, by Ross A. Miller.

DEATHS

Bontrager, Ruby Marie, 91, Kalona, Iowa. Born: Dec. 22, 1902, Middlebury, Ind., to Menno S. and Magdalena Swartzendruber Bontrager. Died: April 10, 1994, Kalona, Iowa. Funeral: April 13, Kalona Mennonite Church, by David Groh and Scott Swartzendruber. Burial: East Union Cemetery.

Brenneman, Gordon Dale, 45, Wellman, Iowa. Born: March 14, 1949, Washington, Iowa, to Dale and Idella Schlabaugh Brenneman. Died: April 2, 1994, Iowa City, Iowa. Survivors—wife: Lucinda Yoder Brenneman; children: Elizabeth, Cody; brother and sisters: Richard K., Carolyn, Elaine, Joyce Bender. Funeral: April 5, West Union Mennonite Church, by Mervin Birky and Dean Swartzendruber. Burial: Gingerich Cemetery.

Clemmer, Mary Emma Rappold, 104, Elroy, Pa. Born: Feb. 11, 1890, Hilltown Twp., Pa., to John Adam and Wilhemina Hoffman Rappold. Died: April 2, 1994, Souderton, Pa. Survivors—children: Esther C. Kratz, Paul R., Abram R., Marcus R.; sister: Margaret Ruth; 12 grandchildren, 20 great-grandchildren. Predeceased by: Hiram M. Clemmer (husband). Funeral and burial: April 6, Franconia Mennonite Church, by Floyd Hackman and John Ehst.

Hartzler, Glenn J., 76, Minonk, Ill. Born: June 26, 1917, Minonk, Ill., to J. Roy and Martha Saltzman Hartzler. Died: April 16, 1994, Minonk, Ill. Survivors—brothers and sisters: Alan, Edwin, Duane, Robert, Fred, Jon, Paul, Melvin, Helen Bach-

man, Leona Janssen, Mary Kirkton. Congregational membership: Waldo Mennonite Church. Funeral: April 19, Froelich Memorial Home, by Lester Zook. Burial: Waldo Cemetery.

Heatwole, Lewis John, 75, Elida, Ohio. Born: Aug. 29, 1918, Allen County, Ohio, to William and Dora Powell Heatwole. Died: March 25, 1994, Lima, Ohio, of a heart attack. Survivors—wife: Dora Brunk Heatwole; children: Karen Wenger, Wilma Hofstetter, John, Carl, Steven; brothers: Raymond, Vernon; 5 grandchildren. Funeral and burial: March 28, Pike Mennonite Church, by Mervin Miller.

Lambright, Clarence, 80, Middlebury, Ind. Born: June 14, 1913, LaGrange County, Ind., to Michael and Susannah Yoder Lambright. Died: March 23, 1994, Middlebury, Ind., of cancer. Survivors—wife: Dorothy Gustafson Naugle Lambright; children: Delores Pettingill, Meredith Yoder, Wayne, Warren, Glenn, Michael; brothers and sisters: Cleo, Harold, Matilda Gage, Grace Leer; 13 grandchildren. Funeral: March 26, First Mennonite Church, by Harold Yoder, David Helmuth, and Ron Adams. Burial: Miller Cemetery.

Metzler, Minnie B., 95, Mount Joy, Pa. Born: Oct. 6, 1898, to Clayton H. and Annie K. Metzler. Died: April 5, 1994, Lancaster, Pa. Congregational membership: Mount Joy Mennonite Church. Funeral: April 8, Mennonite Home, Lancaster, Pa., by Shelley Shellenberger and Ralph G. Ginder. Burial: Henry Eberle Cemetery.

Opel, Melda Schrock, 85, Accident, Md. Born: Sept. 28, 1908, Pinto, Md., to Asa and Amanda Bender Schrock. Died: April 11, 1994, Accident, Md. Survivors—children: Bernice Baker, Park, Erma Stephens, Nora Evans, Thelma Yoder, Eva Miller, Viola Yommer, Don, Marie Eisentrout, Jean DeWitt, JoAnn Bender, June Holman, Hazel Maust; brother and sisters: Elvin and Salome Schrock, Iva Yoder; 50 grandchildren, 47 great-grandchildren. Predeceased by: John Herman Opel (husband) and Vernon (son). Funeral and burial: April 13, Glade Mennonite Church, by Carl Opel and Alan Kauffman.

Peters, Ida Good, 92, New Hamburg, Ont. Born: March 20, 1902, Wilmot Twp., Ont., to Jeremiah

and Angeline Schmidt Good. Died: April 11, 1994, New Hamburg, Ont. Survivors—husband: Russell Peters; children: Donald, Gloria Richardson; sisters: Verna Hunsberger, Rita Strome; 7 grandchildren, 4 great-grandchildren. Funeral and burial: April 14, Nith Valley Mennonite Church, by Harold Schilk.

Pfister, Cletus W., 84, Sugarcreek, Ohio. Born: Dec. 30, 1909, Walnut Creek, Ohio, to Alvin C. and Mary Gerber Pfister. Died: April 17, 1994, Sugarcreek, Ohio, of a heart attack. Survivors—children: Karolyn Lee; Bea Visintainer, William C.; 12 grandchildren, 15 great-grandchildren. Predeceased by: Bernetha Hockstetler Pfister (wife). Congregational membership: First Mennonite Church. Grave-side services: April 20, East Lawn Cemetery, by Melvin D. Leidig.

Slabach, Bertha Hartman, 62, Baltic Route, Ohio. Born: Nov. 4, 1931, Elida, Ohio, to Jacob and Esther Diller Hartman. Died: April 11, 1994, Columbus, Ohio, from an automobile accident. Survivors—husband: Albert C. Slabach; stepdaughter: Gloria Mullet; brother and sister: Wilmer, Beulah Snider; 4 stepgrandchildren. Predeceased by: Myron Slabach (stepson). Funeral and burial: April 15, Walnut Creek Mennonite Church, by Ross A. Miller.

Stoltzfus, Cora A., 91. Born: May 8, 1902, Mifflin County, Pa., to Christian and Mary Blank Smoker. Died: April 11, 1994, Honeybrook, Pa. Survivors—children: Norman W., Paul D., Ira R., Earl R., Willis, Melvin, Arlene, Ethel; sister: Mamie Wagner; 23 grandchildren, 52 great-grandchildren, 9 great-great-grandchildren. Predeceased by: Paul B. Stoltzfus (husband). Funeral and burial: April 15, Maple Grove Mennonite Church, by Rick Umble and Herman Glick.

Weldy, Eldon Joseph, 88, Goshen, Ind. Born: June 1, 1906, Wakarusa, Ind., to J. J. and Rhoda Landis Weldy. Died: April 10, 1994, Goshen, Ind. Survivors—children: Norma Jean, Karen Kaufman, Theron J., Verlyn R.; brothers: Myron, Dwight; 6 grandchildren, 3 great-grandchildren. Predeceased by: Lucile L. Martin Weldy (wife). Funeral: April 13, Yellow Creek Mennonite Church, by Clare Schumm and Wes Bontreger. Burial: Olive Mennonite Church Cemetery.

THE LAST WORD

Alternative lifestyles (5)

How do you put the camel through the needle?

"It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." Hey, those are Jesus' words, not mine.

They caused much consternation among the disciples. "Then who can be saved?" they asked, perhaps surveying their own wealth.

We North American Mennonites don't ask that question these days. We haven't had to. Our commentators have helped us avoid Jesus' words in interesting ways.

One theologian calls them *hyperbole*; Jesus was exaggerating to make the point that only God decides who has salvation. Another says the severity of Jesus' statement about wealth is "softened" by his next saying: "With God all things are possible" (Mark 10:27).

Well, maybe so. But we Mennonites, of all people, shouldn't be too quick to rush from verse 25 to 27. After all, we tell ourselves that we take all of the Bible seriously.

Often, however, our discussion focuses on who's rich and who's not. So look at the statistics:

According to the *Mennonite Mosaic*, the medium income for Mennonite households in North America in 1989 was between \$30,000 and \$40,000. There are 416,700 Mennonites in the U.S. and Canada today, according to the latest Mennonite World Conference figures.

That means North American Mennonite annual household income totals at least \$12.5 billion (if you take the lowest 1989 figure). If we all tithed, God would have \$1.25 billion for the work of the kingdom.

But we don't. Estimates put Mennonite giving at between 5 and 6 percent. Assuming the higher figure, that's \$750 million annually for God's work—\$500 million short of a tithe.

Meanwhile, who hasn't heard the litany of what's happening? Churchwide boards are cutting staff and programs. District conferences are beginning to feel the crunch. Even local churches that have balanced budgets for years are today seeing red ink.

So we resort to other methods to raise money. Latest estimates say we have an equivalent of 46 1/2 full-time fundraisers employed by Menno-

nite Church organizations and agencies alone.

Apparently it's not enough. Two readers recently sent me a flyer from a Mennonite-related institution announcing a raffle to raise money: a \$100 "certificate" gives you a chance at a \$175,000 house or \$153,500 in cash. Meanwhile, from other communities come reports of Las Vegas becoming the latest vacation "hot spot" for some Mennonites.

Is there any doubt? We Mennonites in North America are wealthy. That's particularly true when you compare our style of life with that of our Mennonite sisters and brothers in other parts of the world.

I couldn't shake that thought several months ago while interviewing Raul Garcia of Argentina, president of Mennonite World Conference. Our interview came just after Garcia had learned from North American Mennonite leaders they couldn't come up with more money for MWC.

Yes, he understood, Garcia told me. North American Mennonites churches are active. They have many programs. They can only stretch themselves so thin.

It was his eyes that gave him away. Garcia understood. But he did not comprehend. How could the wealthiest part of the Mennonite world not come up with a few more dollars for an organization with an annual budget less than that of this magazine?

Garcia's unspoken question became even more poignant last summer when at least one delegate to MWC's General Council in Zimbabwe said he was glad to be there because it meant three meals a day.

How do you thread the camel through the needle? Were Jesus' words on wealth and the kingdom to be taken seriously? Literally?

Perhaps we in North America can no longer answer those questions for ourselves. We may need to look to our sisters and brothers in other parts of the world to help us through them.

Perhaps some day they may send a delegation to talk with us about needles and camels. When they do, God grant us ears to hear. As we often so glibly say, "With God all things are possible."—jlp



May 17, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



What do we do with the remarkable, puzzling event called Pentecost? If the experience were to happen to us today, what might be our explanation? See page 6.

ALSO IN THIS ISSUE

**When the timid get bold,
the confused get courageous,
and the fearful get brave 6**

**Perspective: Waiting
in the shadow of violence 8**

**Conference ministers refine
leadership polity statement 9**

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elections in South Africa 10**

The gift of courage:

***'We'll do it again
the next time too!'***

In a day when so many issues seem to divide us, we in the church especially need the ministry of encouragement in our congregations and our institutions.

My short wrestling career would have been even shorter if it hadn't been for my mother. For it was she who came faithfully to my wrestling matches. But she never simply watched. My mother yelled, slid around on the bleachers, and elbowed her neighbors. When my match was over—usually in seconds—the voice of this tiny, meek, plain Mennonite woman could be heard ricocheting off the gymnasium walls: "You'll get 'em next time!"

I think people came to the matches just to watch my mother, who was anything but the "quiet in the land."

My big night arrived when the coach asked me, at 85 pounds, to take on a 103-pound opponent. To this day I don't know what happened. But in less than a minute, with the crowd roaring, my teammates cheering around the mat, and my mother screaming at the top of her lungs, I put him flat on his back. "Pinned!" the referee cried as he slapped the mat in disbelief.

The house nearly came down, and above it all

by
**Bruce D.
Martin**

The challenge is to open ourselves to fresh winds of the Spirit, investing ourselves in discerning, developing, and appreciating the gift of every member.

my mother's voice could be heard—"We'll do it again the next time too." I exploded off the mat with that hungry bring-on-the-heavyweight look in my eyes.

Now my mother cared little about losing or winning. Although this was the only match I ever won, she always encouraged me to give my best, to learn from the experience, and to try again. She gave me one of the greatest gifts a parent can give a child: the gift of courage.

Instilling courage, essential in the formation of a healthy personality, begins in early childhood. The apostle Paul advises fathers not to discourage their children when disciplining them (Col. 3:21). Psychologist Rudolph Dreikurs insists that courage may be the single most important quality parents can give their children. Like plants need water, we need courage to risk trust and love, face change, and find hope in every season of life.

The word *paraklesis*, translated "encouragement" (Acts 9:31), means literally "a calling to one's side" to give assistance. Jesus' reference to the Holy Spirit as the *Paracletos* (John 14:26) has the same root and basic meaning. Along with advocate (NRSV), or counselor (NIV), encourager is an acceptable translation. Jesus promised his followers that he would send the Holy Spirit to help them in the face of change or hardship.

When change occurs in our lives, we often experience a loss of identity, direction, and even faith. Fear, confusion, and paralysis often accompanies these losses. Like the children of Israel wandering in the desert, we may feel an overwhelming desire to return to the familiar. At such times, the Spirit comes to our side to encourage us to move forward with Christ into the unknown and even chaos.

The apostle Paul faced tremendous change and uncertainty while in Damascus (Acts 9:19ff.). When he fled the city and arrived in Jerusalem (9:26), the disciples were afraid. They did not trust this persecutor of the church. But Joseph, who was called Barnabas, Son of Encouragement (4:36-37), put his arm around Paul and brought him to the apostles. Though recognized as an apostle (14:14), teacher, prophet (13:1), missionary, and leader, Barnabas was most respected for his ministry of encouragement.

And the spiritual gift of encouragement caused the church to flourish (Acts 9:31). With his powerful gift, Barnabas brought Paul, a basket case (9:25), into the church and set him on the road

to Tarsus with the gospel to the Gentiles (9:30).

Barnabas learned to practice four aspects of encouragement in his relationships with people.

1. Barnabas expressed confidence in people by standing with and expecting the best from them. Barnabas put his own life and reputation on the line by taking Paul to meet the apostles (Acts 9:27). It took courage and a "risky love" to embrace a person whose reputation was suspect.

2. Barnabas built others up by focusing on their strengths instead of their weaknesses or failures. When young John Mark left Paul in Perga to return to Jerusalem during their first missionary journey (Acts 13:13; 15:37), Barnabas encouraged him to develop his pastoral gifts. Whereas Paul saw John Mark as a "deserter," Barnabas saw him as a missionary pastor committed to Christ, a gift to the church. He chose John Mark to be his missionary companion.

3. Barnabas valued persons for who they were more than for their abilities. After Barnabas vis-

When performance is valued more than people, a spirit of discouragement emerges to erode and destroy the church.

ited Antioch to investigate reports of a growing Christian community, he went to Troas to find Paul, who could help bring this young church the instruction in the faith it desperately needed. The two spent a year in Antioch teaching and leading the community of believers.

Barnabas was not threatened by the person and gifts of the great apostle. He recognized and rejoiced in the uniqueness of Paul as a person and his special gifts without feeling personally diminished, anxious, or in competition.

4. Barnabas helped others discern and develop their gifts and gain confidence in their calling. For example, the first missionary journey (Acts 13) began with Barnabas, the more mature disciple, leading and mentoring Paul and John Mark (12:25; 13:2,7). Soon Paul became and remained the leader and spokesperson for the rest of the trip (13:42ff.).

Barnabas had fulfilled his task as Paul's teacher and mentor. Paul's gifts had matured quickly under Barnabas' encouragement. Not having nurtured a relationship of dependence, Barnabas easily stepped aside while supporting Paul so the Gentile mission could move forward.

If Barnabas represents the power of courage to create a loving, life-giving community of faith, the Jerusalem disciples, in sharp contrast, represent the destructive power of discouragement in the community. When achievements are made the measure of a person's worth, perfection becomes the goal and the standard by which we judge others. The pursuit of perfection, in turn, increases fear, anxiety, and feelings of failure and rejection within individuals and communities. Anxious living stifles freedom, creativity, and learning while fostering competition and division.

Even Jesus' closest disciples competed for places of honor in his kingdom (Mark 9:33ff.). When performance is valued more than people, doing more than being, a spirit of discouragement emerges to erode and destroy the community. The antidote to these widely recognized signs of family dysfunction is the ministry of encouragement.

We would like to believe that competition doesn't exist in our souls or in the souls of Mennonite churches and institutions. However, superficial relationships, joyless worship, deep conflicts, and burn-out levels of stress reveal our achievement and competitive orientation.

On our college campuses, competition in the academic departments may actually be more intense than in the athletic department. Sometimes our conferences compete with each other for limited human and financial resources to maintain costly structures and programs.

Our renewal and the mission of the church depend on fanning into flame the diminutive gift of encouragement.

Democratic organizational structures, power politics, control through connections, and culturally laden programs for growth and development foster competition in our congregational life. In our business affairs, we too often succumb to the temptation of unjust profit margins and survival of the strongest. In these and other ways our life together may reflect more the posture of the Jerusalem disciples than that of Barnabas.

More of the spirit of what is remembered as the Seattle Special Olympics is needed in the church today. When a young man stumbled, fell,

and began to cry at that event, the eight other runners in the 100-yard dash stopped and went back. One girl with Down's syndrome stooped and kissed the young man who lay curled up on the asphalt. Then they all linked arms and walked together to the finish line. The crowd stood and cheered for ten minutes. As the years have passed, this act of love and courage, not the names of winners and losers, is what the people of Seattle remember.

There are many in our families and churches who have stumbled and fallen, persons who need our encouragement. Our young people need faithful adults, role models who will walk with them in their spiritual and vocational struggles. The pastors of our congregations need caring sisters and brothers who will walk with them when they justifiably feel like abdicating their authority and abandoning the ministry. Encouragement and support is urgently needed for the many women in our congregations who are gifted for ministry.

Our churches and institutions need to encourage and support people of different colors and cultures with their rich theological traditions and worship styles in order to preserve our integrity as a people of faith, as disciples of Jesus, into the 21st century. Barnabas demonstrates the power of one simple gift to build a loving, healing, sharing, growing community of faith, the very dream I see spelled out for the Mennonite Church in the 10-year goals of Vision 95.

I believe we desperately need to open ourselves to the fresh winds of the Spirit, investing ourselves in the painstaking work of discerning, developing, and appreciating equally the gifts of every member of the body. At this time, when so many issues divide us, we specifically need the ministry of encouragement in our congregations and institutions.

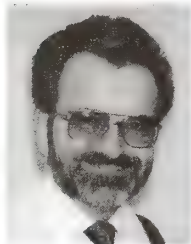
I hope Barnabas' example, as well as my mother's, will challenge us to fan into flame this diminutive gift, thereby bearing witness to the presence of Christ and the power of the Holy Spirit in our lives and churches. Renewal and the mission of the church depends on it.

Barnabas! Hey, Barnabas. . . !

Bruce D. Martin never became much of a wrestler, but he is an encouraging campus pastor at Eastern Mennonite College, Harrisonburg, Va. He is presently working toward a doctoral degree at Fuller Theological Seminary. Bruce and his wife, Jewel Swartz, are the parents of three children.

"In the last days it shall be, God declares, that I will pour out my Spirit upon all flesh; your sons and daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams."—Acts 2:17

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

I want to support the letter from Joe Richards (Mar. 22) calling for the consideration of a federation of Mennonite churches rather than integration. In addition to respecting the diversity in the church and avoiding coercion of any group, a federation also keeps the door open to Mennonite groups close to us who are not currently in the conversation on integration.

Perhaps even more important is the comment that this lets us relate as equal partners with churches in the global community. We have churches of over 60,000 members each in Ethiopia, Indonesia, India, and Africa who are related to various Mennonite groups. We must relate to them not as "mission board projects" but as churches in partnership. Our vision must be broader and needs to extend beyond 2001 for the cause of Christ's kingdom.

*Myron S. Augsburg
Washington, D.C.*

In response to the article, *Menno-rites Continue to Face Tough Questions About Peace* (Apr. 5), I would ask: "What person who claims rebirth-right from the Holy Spirit could consciously reject the application of pacifism to various problems when it is a principle of new life?"

People of new life bring a new way of doing things to the world. They introduce pacifism where violence and force were the order. New lifers are the only source of pacifism in the world order; without them war and violence reigns.

New lifers must live pacifism; they can't reject it. When Jesus proposed the new world order of rebirth, he did not say it would work only part of the time, in certain situations. He didn't suggest it wouldn't work in tough situations that seemed to require force or violence as a response. Those who fail to grasp this while trying to live the new life must look deeper into its meaning.

*Jeff Hatton
Greentown, Ind.*

I am a regular reader of *Gospel Herald* who appreciates the level of reporting this magazine does and the wide range of issues it covers. More importantly, *Gospel Herald* seems to have a clear sense of direction and purpose.

But over the past year I have noticed a disturbing trend in the way *Gospel Herald* portrays or describes Africans through the use of pictures. A picture

of a black girl in Haiti (Dec. 14) is described only as "the young daughter of an MCC soil conservation educator." What is the name of this girl? A picture of a poor Somali woman with her sad-looking child (Dec. 28) is used to show the deteriorating situation in Somali. What is the name of this Somali woman and her child?

Contrast the preceding examples with the picture of a group of white Americans taken in South Bend, Ind. (Dec. 28). This picture is well documented and the activity of those involved in it is well detailed. Just about everybody in the picture is identified by each person's individual name, not by some collective names such as villagers, children, neighbors. Can you explain the reasons behind these differences?

Pictures offer powerful images. I want to challenge you to be professional as you continue to use them in the articles you receive for publication. My prayer and hope is that you will guard against misusing these pictures or becoming too loose and careless with their description or application. In this way you can avoid even the appearance of being biased against the reporting of any particular ethnic group.

*Freddy Kisare
Lansdale, Pa.*

We have recently read from several sources articles about "Re-Imagining 1993" held in Minneapolis in November 1993. We have learned there were 12 persons attending the conference who claimed Mennonite as their church affiliation. We feel there is reason for concern about this participation and possible endorsement by those Mennonites. We are appalled by the heresies voiced by the speakers at the conference.

According to the *American Family Journal*, Feb. 1994, "Many doctrines essential to orthodox Christianity were repudiated at this conference, often in the spirit of derision. This includes the doctrine of God, the deity of Christ, his atoning death, the sinfulness of humanity, creation, the authority of Scriptures, the church, and the biblical understanding of human sexuality."

"What was most shocking was the replacement of communion with a service of milk and honey and prayers and songs to 'Our maker, Sophia,' according to James Heidinger II, editor of *Good News*, a bimonthly publication of the

United Methodist denomination.

United Methodist Bishop Earl G. Hunt of Lake Junaluska, North Carolina, said that deifying Sophia (which is what the conference did) is an "attempt to reconstitute the godhead. No comparable heresy has appeared in the church in the last 15 centuries."

While we feel that it may be appropriate for Mennonite theologians and lay persons to attend such religious meetings so that they may accurately critique such views and offer biblical correctives, we have yet to hear from those who attended. We also understand that it is impossible to react publicly to all the religious activities of individuals within the church. However, since the name Mennonite has been published in at least one national journal as a participating group in this conference, we—as members of the Mennonite Church—would like an explanation by those who attended. Could it be that there are those among us who support these heresies?

It appears that Christ cleansed the temple at least twice during his ministry. He also spoke of the temple in three contexts: his body, the body of each individual believer, and the body of Christ as the church. The lesson is that the body must be cleansed. This includes the church. The bottom line is: What do we think of Christ?

Adult Sunday school class:

Wayne Kornhaus (teacher), Phyllis Kornhaus, Bob Good, Elverta Good, LaVera Ressler, Glenn Hartzler, Art Kandel, Ruth Bixler, David Yoder, Marilyn Kauffman, John S. Kauffman, Mary Kandel, Ada Burkholder, Elvin Burkholder, Marion Mast, JoAnn Basinger, Ralph Basinger, Ann Miller, Crist Miller, Frances Yoder, Carol Martin, Keith Martin, Chester Horst, Dorothy Horst, Myron Horst, Norma Mast

*Martins Mennonite Church
Orrville, Ohio*

Editor's note: While we're aware that "Re-Imagining 1993" has caused considerable controversy in other denominations, Gospel Herald has chosen not to carry a report of the event or analyze it, since if any Mennonite attended, it was not as a representative of the church.

We don't live where we can conveniently attend a Mennonite church but like keeping in touch with our roots and the denomination at large by reading *Gospel Herald*. You are to be commended for your selection of theological articles, practical articles, inspirational pieces, news bits, and other items.

Do I always read them all? No, but I especially benefit from "Readers Say." It provides reassurance to learn that others wrestle with issues that bother me. Reading the opinions of others helps me decide how I really feel about some of them.

You are to be commended too for reporting news (both good and bad) in a nonjudgmental way, even when it is embarrassing. Accountability is essential.

Keep up the good work. What you do does make a difference—more than you will ever know.

*Earl F. Burkholder
Klamath Falls, Ore.*

I have followed with interest the recent letters about adoption. Beverly Steiner's suggestion (Mar. 29) that the church have an organized network of adoptive families is an excellent idea.

I have felt for some time that the church needs to be involved in adoption much the same as it is with other special groups within the church. We need written materials, retreats, networking, and personnel resources. Mennonite Mutual Aid provides financial assistance to families for the legal process. Perhaps that assistance should automatically include financial assistance for ongoing family counseling (especially in the adolescent years).

As parents with one birth child we adopted two siblings. Our children, whom we adopted as toddlers, had previously not been cared for properly. We have learned that neglect can be one of the most devastating experiences for an infant. With some of the resulting difficulties we have become more understanding of others who parent children with difficulties and more creative in our approach to discipline. We have also felt the need for support from others.

We meet with professional counselors and attend an adoption preservation support group. We have also been sup-

ported by our extended families and by our church community. Our church has helped us struggle with our inadequacies, our doubts about the family, and our decision to temporarily remove one child from the home in order to preserve our family, relationships between the children, and our own mental health.

At times we have also felt vulnerable and misunderstood. Sharing stories with other adoptive parents has provided much needed support from others who have had similar experiences.

True, not all adopted children will have major problems, just as not all biological families will be problem free. However, we have been told, based upon recent research in Illinois, that nearly all adopted children have emotional and behavioral problems regardless of their age when the adoption placement has occurred.

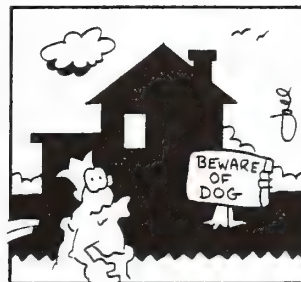
An adopted child goes through a grieving process because of the separation from the birth parent, regardless of the child's age or reason for the separation. This grieving process (which can be a seemingly endless cycle) means that the adopted child brings different issues to family dynamics, and parenting solutions that work for other children will not necessarily work for him or her. We have discovered that the negative experiences a child has had before being placed with an adoptive family are not necessarily overcome by the love and nurture he or she receives from adoptive parents.

We need to encourage families who are willing to adopt children. These adoptions are likely to be more successful if there is strong pre-adoption counseling regarding adoption issues as well as ongoing counseling and support. The church needs to be available to provide much of this support.

*Karen Martin
Evanston, Ill.*



Pontius' Puddle



When the timid get bold, the confused get

Is the threat of the Spirit's action in our lives a distraction from our comfortable positions? Might we be asked to do something that could be embarrassing?

by Arlene M. Mark

Pentecost. It is often referred to as the birthday of the Christian church. And in a very real sense, this is true. Pentecost is a story to which our faith community assigns authority and to which it returns again and again as a guide for our church community's life.

We are more accurate, however, when we speak of Easter as the beginning of the church. The story of Pentecost needs to be read within the context of Luke 24: the risen Lord was "made known to them in the breaking of the bread," "he opened their minds to understand the scriptures," and "he promised to give them the same power which moved him."

At Pentecost that power of God—made manifest by the power of the resurrection and the power of the ascension of Christ—was bestowed upon the people of God. Luke tells us they were "clothed with power from on high" (Luke 24:29). Both the ascension of Christ and the descent of the Spirit at Pentecost were further demonstrations of the wonder of Easter.

Jesus had charged the disciples to "Go into all the world and preach the good news." They had received the assurance that they would do marvelous and strange things. But to believe that this handful of scared, impotent, dis-spirited followers would be used to spread the gospel and nurture a rapidly growing church strained belief. No one could have imagined they would form the nucleus of the most profound religious movement in human history.

Uncertain as they were, and not connecting all the promises of the coming of the comforter that John records, the disciples followed Jesus' instructions to go back to the city and wait. They were likely perplexed and bewildered about the present and uncertain about the future. Yet, Luke does tell us "they . . . returned to Jerusalem with great joy" (24:52). Expecting what, we do not know.

There, in a secluded room, the apostles gath-

ered with other believers. They were having an orderly time together, centering on prayer, when suddenly pandemonium broke out. A sound like the blowing of a violent wind came from heaven and filled the house. What they experienced has varying translations: "a mighty wind" (RSV, King James); "a blast" (*Weymouth*); "a violent blast of wind" (*Moffat*); "a powerful wind" (*Jerusalem Bible*).

No one called it a gentle breeze or a waft of fresh air. It was powerful. It was overwhelming. It was an uncontrollable phenomenon.

Then came the tongues of fire which rested on each individual. Not fire that consumed nor simple flashes of light. This fire had a staying power. The tongues rested on everyone. There was no discrimination between male and female, apostles or friends who had gathered. The manifestation was inclusive and mysterious and likely very frightening.

Then as the Spirit enabled them, the believers began to speak in other tongues. The first miracle of Pentecost was not the gift of new and spiritual languages. It was the miracle of speaking and hearing in the various languages of that day. There was a compelling message to be shared. The gospel could not be limited to any group or speech. At that particular moment the Holy Spirit empowered the great mission movement, and the disciples began to build the church.

The house could not contain either the people or the Spirit that moved them. And so the action quickly shifted from inside the room, where the disciples were discreetly gathered, to the street outside, where the crowds were.

The story says that "Jews from every nation under heaven" were confronted by the strange behavior—and they were perplexed. What was happening? The explanation that seemed most logical was an excess of new wine. The actions of those filled with the Spirit seemed comparable to those inebriated.

But then Peter began preaching. His speech was plainly understood. He connected Jewish history with the announcement of the Christian message in such a compelling way that the crowd responded, "What must we do to be saved?" Speaking in tongues took on the power of the Holy Spirit of Pentecost as Peter explained God's plan for humanity to be saved.

The day of Pentecost—which began with a gift of the Spirit being given to the assembled apostles—concluded with the gift of reconciliation for all those who heretofore stood on the outside. Now, those who responded to the message of sal-

courageous, and the fearful get brave

vation became part of the faith community.

There is more than one interpretation for what happened in the upper room at Pentecost. No single explanation can do it justice. We are hearing an account of something strange, something miraculous, something unique and very perplexing. No rational explanation justifies the timid disciples' mystifying power to proclaim the truth of the risen Christ.

Here in the interchange between the faithful and the bewildered crowd we see a pattern which will be repeated again and again in Acts. The crowd's questions become a cue for an explanation. And Peter—timid, follow-at-a-distance, betrayer Peter—now empowered by the Holy Spirit, is the confident leader of the faith community and speaks with boldness. The unruly Spirit of Pentecost is working in an unexplainable, unconventional manner.

What do we do with this remarkable, puzzling account? If the experience of Pentecost were to happen in our contemporary scene, what might be our explanation?

In an article in the May 12, 1993, issue of *Christian Century*, Beverly R. Gaventa says that people's responses to Pentecost go one of two ways. Either we try to individualize it, or we try to institutionalize it.

By individualizing it, she means that certain individuals, because of their special holiness, receive from the Spirit astonishing gifts, such as visions or tongues. Some then say this is normative for all believers; unless there is the ability to perform in unusual ways, one's spiritual development is not complete.

Those who institutionalize Pentecost emphasize its unique character as belonging to the church. They absorb it into the liturgical celebrations and view it as part of the institutional church, leaving out any personal involvement.

Both approaches tend to be attempts to make this event safe and secure. Surely, Gaventa says, "everyone would be happier if we could only pack the Spirit's roar and fire and outrageousness neatly in a box, bringing them out at our convenience and for our own purposes."

But the Holy Spirit is an unruly character and will not be boxed in. The Spirit moves! The Spirit breathed life into dust and created human beings in Genesis. In the form of a dove the Spirit appeared to bless Jesus at his baptism. Jesus told Nicodemus that the Spirit blows where it chooses. And the Spirit chose to lead Peter to the house of Cornelius, thus inviting the Gentile world into salvation.

The Pentecost story is perplexing. And the Spirit's unpredictability makes us uncomfortable. We don't know how to respond when the Spirit makes the timid bold, the confused courageous, and the fearful brave.

And we must ask ourselves: Do we want to accept this personally? Do we want our slumbering selves to come alive? Are we like Augustine—who recognized a desire for the gift of the Spirit, but not now, not just yet? Is the threat of the Spirit's action in our lives a distraction to our comfortable position in the pews? Might we be asked to do something unconventional that would cause us embarrassment? How do we react to the idea of being controlled? Can we open ourselves to the unpredictable vitality and energy of the Spirit?

Pentecost reminds us that the church was and always has been a miracle. The key theme of the Pentecost story is the unconventional fulfilling of God's promise to complete the reconciliation of God's people. A community of faith began to be built from people with nothing in common, save the Spirit of the risen Christ.

Arlene M. Mark is the congregational chair of the Prairie Street Mennonite Church, Elkhart, Ind. This article is based on a sermon she gave there on May 30, 1993. She is also a member-at-large of the Mennonite Church General Board.



Waiting behind locked doors

The Comforter is coming
even now
slips between worlds
alights within you

The Comforter is coming
soon flutter and stir
a sweet breath singing your name
singing your name

—Linea Reimer Geiser

Waiting in the shadow of violence

by
Kathleen
Kern

At the end of October 1993, those of us on the newly formed Christian Peacemaker Corps left Chicago both exhausted and excited. We had just undergone a month of boot camp, training for twelve hours a day, seven days a week. Now we were ready to begin our careers as front-line troops in the peace movement.

Our first opportunity to test our skills came in Haiti. Father Samedi, in hiding for the last two years because of threats against his life, invited us to come to the coastal city of Jeremie and serve as a violence-detering presence in his parish.

As a result of our presence there, Father Samedi told us, he could begin preaching again

What happens when Christians speak the language of nonviolence, a dialect of Jesus' upside-down kingdom?

after a two-year absence from the pulpit. Other people who had been living in hiding for such crimes as perpetuating adult literacy would again be able to move about more freely.

As we formed relationships with people from the community, we learned how much our presence meant to them—not just because it helped reduce military violence in their neighborhood, but because it meant someone cared about them and their situation under the coup d'état government.

In addition to taking daily walks through the community, we listened to testimonies of those who had suffered human rights abuses. We were able to intervene several times on behalf of people whom the military had arrested. We sometimes became frustrated, however, with our primary task: simply watching and waiting. How could we use the exciting strategies for nonviolent direct action we had learned? What about the conflict resolution skills we had worked so hard to achieve?

Then came the day of the *bat teneb*. At noon on Feb. 7, 1994, dozens of people in the neighborhood where we were staying began banging on pots, pans, and the tin roofs of their houses. They used this traditional form of Haitian protest to mark the third anniversary of President Aristide's inauguration and call for his return. Our Corps had been told it was going

to happen and started to walk around the village to see how many people would pick it up. When it lasted less than a minute, I thought, "This isn't going to make much of an impression."

I was wrong. Two hours later, I looked down from the balcony of the rectory where we were living and saw 10 heavily armed soldiers gathering outside the compound. As our team approached the gate, a soldier with grenades hanging from his belt dashed to the side—SWAT team style—and covered us with his automatic rifle.

The soldier in charge told us someone had reported that several Haitians had been standing on the roof of the rectory, banging drums and generally disturbing the peace.

"What is the purpose of the people who were making that noise?" the interrogating soldier asked. "Are you satisfied with what they did?"

"It is not for us to be satisfied or dissatisfied with what they did," replied Joel Klassen, who was working with the Corps.

Joel further responded to the soldiers' questions by saying that three of the team members had been walking around the neighborhood at the time of the brief demonstration and that no one had seemed disturbed by the noise.

After more dialogue, the soldier in charge said, "Give a message to the people who made this noise. If they do this again, they will be arrested, and you will be arrested too."

Thus we had our confrontation with violence. By remaining calm and speaking truthfully, we defused a situation that could have led to the beatings and arrests of Haitians who worked within the rectory compound.

One of the things that struck me about the encounter was that those heavily armed soldiers felt intimidated by us—four unarmed civilians, three women and one man, none of us very big. No doubt our Canadian and American nationalities protected us, but perhaps their fear had roots in something deeper than political reality. We had spoken nonviolence, a dialect of Christ's upside-down kingdom. The soldiers did not understand this language, but I think they could sense its power. And that frightened them.

Kathleen Kern, Rochester, N.Y., is a member of Christian Peacemaker Corps, seven persons operating under Christian Peacemaker Teams (CPT) on-call for deployment to potentially violent situations. Kern participated in a CPC assignment in Haiti this past winter and is scheduled to return to that country in late summer or early fall.

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• No. 2



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Images of hope or hopelessness





Images

of hope or hopelessness?

A poll suggested that while relief agency reports about terrible situations in the developing world are important steps to awareness,



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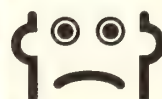
problems,



people

lose hope,

and then



interest."

**When many people think
of the developing world,
they see images of
famine, disaster and
despair.**



A 1990 poll of Canadian attitudes towards international development found a pervading sense of hopelessness about whether conditions in the developing world would ever improve. The poll suggested that a major reason why people feel hopeless is because of the negative images of the world's poorer countries.

Where do these negative images come from? Many blame the media, which tends only to report about the developing world when disaster strikes. It seems that the only time the world's poorer countries make the news is when something terrible happens. This can lead people to think that nothing positive ever happens in these countries.

But the media is not the only culprit—relief agencies are also to blame.

The poll suggested that while relief agency reports about terrible situations in the developing world are important steps in creating awareness, "after years of exposure to heart-wrenching messages, and no apparent success in alleviating any of these problems, people lose hope, and then interest."



The poll's findings are supported by a 1991 study sponsored by the Canadian Council for International Co-operation (CCIC), an umbrella group for Canadian relief and development agencies.

That study concluded that use of so-called "famine pornography" may bring in lots of money, but in the long term it produces a sense of despair that anything can be done to help people in poorer countries.

The study suggests that years of exposure to images of famines, disasters and starving children can cause the opposite of what relief groups intend— instead of becoming informed, enthusiastic supporters of overseas development, people may question if there is any point in giving money to support relief and development work overseas at all.

At the same time, the use of negative images creates the false impression that people in the world's poorer countries are pathetic victims incapable of helping themselves. In the effort to show what North Americans can do to help, the fund appeals sometimes make the world's poorer citizens look like passive bystanders, completely dependent on outside help.

A steady diet of these images can lead to the erroneous notion that people in the developing world are completely incapable of helping themselves, and lead to a deep-seated paternalism.

The reality is quite different.

As MCC workers around the world have discovered, North Americans do not possess all the solutions to the problems of the developing world. We can help, especially during times of famine or natural disaster, but it is the citizens of the world's poorer countries who will have to solve their own problems—something they are capable of doing.

For every tragic story, there are many other stories of ordinary people who successfully overcome enormous hardships. During the Ethiopian famine of 1984-85, millions of people were fed by outside food aid, but millions received no food aid at all and managed to survive. Stories of how people in poor countries help themselves also must be told.

Unfortunately, agencies that focus on telling success stories discover that it is very hard to raise funds. It's much easier to raise money by showing a starving child than to show happy children and ask for funds to keep them that way. One agency cancelled filming in Ethiopia when unexpected rains turned the fields green—pictures of dry, barren fields raise more money.

The CCIC study concluded that organizations that "moved away from child sponsorships and 'pornography of poverty' have seen their donations stagnate or atrophy."

How can famine pornography be halted?

The CCIC study recommended that relief and development groups abide by a code of advertising ethics. MCC created such a code for itself in 1993 (see page 4). The CCIC suggested that donors only support groups that have adopted such codes; groups that persisted in using the old ways of raising money would be forced to stop by curtailed donations.

Pressure from North American donors will have an effect. But the most credible pressure for change will come from the developing world itself. Citizens of the world's poorer nations are becoming more aware of how they are portrayed to raise funds, and are beginning to press for changes.

Since much of the money raised for overseas aid is not used for emergency situations, but for ongoing development programs, partner organizations overseas may one day refuse to accept money for non-emergency activities from agencies that use negative images to raise funds. Public knowledge of such refusals would surely have a detrimental effect on the fund-raising ability of agencies.

There are times when North Americans should not be shielded from the horror of mass starvation or natural disaster.

There are times when we should be moved to give by the graphic images of suffering. But reports about crisis and emergency in the developing world should be balanced by the many stories of hope.

When it comes to images of the developing world, the Golden Rule applies—do unto others as you would like others to do unto you. In other words, people in the developing world should be shown the way we would like to be portrayed—as people who, although they may need occasional assistance, possess self-worth, dignity and the strength of character and community to help themselves.

... John Longhurst
MCC Canada
Communications

When we see a

photograph, we

believe we are

seeing reality.



Looking at pictures

There's an old adage that "pictures don't lie." But what kind of truth are they telling?

When we see a photograph, we believe we are seeing reality. And we are—but what kind of reality is it? Who shaped that reality? Why did they shape it in a certain way and not another? These are some of the questions we need to ask when we view photographs of the developing world.

Every photograph you see in a publication will show you a reality, but all photographs are incomplete. They represent a limitation resulting from having undergone a series of selections. First, the photographer chooses the location or situation to photograph—a Nairobi slum or a middle-class home in Cairo.

After the photographs are developed, an editor decides which ones to use. Selection depends on things like exposure, focus and composition, as well as the main point the editor is trying to make. After a photograph is selected, the editor may decide to "crop" the picture—that is, select only portions of it for publication. Often this is done just to remove extraneous material or to strengthen the central subject of the photograph (a person's face, for example), but what is left in and what is taken out can also depend on the main point the editor is trying to get across.

The destruction of the tropical rainforest is a serious ecological problem, threatening the air quality all over the globe.

The destruction of the tropical rainforest is a serious ecological problem. Some farmers who clear land to make room for crops.



Resources

...
Partners in India, a 15-minute video produced by MCC, relates stories of three MCC partner groups in India: a sports club that works on village-improvement projects such as schools and irrigation; an agency that helps low-caste villagers in south India identify and overcome obstacles on their own; and a Calcutta women's group that offers support to exploited women facing such problems as spouse abuse.

...
MCC feeds hungry people, a 38-minute video, looks at how MCC provides food and addresses the causes of hunger. Part 1 briefly introduces MCC programs that help to alleviate hunger. Part 2 features people telling of their participation in projects such as Houses against Hunger, Canadian Foodgrains Bank, an MCC relief sale, a fast to raise awareness about hunger, a CROP Walk and the Global Family program.

...
Ashirwad: Blessings in India, a 7-minute VHS video produced by MCC in 1993, tells the story of women from Hindu, Muslim and Christian families in Calcutta, India, who have improved their lives despite many obstacles. Their craft group is called Ashirwad which means "blessings" in the Hindi language. The ornaments, mobiles, wall hangings and kites they make are sold through alternative trading organizations including SELF-HELP Crafts of the World.

...
Syria's church: A living community, a 12-minute, MCC-produced video, shows how Syrian Christians strive to be a living community through their Easter celebration, youth activities and desire to live peacefully with Muslim neighbors and Christians from other countries.

Finally, a caption needs to be selected to accompany the photograph. Some captions are lengthy, in order for the photo to make sense to the viewer. Other times they can be a single word. Whatever the case, the reader is dependent on the honesty of the editor. We can either see a helpless beggar or an ordinary individual, depending on the caption.

Consistent photographic messages can, over a period of time, shape our thinking about reality. Photographs that only show Africans in need of help, for example, can make us believe that there is no other kind of person in Africa—a false assumption, to be sure.

The photographs included on these pages illustrate this selection process. Each photograph intends to show some "truth." But what truth are they telling? The caption of a photograph provides a grounding or framework that interprets the image. Different frameworks alter our understanding of each photograph, by emphasizing different aspects of the problem of destruction of the rainforest.

... **Bruce Hildebrand**
MCC Canada Communications

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The destruction of the tropical rainforest is a serious ecological problem. Every year this farmer clears about 3 acres of rainforest, plants rice beans and corn on it for his family.

The destruction of the rainforest is a serious ecological problem. Shown here is a large tract of land belonging to a Mennonite colony in Bolivia. This land was cleared by bulldozers and heavy machinery.





Who among us hasn't said to someone, "Well, the media got it wrong again" or "They're sensationalizing things" or "They're only doing that to sell more newspapers." It is a common, habitual response. It is also often unfair.

"They are only doing that to sell more newspapers!"

When I was a newspaper editor I lost count of the number of times people came up to me to discuss stories run weeks or months before, often complaining the reporting was inaccurate or the story incomplete.

"Why didn't you call back then?" I asked. Their replies varied. Some said they hadn't thought it important enough to do so. Others simply didn't know how to go about contacting someone in the media, some were afraid to do so; they didn't want to go on record and be quoted.

Stories about foreign countries and cultures are no different. Recurring complaints are that such reports perpetuate stereotypes, are superficial, out of context and unnecessarily negative. Why aren't the good things reported?

The truth is, news editors—those people who decide which stories appear in print or on television—don't think there's much of an audience for these stories. Disgruntled readers and viewers must convince them they are wrong and that more people would buy the newspaper or listen to the newscast if it balanced the good with the bad.

In newsrooms I worked, when things were reported incorrectly or incompletely we expected someone to tell us. Factual errors were generally corrected promptly. There were slip-ups of course but the tone in the newsroom was never, "Let's cover this up so we won't look bad." Serious journalists, and the people who watch the money, are keenly aware that people stop reading, or watching, the news if the information is consistently wrong. The desire, then, is to get things right.

Feedback at newspapers I worked at usually arrived in two forms—the telephone or a letter. More direct ways have been used. One afternoon a few years ago, I received a call from an anxious receptionist telling me that the local high school football team was crowding into the lobby. They were demanding (politely) to talk to someone about an unflattering story we'd published about their coach the day before. The team had been losing badly the past month or so and the coach had suddenly decided to pull them out of the league. He claimed the other schools were stacking their teams with over-aged, over-sized players and he was going to protect his boys from physical abuse.

One of our sports writers interviewed other coaches in the league and they essentially said our hometown coach pulled the team because he was a sore loser. That, along with our coach's claims, was the gist of the story we printed on the front page.

The team was upset with the information in the story and wanted to "shoot the messenger." But I admired the spirit of the response and respected their opinion. Too often people simply criticize the news media but are not prepared to speak to them directly.

What can you do if you think the media got it wrong? Write a letter. Telephone the reporter or editor—the producer if it's television or radio. Don't be belligerent or threatening, but be persistent. Know what points you want to make. Know what you want from the person you're talking to. Are you blowing off steam? Are you providing more information and expect another story soon? Is it simply information that could be used in a future article? Was there a factual error that should be corrected quickly?

Many complaints flow from the perceived tone of an article. There may not be a factual error but the complaint is that the article seems to put something in a bad light. These complaints usually come from those most closely involved with the story and therefore more sensitive. Because one person's "bad" article is often another's "good" article, these complaints are more difficult to resolve amicably.

After a provincial election in Manitoba a few years ago, our newspaper received letters from two competing candidates—the winner and the loser—accusing the paper of favoring the other. I printed the letters side by side on our editorial page and congratulated the reporters on their fair coverage and a job well done.

When the media gets it right, don't call them up to thank them for a "positive" story. Instead, thank them for doing a good, fair or complete job.

What did we do with the football team in the front office? I asked the players to appoint two spokesmen and met them in my office to discuss their concerns. The rest of them waited outside. One could argue that the players were trying to bully us but they were so courteous, we never felt threatened. In the end we wrote another story about their response and unwavering loyalty to the coach. The media generally doesn't like to be the news, but this team's action was an irresistible story.

... Rick Fast
MCC Communications



How to be a sensitive cross-cultural photographer



Overseas travel and cameras—the two are synonymous. In North America, cameras and picture taking are a normal part of life. But in developing nations, cameras indicate that you are wealthy and they give you power to interpret the lives of others.

In the hands of a sensitive photographer, a camera can enhance relationships and provide a meaningful glimpse of the life in another culture. Used improperly, it can erect barriers, create hard feelings and give negative impressions of another country.

How can you be a sensitive cross-cultural photographer?

Take your time.

If you plan to spend several days or more in a community, wait a while before you begin taking pictures. It's always easier when friends take pictures of friends.

Ask permission.

Do you like someone taking your picture when you aren't prepared? Wouldn't you like to comb your hair or change your shirt? People in other countries feel the same way. In fact, people in some cultures will refuse to have their picture taken unless they can put on their best clothes. Taking a picture when they aren't prepared can be very offensive. As well, older people in many cultures are treated with deference at all times—it would be disrespectful to take a picture without seeking permission. Additionally, in some cultures there are places and things that should not be photographed. Before making a mistake, ask permission. It will usually be granted, with a few helpful guidelines.

Don't pose your subjects

When we try to pose people we can create an unnatural event which can cause discomfort. Show interest in what people are doing and then photograph them doing that activity. You'll get a more interesting picture and everyone will feel a lot better.

Don't allow yourself to only be drawn to the unusual.

During travel we see many things that are strange and unusual to North American eyes. It is natural to want to take pictures of these things. But it is easy to insult your hosts by only taking pictures of things which poorly represent their country—beggars, hungry people, slums, etc. Think of how you would feel if a visitor to Canada or the United States insisted on only taking pictures of inner cities, junk yards and pollution. "That's not representative of my country!" we would say. Remember that when you visit another country. And if you do take pictures of people experiencing difficulty, remember also to balance them by taking pictures of people enjoying life.

Don't be offended if you are asked to pay for some pictures.

Some people will allow you to photograph them, but then ask for money. Don't be offended. Carry local change for this purpose. It's a small price to pay for a good photograph. And, to be fair, it's an exchange. You have taken something from your subject—his/her picture. Sometimes you will be asked to send a copy of a photograph to the subject. Don't promise to do so unless you intend to follow through. If it is impossible, say so, and then ask if you can still take a picture.

Picture-taking is an important part of overseas travel. But it can also be abused. When possible, get to know people before taking pictures. The relationships you enter into at that moment are far more important than a photograph in an album.

♦♦♦ **Howard Zehr**
MCC Communications



MCC country profile

China

Population: 1.15 billion

MCC present through China Educational Exchange (CEE) since 1981

North American MCC workers: 9 out of a total of 25 CEE teachers

MCC 1993 program expenses: \$67,392 U.S./\$48,353 Cdn. ('93-'94 CEE budget: \$175,000 U.S./\$125,562 Cdn.)

Once characterized as a "sleeping giant" and the "sick man of Asia," in the past decade China has experienced dramatic economic growth. The World Bank now lists China as the world's third largest economy, trailing only the United States and Japan. Many believe China could surpass the United States in another 10 years. China's poverty rate has dropped from 33 percent in 1970 to 10 percent in 1990, an amazing feat considering that it has just 7 percent of the world's arable land but feeds 20 percent of the world's population. Estimates on per capita income range from \$360 U.S./\$258 Cdn. to \$1,800 U.S./\$1,291 Cdn.

Economic liberalization has proceeded with starts and stops since the late 1970s but now seems firmly entrenched. Almost all institutions, including schools, churches and seminaries, are being urged to contribute to the new "socialist market economy" by starting their own profit-making ventures. China's political future is far less certain, with the Communist Party remaining basically unchallenged in its rule. Major obstacles to China's continued growth include corruption, which has grown apace with economic opportunity, and the unrest of China's 900 million peasants, many of whom envy the unequal prosperity and subsidies their urban neighbors enjoy.

MCC has worked in China through the inter-Mennonite China Educational Exchange (CEE) program since 1981. CEE is a coalition of four Mennonite mission boards, MCC and the North American Mennonite colleges and seminaries. These institutions agreed that it would be much better for China and for the North American Mennonite church to work cooperatively rather than repeat the pre-1949 practice whereby Western mission agencies enjoyed separate spheres of influence in China.



In the past 13 years more than 150 North Americans have spent several years teaching English in China through CEE. In addition, five or six Chinese scholars are hosted annually by Mennonite colleges and seminaries. Some come to audit courses while others offer courses in Chinese language, culture and history to Mennonite college students preparing to spend time in China. CEE has also sponsored short-term medical, agricultural and veterinary exchanges.

Though there is no organized Mennonite church in China, there are Chinese living in areas of former Mennonite mission activity who still identify themselves as Mennonites. Ties have been re-established with these persons and groups in the past few years. Since 1985 CEE has assisted the Amity Foundation, the development and service agency of the China Christian Council, by seconding English teachers, recruiting persons to assist with the Amity printing press—which now publishes 1 million Bibles per year—and by making cash donations to Amity's Bible publishing and disaster relief efforts. Through CEE, MCC is also contributing to Amity's rural development projects in poor and remote parts of western China.



Is God calling you to fill one of these urgent personnel openings?

...
Bangladesh: Country representative

...
**Akron: Program coordinator
Receptionist**

...
Croatia: Peace consultant

...
Cambodia: Community forest coordinator

...
Brazil: Job creation coordinator

...
Haiti: Health educator/trainer

...
Nigeria: Medical doctor

If you are or someone you know is interested in any of these positions, contact MCC Personnel Services, PO Box 500, Akron, PA 17501-0500; (717) 859-1151. In Canada, contact MCC Personnel Services, 134 Plaza Drive, Winnipeg, MB R3T 5K9; (204) 261-6381.

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News from MCC

...
Students at the Friends of the Blind Association school in the Gaza strip are finding it easier to study because of a gift of \$2,000 U.S./\$2,680 Cdn. from MCC. Half of the funds are being used to buy the special paper required to print braille type; the paper costs \$100 U.S./\$134 Cdn. for 500 sheets. The school requires 70 sheets of paper each school day. The school, the only one for blind children in Gaza, has 24 students. In the photo above a young boy uses a braille book at the school.

...
The first permanent restaurant in the Innu community of Davis Inlet, Labrador, doesn't just serve burgers, fries and caribou stew—it also dishes out large dollops of pride and self-esteem for residents of a community that has mostly been portrayed as troubled of late. According to MCC worker Mark Bromley, the restaurant—the first and only Innu-owned business in Davis Inlet—"is a bit of good news in the community." The restaurant is the brainchild of two Davis Inlet residents; Bromley helped them draw up a business plan and apply for grants and loans from the federal and provincial governments, while MCC worker Ernie Wedel supervised the renovation of a trailer to house the new restaurant. "It's quite an accomplishment for the community," Bromley says.

...
The new MCC B.C. EcoTree project could be described as job creation or caring for the environment. A local newspaper called it "planting trees for Jesus." For Bruce Hiebert, who directs MCC B.C.'s job creation efforts, that's a good description of the program, which will find eight unemployed people planting 100,000 seedlings in B.C.'s lower mainland. "We want to take seriously the Bible's call to bring nature back to its God-intended state and at the same time provide meaningful short-term work," he says.

...
A press for making bricks inexpensively has moved a group of Mexican women closer to fulfilling their dream of a marketplace in their own town. The press, constructed by former MCC worker Mark Will, uses ordinary dirt mixed with water and small quantities of cement and lime. Pressing the bricks one by one, the women have cranked out 12,000 "adobe" bricks to construct 32 market stalls, bathrooms and offices in the town of Ahuatepec. When completed, townspeople will no longer have to travel to a nearby city for groceries and other needs. The marketplace will be used by the women to sell their goods and services.

...
The people of Homestead, Fla., said "thank-you" to Mennonite Disaster Service during the agency's annual all-unit meeting in that community in February. Homestead Mayor J.W. DeMilly told the MDSers that "we were blessed in that through this disaster we found the very best of our brothers and sisters in the world. There's no way we would be where we are without the help of our brothers and sisters." MDS was in Homestead from August 1992, until March, this year, doing clean-up and repair after Hurricane Andrew.



The Face(s) of Africa

Winnipeg artist Ray Dirks poses in front of a painting from his new exhibition called *The Face(s) of Africa* in Winnipeg. For Dirks, the exhibition of portraits of people from Africa living in Winnipeg and his previous show, *Africa: Art of the People*, was his attempt to show the "strength, dignity and diversity of Africans."

In *Face(s)*, Dirks allowed subjects to dictate their poses, apparel and backdrop. "The idea was to give them a chance to present themselves as they wished," he says, noting that the image of people in Africa is often dictated by others such as the media, which often only shows them against a backdrop of famine, war and disaster.

"That's not to say that famine and war can't be found in places in Africa," he adds. "But for the majority of Africans, that's not their day-to-day life," he says.

Africa: Art of the People, a collection of paintings by African artists and Dirks, has travelled across Canada and is currently in the United States. For more information about its schedule, or to bring it to your community, contact SELFHELP Crafts of the World, P.O. Box 500, Akron, PA 17501.

Cash projects

...

(July) Upgrading day care centers in Vietnam: Contributing to children's poor health in Trung My, Vietnam, is the sorry state of the community's day care centers. MCC will help upgrade the centers by installing tile floors, digging wells and toilets and providing basic supplies. \$4 U.S./\$5.35 Cdn. provides a wash basin, towel and soap for a day care center; \$70 U.S./\$93 Cdn. covers the cost of a well. Include project number B722-6011 with your contribution.

...

(August) Supporting self-help groups in India: Women in 10 villages in eastern India have initiated a savings program so they can borrow money to start businesses. MCC provides matching grants and training. \$40 U.S./\$54 Cdn. provides matching funds for one savings program; \$140 U.S./\$187 Cdn. provides training for one village. Include project number B708-3029 with your contribution.

...

(September) Providing Sunday school materials in Jordan: The St. George Orthodox Church in Amman has started a Sunday School program for refugee children who fled Kuwait in August 1990. MCC helps in this witness. \$6 U.S./\$8 Cdn. buys a Christmas gift for one child; \$80 U.S./\$107 Cdn. provides two blackboards. Include project number B856-7000 with your contribution.

Material resources projects

...

(July) Fabric: Bolts of new cotton yard goods (minimum 2 yards/1.8 meters) are frequently requested where fabric is expensive or hard to obtain. The cloth is used to sew children's clothing. Countries requesting fabric include Bangladesh, Haiti and Nicaragua.

...

(August and September) School kits: Include a school kit for a needy person on your back-to-school shopping list. Kits shipped early in 1994 include 3,300 to Haiti and 3,200 to Nicaragua. Egypt has requested 1,800. MCC Haiti gave this report: "Without the MCC school kits, many of the primary students might have only a single notebook for an entire year. The bag that comes with the kit is often seen as the best part since most students have nothing to carry books and supplies in."



**Mennonite
Central
Committee**

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
P.O. Box 500
Akron, PA 17501-0500

MCC Canada
184 Plaza Drive
Winnipeg, MB R3T 5K9

Please include the following
information with all
contributions for Contact
cash projects:

Name of project: _____

Your name: _____

Address: _____

Conference or church affiliation: _____

Project no. _____

Conference ministers refine polity statement calling for a three-part leadership structure

Waterloo, Ont.—When some 40 district and conference ministers met here for their annual gathering May 2-4, they focused attention on a new "Ministerial Leadership Polity Statement" for the Mennonite Church (MC) and the General Conference Mennonite Church (GC).

The proposed statement—in its second draft—attempts to outline policies on leadership patterns, credentials, and calling for both groups. It was developed by a conjoint committee appointed by Mennonite Board of Congregational Ministries (MC) and the GC General Board.

Ten years in the making, the statement calls for a threefold structure for congregational leadership: bishop or overseer, minister, and elders or deacons.

Leadership credentials—licensing or ordination—are to be held by district conferences. While this has been the MC practice, it is a change for GC districts.

What's in a name? Considerable discussion emerged on what terms to use for the leadership structure being proposed. Several called for *bishop* to replace *overseer*. Others noted that bishop has too many negative overtones for some MCs. But out of their history, African-Americans have even stronger feelings about the term overseer, another said.

Others called for using *deacon* rather than *elder*, a term some of the group found to be misleading in its meaning.

Conference ministers also wanted to know if the new polity statement is "prescriptive" (describing how things should be) or "descriptive" (how things really are). Does the adoption of this new

polity mean every congregation must change to follow it if they don't now?

"The committee attempted to develop a polity that will lead the church," said Everett Thomas, MBCM executive secretary, who also served as editor of the new statement. "We want to hold a vision toward which the church can move."

Retiring gracefully. Particularly troublesome to older members of the group was a suggestion in the statement that retired ministers find a church home other than the one in which they have served. "Why do we have to leave our friends and home?" one asked. Others noted that disagreements between new and retiring leaders often account for conflict in congregations.

GC and MC pastor salaries to be aligned

Elkhart, Ind. (MBCM)—Although it may take several years, the two church agencies responsible for publishing suggested salary guidelines for Mennonite pastors in the United States have agreed to begin moving the two scales together.

The GC Ministerial Leadership Services (MLS) offices publishes the guidelines for General Conference pastors in the U.S.; the Mennonite Board of Congregational Ministries (MBCM) publishes guidelines for Mennonite Church pastors in the U.S. Conferences in Canada distribute separate salary guidelines.

"This move to more closely align our salary guidelines is especially significant for dual-affiliated congregations," noted John Esau, director of the MLS office in

Newton, Kan. "I heard of one place where the pastor used MBCM guidelines and the congregation worked from GC guidelines, and they both wondered why they didn't understand each other."

First step: salaries. The first step in the process to align the two guidelines will bring the salary amounts together. A committee hopes to create a completely new system which would take effect with the publication of salary and benefit recommendations in 1995.

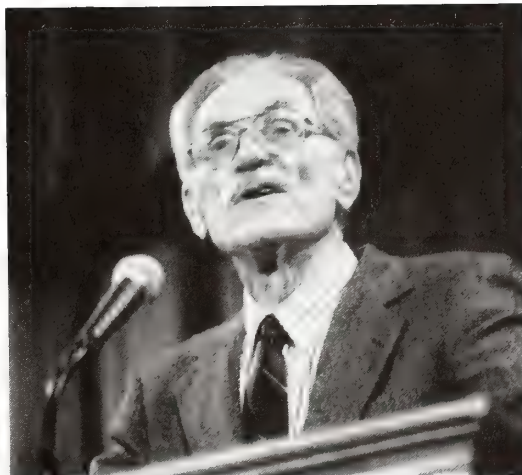
"Perhaps the most significant change for Mennonite Church congregations will be salary recognition for M.Div. training," observed Everett Thomas, MBCM executive secretary. "Heretofore, the Mennonite Church recommendations have not differentiated between those with seminary training and those without. After this year, the new combined scale will suggest a reduction in salary for pastors who do not have an M.Div. degree."

Incremental steps. Several adjustments were made in both MC and GC guidelines this year as incremental steps in the process of alignment. The MC scale will no longer include a salary range for each year of service, and will no longer suggest providing allowance for children's education. The MC scale will also include two factors from GC tradition which give additional salary credit for church size and geographical factors.

As announced by MBCM last year, this year's MC salary scale will also provide a differential for lead/solo/copastor salaries from assistant/associate pastor salaries. Both recommendations will suggest that no current pastor take a pay cut through this transition period.

Power talk. Harrisonburg, Va. (EMC&S)—Power is an awesome force for good as well as for evil, yet it is seldom critiqued. Veteran educator and writer Calvin W. Redekop focused on the use and abuse of power in the annual Myron S. Augsburg Lectureship March 28-30 at Eastern Mennonite College & Seminary.

Redekop proposed that all forms of power operate on the highest level for the greatest good "when those on the receiving level are involved in the decisions and choices being made, the consequences are beneficial to all parties concerned, and everyone has equal access to the power sources." He noted that "Christ demonstrated his power by modeling servanthood, as should we."—Jim Bishop



Mennonites help monitor elections in South Africa

Natal Province, South Africa (MWC)—“Regardless of irregularities, this election was a big step in a process of empowering people who have been regarded as non-beings,” reported Michael Garde, Mennonite Board of Missions worker in Ireland, in a fax from South Africa about his experience as an ecumenical monitor of the May elections.

After the Bishu murders in 1992, the South African Council of Churches asked the World Council of Churches to send foreigners to help ease tension in South Africa. Garde was invited to join the ranks of almost 300 monitors present during the elections.

Stationed in Natal province, Garde’s role as an outside monitor changed from unappreciated foreigner to necessary presence, he reported, when the Inkatha Freedom Party led by Buthelezi agreed to participate in the elections. Garde’s team helped mediate a dispute between Natal youth and police related to the change in electoral status.

Garde’s team also helped mediate a prison dispute. Prisoners had been led to believe they were all eligible to vote, but on election day those convicted of murder, rape, or violent crime were banned from the polls. Monitors helped diffuse

the tension and ensure safety for prisoners who were allowed to vote.

A South African citizen himself, Garde cast his vote along with the prisoners.

Garde said that on another day his team came across a group of over 1,000 people “staying in the voting line in the hot sun. We organized five barrels of water from a local shop so that people would not be thirsty.

“Rather than seeing wild excitement as people voted, I simply witnessed the dignity that has transformed both blacks and whites into people—South Africans,” Garde said.

Mennonite Central Committee (MCC) volunteers were also on hand to help ensure that South Africa’s first all-race election was fair and peaceful.

MCC country representatives Leona and Peter Penner, of Winnipeg, Man., were on call to observe at a polling station near Durban.

MCCer Carl Stauffer helped monitor the situation in black townships around Johannesburg. He also helped train mediators who worked to defuse potential community conflict that could disrupt the election. Carl and Carolyn Swarr Stauffer are members of Jubilee Christian Fellowship in Richmond, Va.—*Katie Kreider with additional information from MCC*

MDS volunteers needed in Pickens Co., Georgia

Jasper, Ga. (MCC U.S.)—The “Palm Sunday tornadoes” that killed 17 churchgoers in Piedmont, Ala., March 27 also left two swaths of destruction in Pickens County, Ga., where Mennonite Disaster Service (MDS) has decided to concentrate its efforts.

“MDS is the only organization in this county. Most of the other agencies went to Piedmont, which got the press, but I think the damage is just as great here,” says Tom Smucker of Kidron, Ohio. Smucker helped establish MDS’ base of operations in a former car dealership in downtown Jasper.

With the office ready, MDS needs volunteers now and throughout the summer months.

Pickens County, located in northern Georgia, is rural, mountainous, and forested, Smucker reports. Most people live in trailers or homes tucked in the mountains. Both trailers and homes, but especially trailers, were hard hit by the tornado.

Many trees crashed down, some landing on trailers. In other cases, furious winds rolled trailers over. A Pickens County

family of five was killed when its trailer tumbled over and over. Many families are now living in small campers until they can repair or replace trailers and homes, Smucker says.

MDS will assist with clearing fallen trees and debris, repairing trailers and homes and rebuilding some homes from the ground up. Trees need to be cleared from around homes because they become a fire hazard when dry.

MDS is working in cooperation with two local Jasper churches, one United Methodist and the other Southern Baptist. The county has no figures on the numbers of homes or families affected because they are so scattered and the people tend to be independent, not wanting to ask for help, Smucker relates.

The MDS Jasper unit can use a van- or carload of volunteers weekly, Smucker says. Workers of all skill levels are valuable. MDS anticipates working in Pickens County four to six months.

To schedule time in Jasper, volunteers may call unit directors Lewellyn and Clara Zehr at 706 692-3930.



Mary E. Burkholder (right), executive secretary of the Mennonite Conference of Eastern Canada, gives a vase to Stanley Green as a symbol of support in his new role as president of Mennonite Board of Missions.

Green receives charge to head mission work as president of MBM

Waterloo, Ont.—At the end of a week that saw millions voting for the first time in his native country, South Africa, Stanley Green was commissioned here as the new president of Mennonite Board of Missions, Elkhart, Ind.

More than 800 persons crammed the gymnasium of Rockway Mennonite Collegiate on Sunday evening, May 1, planned by the missions committee of the Mennonite Conference of Eastern Canada.

Myron Augsburger, pastor of the Washington (D.C.) Community Fellowship, preached on the theme, “Kingdom Mission for 2001.”

“Be a mentor to us,” Augsburger said to Green. “As a true Anabaptist, one who was not born into but chose the Mennonite Church, you can show us how to do mission.” Augsburger also challenged Green, as president of MBM, to be a biblical interpreter on missions and to motivate the church to carry out the Great Commission.

In his response, Green said, “We as a people will rediscover our roots as we connect with that missioning impulse that penetrated the early Anabaptists.”

Green continued, “My vision and hope is that through MBM, we may be given the opportunity to lead the church in embracing our heritage in mission.”

The charge to Green was given by Ron Schertz, chair of MBM. Also on the program was a testimony by Green’s mother, Cynthia, who came from South Africa to Ontario to celebrate with her son.

—*J. Lorne Peachey*

Private investors put \$3.7 million into MMA mutual funds

Goshen, Ind. (MMA)—Mennonite Mutual Aid Praxis Mutual Funds are off to a fast start following the first quarter of activity since being introduced Dec. 30, 1993.

As of March 31, \$3.76 million had been invested in the Intermediate Income Fund and the Growth Fund by private investors. That included 234 new accounts in the Intermediate Income Fund and 107 new accounts in the Growth Fund.

MMA Praxis has shown very good performance in its first quarter of operation compared to the overall performance of the financial markets. The Standard and Poor's 500 stock index declined 3.8 percent during the first quarter while the MMA Praxis Growth Fund declined only 3.5 percent.

J. B. Miller, president of MMA Praxis, said, "We are extremely pleased by the acceptance we have had from individuals. The initial growth of the funds is beyond our expectations."

MMA Praxis has received national attention since its introduction as a religiously based mutual fund with a strict set of ethical investment guidelines. Sto-

ries have appeared in *The Wall Street Journal*, *The New York Times*, *USA Today*, and other major newspapers.

"That was a pleasant surprise," Miller said, "but it shows the kind of interest there is for this kind of investment possibility. People are showing a growing inter-

est in putting their money to work in ways that express their beliefs."

MMA Praxis is available in California, Colorado, Florida, Indiana, Illinois, Iowa, Kansas, Maryland, Michigan, Missouri, Nebraska, New York, Ohio, Oregon, Pennsylvania, Virginia, and Washington, D.C.

MMA supports local mutual aid efforts

Goshen, Ind. (MMA)—More than \$940,000 (U.S.) in Mennonite Mutual Aid fraternal benefits were distributed nationally in the inter-Mennonite community during 1993. Local churches raised more than \$840,000 to match grants from MMA.

The majority of grants were distributed through the Sharing Fund programs where \$517,000 from MMA was matched by funds raised by Mennonite Church congregations to benefit 544 families. Sharing Fund grants are used to help meet needs for assistance in paying health insurance premiums, meeting unpaid medical expenses, adoption expenses, burial expenses, and needs caused by an accident, disaster, or disability.

A new community service grant pro-

gram was greeted enthusiastically in 1993. A total of \$29,000 was distributed to support 32 local community service projects ranging from health clinics to housing for low-income families.

Vyron Schmidt, MMA vice-president of Fraternal Benefits, said the 1993 report shows a 60 percent increase in the amount of fraternal benefit funds provided to local congregations. Funds raised by local congregations increased 70 percent over 1992.

"I'm very pleased with the growing involvement of local congregations in the fraternal benefit programs," Schmidt said. "Not only are more funds being raised at the local level, but more churches are also getting involved."

Relief agency 'barns' empty; school kits, soap urgently requested

Akron, Pa. (MCC)—"The barns are empty," exclaims one Mennonite Central Committee (MCC) administrator, referring to MCC's depleted supply of school kits. Neither does MCC have enough bar soap to meet requests from Sudan and Bosnia.

With 7,500 school kits packed and ready for shipment to Sudan, MCC now needs an additional 3,500-plus school kits for Bosnian children. A mere 103 kits remain in storage. MCC will possibly need thousands more school kits for Bosnia at a later date. MCC also needs 1,600 cartons of new bar soap for these two war-torn countries.

In Sudan, the school kits will be used by children in church-organized schools in camps for displaced people around Khartoum, Sudan's capital. The children are among millions of Sudanese displaced by nearly three decades of civil war.

Although the camp schools are not accredited, children perch on benches made from mud or squat on mats, eager to attend. Parents believe any education, even simple addition and subtraction, will help their children have a better future, says Eric Olfert, MCC Africa cosecretary.

In central Bosnia, the school kits will be used by displaced children, girls and boys living with friends or relatives in villages where they took refuge during heavy warfare.

While fighting continues in east and west Bosnia, central Bosnia is relatively quiet, with limited chance of renewed hostilities, says Hansulrich Gerber, MCC Europe secretary. Central Bosnia is now settled by Muslims.

MCC hopes to send school kits to the town of Olovo, 30 miles north of Sarajevo, and surrounding villages and perhaps to other towns in the region where many children have had no schooling for the past two years.

Central Bosnia's infrastructure is in ruins; people have no income, little food, and virtually no supplies. "Everyone is desperate to get back to normal," Gerber says.

"The people are now totally dependent on outside help. Our help comes at a crucial time."

MCC's partner agencies—the Sudan Council of Churches and Duhovna Stvarnost, based in Zagreb, Croatia—will distribute the school kits and soap.

To make a school kit, fill a 10- by 16-inch drawstring cloth bag with: 4 unsharpened pencils; 1 plastic metric ruler, 30 cm. long; 1 package of 16 to 24 crayons; 1 pencil eraser; 4 spiral notebooks, a bit smaller than the bag and about 75 pages each.



Sudanese schoolboys.

San Antonio Christians challenged to 'let justice roll'

San Antonio, Tex.—San Antonio Mennonite Church hosted a March 5 follow-up breakfast following a Trinity University performance by Jim Wallis and Ken Medema on the "Let Justice Roll" concert tour.

The tour, including a mixture of sermon and song, calls the church to go to the streets and "let justice roll down like water and righteousness like a flowing stream."

Wallis, a Christian social activist, is the founder and director of the Sojourners community in Washington, D.C. Medema is a blind recording artist with Brier Patch Music in Grandville, Mich.

More than 40 local churches and organizations supported San Antonio's presentation of the "Let Justice Roll" tour. La Casa de Maria y Marta, a service and learning center sponsored by the Mennonite Board of Missions, housed Wallis and Medema during their stay. Bill Lytle, interim director of La Casa, was the local coordinator of the event.

La Casa was again involved when the San Antonio Peacemaking Conference on Gang Violence was held April 8-10 at the downtown Grace Lutheran Church. The conference was organized by two local Lutheran pastors and was modeled after the national gang summit which occurred last spring in Kansas City, Mo. The conference mediators spent their rest and recuperation times at La Casa.

The event resulted in truces between four Westside San Antonio gangs and is being followed up by weekly meetings of



Ken Medema (left) and Jim Wallis. "Poverty by itself does not lead to the kind of random violence that we're experiencing [in North America]," Wallis said at a March 5 event in San Antonio. "It's the lack of hope, it's the despair that leads to the chaos." He urged Christians to take hope, and went on to explain that hope means "believing in spite of the evidence and then watching the evidence change."

community, church, and youth (gang and non-gang) leaders.

"We were with the Crips and the Bloods in Watts, and the gangs were telling us about the truce they'd just made," Wallis recalled during the Friday evening program.

"I said, 'Why, after all that's happened?' and the only answer I had was from this 18-year-old Crip. He looked at me and said, 'I don't know, man. We just woke up.'"

Noting that he initially wanted a more analytical, more political answer, Wallis said he has since heard that answer from members of other gangs. "One day it finally hit me," he said. "'Waking up' is a biblical metaphor for conversion."

Ironically, Wallis pointed out, the problems of gang violence and urban crime may well be the church's "wake up call."

—Teresa Dutchersmith

Aid to Rwanda to be linked with peacemaking

Akron, Pa. (MCC)—Mennonite Central Committee (MCC) is working with other Canadian Foodgrains Bank members on a proposal to provide beans and other food valued at \$900,000 U.S./\$1.25 million Cdn. to Rwandan refugees. During the past weeks of bloodshed in Rwanda, several hundred thousand Rwandans have poured into Tanzania, Uganda, and Zaire.

The Canadian Foodgrains Bank is an interchurch agency that collects grain to assist food-deficit countries. MCC Canada is one of the 12 members.

MCC has also given \$5,000 (U.S.) to pay travel expenses for an All Africa Conference of Churches' delegation that is assessing Rwandans' relief needs.

"MCC does not have any programs in Rwanda and we do not expect to begin a long-term personnel involvement there now," says Jim Shenk, MCC Africa co-secretary. "However, relief assistance is critical given the current major disruptions in Rwanda. In addition to participating in larger joint efforts, MCC is exploring gaps left by the larger agencies."

Earlier this month MCC contributed \$10,000 to the All Africa Conference of Churches' efforts to find resolutions to the conflicts in Rwanda and neighboring Burundi. MCC worker Harold Miller serves with this church organization as a peace consultant.

Shenk says peace and reconciliation will continue to be MCC's focus in these central African countries. "We want our relief efforts to build connections between conflictive groups. Food and other material assistance to just one group can foster partisanship and increase conflict," Shenk explains.

What to do when the children leave home

San Antonio, Tex. (MBM)—"When our children became independent, we decided to become 'dependent' and go into VS," Jane Hare says with a laugh.

In addition to working at Base Christian Community Ministries, Jane and her husband, Wes, helped start the Mary-Martha House, a service-learning center here, while serving with Mennonite Board of Missions. The purpose of the center is to provide a place where youth and adults can come to do volunteer work, as well as experience another culture and the reflection and learning that involves.

"The idea that we could live on a lot less than we had been taught to believe was something we wanted to pursue [in Voluntary Service]," Jane says. "We wanted a cross-cultural experience be-

cause there is so much misunderstanding today because people don't know each other."

San Antonio is economically the poorest large city in the U.S. More than half the residents are Mexican-American, followed by European-American, African-American, and other ethnic groups.

The story about Hares' work in San Antonio is featured in a new "All God's People" video titled "Signs of Hope." Other stories in the video include Walter Sawatzky working with Haitian refugees in Miami, Fla.; Steve and Sheryl Martin in Central Asia; Cheryl Landis beginning a tutoring program in Meridian, Miss.; and Stanley Green's story out of South Africa. The free 27-minute video is being mailed to congregations this month.

• **Hesston dean resigns.** James Mininger has resigned his position as academic dean of Hesston (Kan.) College, effective June 30, 1995. He will assume the presidency of Lithuania Christian College, Klaipeda, Lithuania. Mininger came to Hesston College in 1974 to teach history, economics, and political science. In 1978 he accepted the role of dean. "Jim has provided creative leadership as academic dean and is regularly identified by alumni as one of their most inspiring professors," says president Loren Swartzendruber. "His intellect, innovative ideas, and commitment to Hesston College as a church institution will be missed by all of us. He is well suited for the new challenges he will face in Lithuania."

• **Fellowship day moved.** Beginning in 1995, World Fellowship Day (May 22 this year) will be designated by the Brethren in Christ and Mennonite international family as the fourth Sunday in January rather than Pentecost Sunday. That action was taken last July in Bulawayo, Zimbabwe, by the General Council of Mennonite World Conference. Reasons for the change include greater likelihood that a consistent date (not fluctuating like Pentecost) which is not linked to a major church year holy day will gain more universal usage. The January date is close to the founding of the Anabaptist movement; Conrad Grebel performed the first adult baptism in Switzerland on Jan. 21, 1525.

• **Exhibit wins design award.** Genesis Communications, Inc., recently won an "award of excellence" from the Religious Public Relations Council for the design and fabrication of the new exhibit space at the Mennonite Information Center in Lancaster, Pa. The 3,500 square foot exhibit, "Bringing Love to Life," explores the beginnings of the Anabaptist movement in the 16th century and shares the faith stories of modern-day Anabaptists.

• **Retirees gather.** Some 50 pastors and spouses with one major thing in common met at Laurelville Mennonite Church Center in Mt. Pleasant, Pa., April 5-7; each of them are nearing retirement age or has recently retired. The retreat, titled "Giving Holy Attention to Planning for Re-

tirement," was cosponsored by Laurelville and the Mennonite Board of Congregational Ministries. According to Peter Wiebe, pastor of the Trinity Mennonite Church in Glendale, Ariz., there are 100 pastors who will turn 65 in the next few years. Dorsa Mishler, chair of the Ministerial Retirement Committee of the Indiana-Michigan Conference, noted in his opening presentation that this is the first generation of Mennonite pastors to retire.—Don Yoder

• **Missionary transitions:**

Nancy Lee returned to Japan April 27. Her address is 1-29-1-11 Megurita-cho, Higashi Murayami-shi, Tokyo 189, Japan.

Phil and Christine Lindell Detweiler returned to the U.S. from Massy, France, April 9. Their address is 20605 Meadow Lane, Goshen, IN 46526.

• **Coming events:**

Benefit banquet to celebrate the 40th anniversary of Seventh Avenue Mennonite Church, held at Alex & Henry's, Bronx, N.Y., June 11. Michael Banks will be the guest speaker. Reservations required. Information available from 212 368-1103.

Reunion for Ontario Mennonite Bible School and Institute, First Mennonite Church of Kitchener, Ont., July 2. Anyone associated with the school in any way is welcome. Information available from Lee Hochstetler at 219 534-6013, evenings.

Youth Leadership Education and Development Retreat, Bluffton (Ohio) College, July 14-17. Ray Johnson will be the main speaker. Workshops will focus on training youth for specific areas of leadership. Information available from Randy Keeler or Joyce Schumacher at 800 488-3257.

50-year anniversary celebration, Benton Mennonite Church, Goshen, Ind., July 16-17. All who have participated in the congregation at some time are invited. Information is available from the church at 219 642-3245.

Church reunion/homecoming, Harris Hill Mennonite Church, Williamsville, N.Y., July 30-31. The church was earlier known as the Harding Avenue Mennonite Church and the Mennonite Church of Amherst. All former members welcome. Information available from Anna and Norman Trost, 5225 Harris Hill Rd., Williamsville, NY 14221; phone 716 876-2817.

Southern Africa reunion, Conrad Grebel College, Waterloo, Ont., Aug. 4-7. Mennonites and Brethren in Christ from across North America who have served in southern Africa are welcome. Information available from Bruno Baerg, MCC Ontario, at 519 745-8458.

• **Job openings:**

Assistant secretary for Africa Connections Project, Akron, Pa. Three-year, half-time position, on volunteer or salary basis, is available immediately. Applicants must have Mennonite Central Committee Africa experience and knowledge of current social, political, economic, and cultural realities of Africa. Strong cross-cultural, communications, and organizational skills needed. Applications due May 30. In the U.S., contact Goldie Kuhns at 717 859-1151; in Canada, contact MCC Canada Personnel at 204 261-6381.

Faculty, Lancaster (Pa.) Mennonite High School. Positions open in English, Bible, and part-time counseling. Apply to principal J. Richard Thomas, LMHS, 2176 Lincoln Hwy. E., Lancaster, PA 17602; phone 717 299-0436.

NEW MEMBERS

Black Oak, Warfordsburg, Pa.: Mary Madeline Ebersole, Melvin E. Kerns, Bessie Wagner, Bruce Gunnell, Michelle Lee Younker, Betty Walters, Ruth Sipes, and Alice Younker.

Evergreen, Bellevue, Wash.: Sean Burton, Gordon Malm, Annette Dunn, Mark and Donna Matthies, and Dianna Malm.

Kern Road, South Bend, Ind.: Starley Haines, Terri Anne Troyer, Dale Craker, Gail Craker, André Gingerich Stoner, and Cathy Gingerich Stoner.

Landisville, Pa.: Jay Fleischer, Michelle Gingrich, Brad Hertzler, Theresa Miller, Fawn Reist, Melissa Simione, Suzanna Stoltzfus, Rick Weidman, Tim Yoder, Nicole Zurin, Nancy Cressman, Betty Kennel, Kurt Kennel, Lisa Miller, Arlene Herr, Beth Martin, Brenda Reist, Mary Ann Weber, and Bernice Zurin.

Masonville, Washington Boro, Pa.: William and Merida Beck, Missy Beck, Bonny Keller, Joshua Keller, Andrew Smith, Deborah Herr, and Chad Burkholder.

Millersburg, Ohio: Larissa Kooker, Ruth Miller, and Rachel Mast.

Preston, Cambridge, Ont.: Josh Kinsie, Barb Smith, Millie Holdaway, Daniel and Isabel Chavez, Roger and Sharon Douthwaite, Bob Horvath, and Judy Furtanbacher.

Roanoke, Eureka, Ill.: Cynthia Gross, Rachel Kennell, Sondra Ulrich, Dustin Fisher, Joshua Gross, Justin Herrmann, Douglas Schrock, and Chad Yost.

Spring Valley, Canton, Kan.: Mary Bitikofer, Becky Wenger, Gail Jordan, and Lori Jordan.

Zion Hill, Harrisonburg, Va.: Terry Phibbs and Pam Sherman.

BIRTHS

Alderfer, Denise Detweiler and Steve, Sellersville, Pa., Laura Michelle (second child), April 12.

Becker, Doreen Martin and Marlin, Elizabethtown, Pa., Christian James (third child), March 19.

Bergey, Patricia Ruth and H. Dale, Telford, Pa., Harold Devin, April 17.

Burkholder, Tamara Eckert and James, Akron, Pa., Kelsea Marie (second child), April 21.

Eichelberger, Jenny Saltzman and Scott, Geneva, Neb., Rebecca Brianne (first child), April 8.

Kreider, Kelly Hart and Kenneth W., Lancaster, Pa., Molly Evelyn (first child), March 30.

Leonard, Becky and Doug, Newport News, Va., Kaitlin Suzanne (second child), April 22.

Longacre, Kristin Oakley and Chris, Hallstead, Pa., Rachel Ann (second child), March 28.

Martin, Lori Yoder and Kendel, Goshen, Ind., Andrew James (second child), April 23.

Mease, Kathy Link and Donald, Quakertown, Pa., Ryan Thomas (second child), April 27.

Moore, Melanie Hartman and David, Keams Canyon, Ariz., Micah Laban (second child), Feb. 16.

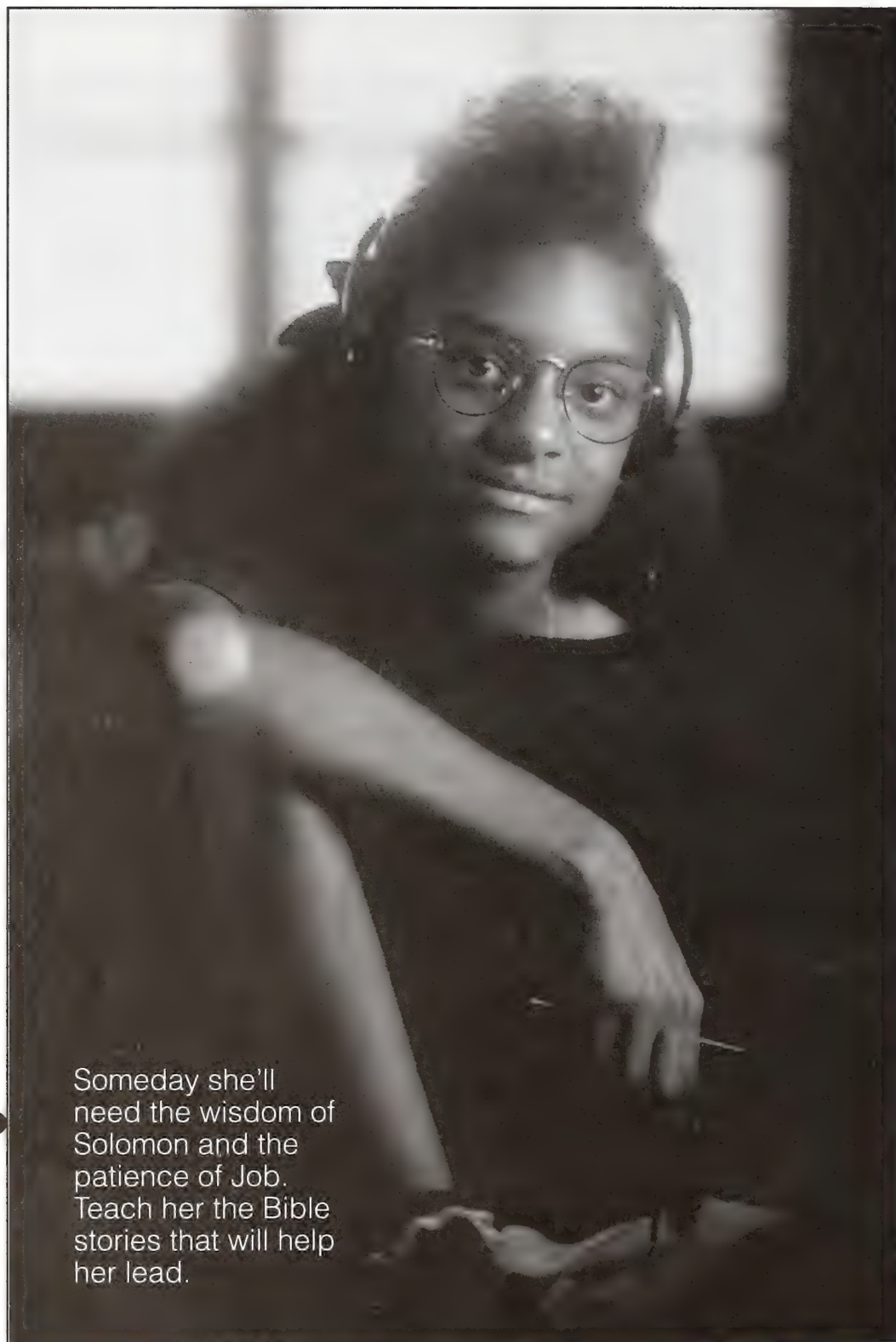
Selzer, Debra Huebert and Steve, Canton, Kan., Larissa Mae (first child), Feb. 9.

Spotts, Marilyn Stuckey and Craig, Wauseon, Ohio, Nathan Craig (fourth child), April 21.

Weller, Carolyn Weaver and Chad, Reading, Pa., Jacob Chad, April 1.

Yoder, Linda Meck and Kevin, Harrisonburg, Va., Issac James (second child), April 23.

FUTURE MODERATOR



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patience of Job.
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DEATHS

Barge, Willard J., 78, Hesston, Kan. Born: April 20, 1916, Sterling, Ill., to Frank and Lillie Millinger Barge. Died: April 17, 1994, Hesston, Kan., of leukemia. Survivors—wife: Elizabeth Shetler Barge; children: Henry, Barbara Jantz, Bernell, Emma Gunden, Rosemary Akradi, Nathan; brother: Loren; 9 grandchildren. Funeral: April 22, Hesston Mennonite Church, by Miriam Lind, Paul Friesen, and Wesley Jantz. Burial: East Lawn Cemetery.

Barry, Mary Jane Geberin, 74, Sarasota, Fla. Born: Jan. 29, 1920, Peru, Ind., to Frank D. and Matilda McNichols Geberin. Died: April 17, 1994, Sarasota, Fla. Survivors—daughter: Sue Purcell; 4 grandchildren, 4 great-grandchildren. Predeceased by: William Barry (husband). Congregational membership: Bahia Vista Mennonite Church. Funeral: April 21, Sunnyside Village. Burial: Sarasota Memorial Park.

Birkey, Ruth Marie Yoder, 85, Manson, Iowa. Born: July 26, 1908, LaGrange County, Ind., to Gabriel and Orpha Cripe Yoder. Died: April 23, 1994, Fort Dodge, Iowa, of a stroke. Survivors—children: Doris Achterhof, Dale, John, Norman; brothers and sisters: Roland, Roy, Robert, Rachel Stoodly, Ruby Holderman; 10 grandchildren, 7 great-grandchildren; stepmother: Ida Yoder. Predeceased by: Edward Birkey (husband). Funeral: April 26, Manson Mennonite Church, by Curt Kuhns. Burial: Rose Hill Cemetery.

Bontrager, Maude Yoder, 86, Goshen, Ind. Born: April 22, 1907, Middlebury, Ind., to Abe and Lizzy Miller Yoder. Died: April 18, 1994, Goshen, Ind. Survivors—children: Mary Mohler, Edna Schrader, Willis, Charles, David; siblings: Ervin, Truman, Elmer, Mabel Kauffman, Edna Mast; 18 grandchildren, 26 great-grandchildren. Predeceased by: Joe D. Bontrager (husband). Funeral: April 21, North Goshen Mennonite Church, by Dean Slagel and Art Smoker. Burial: Shore Cemetery, Shipshewana, Ind.

Harley, Claude L., 88, Chalfont, Pa. Born: May 14, 1905, Chester County, Pa., to Isaiah and Ida Lockard Harley. Died: April 21, 1994, Chalfont, Pa. Survivors—wife: Eva D. Garis Harley; children: F. Louise Garis, Fern

Ruth, R. Jeanette Garges, Ray G., Kenneth G., Linford Lee G.; brothers: Paul, Isaiah; half-sisters: Elizabeth Gilmore, Ida Flewelling; stepsisters: Mary Freed, Katie Rosenberger; 20 grandchildren, 31 great-grandchildren. Funeral: April 26, Line Lexington Mennonite Church, by Lowell H. Delp. Burial: Silverdale Brethren in Christ Church Cemetery.

Kropf, Dale Kenneth, 64, Molalla, Ore. Born: Sept. 1, 1929, Hubbard, Ore., to Ivan and Pearl Kropf. Died: April 21, 1994, Oregon City, Ore. Survivors—wife: Karen Neuschwander Kropf; children: Darlene Anderson, Kenneth; sisters: Bonnie Burck, Claudia Lapp, Judy Hall, Helen Grove; 4 grandchildren. Funeral and burial: April 25, Zion Mennonite Church, by Richard Regier, Marcus Lind, and Kelly Kenagy.

Longacre, Edna Stauffer Mowere, 87, Bally, Pa. Born: Oct. 3, 1906, Phoenixville, Pa., to David Elwood and Mary Lizzie Stauffer Mowere. Died: April 11, 1994, Coatesville, Pa., of a heart attack. Survivors—husband: Paul E. Longacre; children: Rhoda M. King, David M., Mark M., Aaron M., Paul M., Anna Mary Brubacher, James C.; brother and sister: Adele S. and Chester Mowere; 27 grandchildren, 27 great-grandchildren. Funeral and burial: April 14, Bally Mennonite Church, by Roy K. Yoder.

Metzler, Minnie B., 95. Born: Oct. 6, 1898, Rapho Twp., Pa., to Clayton H. and Annie Becker Metzler. Died: April 5, 1994, Manheim Twp., Pa. Congregational membership: Mount Joy Mennonite Church. Funeral: April 9, Mennonite Home Chapel, by Shelley R. Shellenberger and Ralph G. Ginder. Burial: Henry Eberle Cemetery, Mount Joy, Pa.

Ruth, Miriam Rittenhouse, 76, Lansdale, Pa. Born: May 13, 1917, Towamencin Twp., Pa., to Norman Alderfer and Ellen Derstine Rittenhouse. Died: April 21, 1994, Lansdale, Pa., of hardening of the arteries. Survivors—husband: Alpheus L. Ruth; children: Esther R. Shisler, Mary Ellen Lehman, Samuel R., Joseph R., Phoebe R. Bitler; brothers and sisters: Ruth D. Hunsberger, Mary D., James D., and Norman D. Rittenhouse, Eva D. Alderfer; 7 grandchildren. Funeral and burial: April 24, Plains Mennonite Church, by Richard J. Lichty and Michael A. Meneses.

Slagel, Maryane Ropp, 87, Goshen, Ind. Born: July 19, 1906, Bay Port, Mich., to Christian and Anna Roth Ropp. Died: April 5, 1994, Elkhart, Ind., of congestive heart failure. Survivors—husband: Allen C. Slagel; children: Shirley Ann Litwiller, Maryellen Bessinger, Eugene Allen, Lynn Jay; 15 grandchildren, 6 great-grandchildren. Congregational membership: Waterford Mennonite Church. Funeral: April 8, Yoder-Culp Funeral Home, by Lloyd L. Miller and Steve Slagel. Burial: Yellow Creek Mennonite Church Cemetery.

Thomas, Kenneth R., 86, Thomas Mills, Pa. Born: Feb. 15, 1908, Thomas Mills, Pa., to Edward E. and Polly Blough Thomas. Died: April 16, 1994, Windber, Pa., of a stroke. Survivors—wife: Mildred Hammer Thomas; children: Louise Cullar, Lila Rae Stetter, Elsie Fetterman; brother: Harold E.; 11 grandchildren, 21 great-grandchildren; stepbrothers and sisters: Erma Short, Elvin, Paul, Samuel, and Emory Holsopple. Predeceased by: Lucinda Holsopple Thomas (step-

mother). Funeral and burial: April 20, Thomas Mennonite Church, by Donald Speigle, Homer Schrock, and Marvin Kaufman.

Troyer, Alfred, 71, Goshen, Ind. Born: Midland, Mich. Died: April 25, 1994, Elkhart, Ind. Survivors—wife: Anna Mae Stutzman Troyer; children: Allen, Pat Weaver, Randy; 8 grandchildren; stepbrothers: Elmer, Lloyd, and Leroy Miller. Funeral: April 28, Belmont Mennonite Church, by Duane Beck, Phil Mininger, and Calvin King. Burial: Olive West Cemetery.

Troyer, Cleo Robert, 69, Kalona, Iowa. Born: April 29, 1924, Johnson County, Iowa, to Chris and Cora Miller Troyer. Died: April 19, 1994, Iowa City, Iowa, from a blood clot. Survivors—wife: Ferne Fisher Troyer; children: Richard, Ron, Randy, Beverly Strother; father; brothers and sisters: Paul, Keith, Wilbur, Donald, Harold, John, Lois Birky, Wava Reschly, Carolyn Van Drager, Mary; 8 grandchildren. Funeral and burial: April 22, Lower Deer Creek Mennonite Church, by Wayne Bohn and Robert K. Yoder.

CHIEF EXECUTIVE OFFICER

MENNONITE BOARD OF EDUCATION

The directors of the Mennonite Board of Education invite nominations and applications for the position of Chief Executive Officer. The CEO reports to the eleven-member Board of Education appointed by the Mennonite Church General Assembly and the Mennonite Church General Board. The CEO's appointment will be effective on or about July 1, 1995.

The Mennonite Board of Education is responsible to the Mennonite Church for discerning the long-term educational needs of the church and for articulating a vision for institutions and programs that are central to the mission of the church. Through its institutional boards and administrators, MBE operates the churchwide colleges and seminaries: Hesston (KS) College, Goshen (IN) College, Eastern Mennonite College and Seminary (Harrisonburg, VA) and Goshen Biblical Seminary (Elkhart, IN). The board also cooperates with Mennonite conference- and locally-sponsored schools in furthering the cause of elementary and secondary education in the Mennonite Church. In addition, the board furnishes resources for other Mennonite educational centers and programs, including minority leadership education. The central office is in Elkhart, Indiana.

Responsibilities of the Chief Executive Officer:

- Provide executive leadership for the staff work of the board (staff size is 4.7 FTE).
- Work with staff on policies, procedures, and actions relating to MBE institutions.
- Represent the board in church and church agency contacts.
- Coordinate and further the cause of Mennonite educational programs.
- Provide leadership in developing philosophy and goals for Mennonite education.

Qualifications: Each candidate should be an active member in a Mennonite church, possess a graduate degree, have experience that demonstrates ability for educational leadership, and have an understanding of church-sponsored education. Women and minorities are encouraged to apply.

Applicants should submit a current resume with references and a letter addressing their suitability for the position. Applications and nominations should be sent, preferably before June 1, 1994, to: MBE Executive Search Committee, c/o Miriam F. Book, 421 South Second Street, Suite 600; Elkhart, IN 46515-3243.

THE LAST WORD

Welcoming others onto Jesus' list

Steven Spielberg's Oscar-winning movie, *Schindler's List*, tells the story of German businessman Oskar Schindler: a Nazi party member, womanizer, and indifferent Catholic who ended up saving the lives of more than 1,100 Jews who worked in his factories and thus escaped the death camps.

I keep returning to the idea of another list. I call it "Jesus' list."

It's a much bigger list than Schindler's paltry 1,100 names, of course. While Schindler lost his personal fortune to save "his" Jews, Jesus sacrificed his very life to save as many as would let themselves be saved. Getting on Jesus' list is available for the asking.

But look what happened to the Jews who found safety with Schindler. What did they do? They kept pestering him to get others onto the list. Obviously it was a drastically important endeavor. A matter of life and death.

We, on the other hand, don't need to plead with Jesus to add names to his list. But our urgency is the same. Our focus is on those still in the world of chaos and danger. The simple word for the invitation process is evangelism.

Whoa. Wait a minute. This is *me*, talking about evangelism? Me, whose doubts are sometimes as strong as my faith? Unsure me?

Reading about Pentecost, the first mass evangelism event of the newborn Christian church, I empathize with the disciples as Arlene Mark portrays them in this issue (page 6): Uncertain. Perplexed. Bewildered.

Some of us aren't always as strong in faith as we wish we were. Some, with deep-seated memories of manipulative evangelism practices, are uneasy with this "witnessing" jargon.

The resurrection, witnessing—and the Bible itself, or church—sometimes these are very hard things for us to understand. We struggle with our faith like Jacob wrestled with angels: enduring the pain of unknowingness, but holding on until blessing comes too.

Can it be that we strugglers may find ourselves in the room at Pentecost—with our own anointment of flame? That we may end up speaking in a different tongue than Christians of a more traditional bent—and yet be understood by scattered people in the street who speak that same language?

Further, if we are open to that unruly, mysterious Spirit (who led Peter to the *Gentiles*, of all people)—can it be we too might be swept to another place, another understanding? And be used for God's purposes there as well?

I find in the story of Pentecost a hint that God has use for us no matter where we are—maybe even in our stages of doubt. The city is full of so many different people, speaking so many different languages. All need to be connected with the love of God. There is plenty of work for us all. No single language or single context is any more important than any other.

We don't need to fight each other or settle on a common language. Even though this means we may misunderstand each other in our exclamations of praise to God. Even though we may wonder if our brothers and sisters really have been sneaking a taste of that new wine, so early in the morning.

Pentecost—with its blessing and responsibility—is for all present in the room of believers, waiting prayerfully and with expectancy. We may come out of the room speaking in different tongues, which will be confusing. Yet our task, if not our context, is the same.

Schindler's List quotes from the Talmud: "Whoever saves one life, saves the world entire." In an interview with *Newsweek*, Spielberg said the film's primary goal was to "bear witness" to the *Shoah*—the annihilation.

We, in contrast, bear witness to life. We are witnesses to the one who came to give his life so that the whole world might be saved. We repeat the message of hope Peter first spoke on the day of Pentecost: "This Jesus God raised up, and of that all of us are witnesses" (Acts 2:32).

I like the way Eugene Peterson paraphrases Peter in *The Message*: "Get out while you can; get out of this sick and stupid culture!" (Navpress, 1993). Ours is a despairing culture, plagued by violence, materialism, cynicism, and loneliness. But there is a way out.

We say: there is shelter here. There is peace. We have seen a glimpse of another way to live. Find comfort here. Find relief from suffering. Get onto the list. Get into the light. Come in. Come in. Welcome.—cmh

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



While we are just at the beginning of the computer revolution, already the ways we read and think are changing.

A powerful tool for ordinary people:
***The computer brings
a totally new way
to read the Bible***

***Could the electronic revolution we are
experiencing in the 1990s be every bit as
significant as the one in 1455 that first
made the Bible available to everyone?***

When Johann Gutenberg printed the first Bible with movable type in 1455, he could not have foreseen the changes the new technology would bring. Within the next 50 years, it is estimated, 35,000 books with 10 million copies had been printed in Europe.

One of these was the Bible. Martin Luther's German translation was printed in 1522, and more than 100,000 copies were printed over the next 40 years by one printer in Wittenberg alone.

The impact of the Gutenberg revolution on the Reformation is difficult to assess even now at a distance of half a millennium. But the Reformation was clearly related to a change in technology—one which put the Bible in an understandable language into the hands of more people than ever before in history. Who can say then, with any measure of certainty, what the future will hold as we stand just inside the threshold of the electronic revolution of the 20th century?

One thing is clear: the spread of personal com-

by
**Ross L.
Bender**

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The electronic Bible can be 'read' with quantitative methods and statistical analysis. It also allows questions to be answered instantaneously—by anyone.

puters and the extension of computer networks is beginning to change the way in which we read the Bible. While we are now only at the very beginning of a process that will continue throughout our lifetimes and beyond, we can discern and describe certain ways of reading and thinking which are already changing.

The Bible on computer. The IBM personal computer celebrated its 10th birthday in 1991; Apple is just a few years older. By 1992, 26 percent of U.S. households owned a personal computer. While this does not begin to compare with the 98 percent which own a television, the same processes that made television a cheap and widespread technology seem to be operating on the computer.



Cain in Kansas?

Bible software is proliferating rapidly. Some programs include a CD-ROM disk containing half a dozen English versions, transliterated Hebrew and Greek texts, plus several Bible handbooks and commentaries and even a sermon outline reference book.

Calendars for the personal computer display a new verse automatically every day. Screen savers exhibit verses that change every few minutes. Or they show scenes from the Holy Land.

A Bible quiz program I tried had some additional features such as colorful reference maps of Paul's journeys and Palestine, timelines for the Old and New Testaments, and a "Bible moods" window. The latter allows you to click your mouse on a button labelled "sorrowful," "joyful," "confused," etc., and retrieve a Bible verse appropriate to that mood. I clicked on "confused" and got 1 Cor. 13:12.

The Bible trivia quiz lets you choose categories and levels of difficulty like the "Jeopardy" television program. It also occasionally contains unexpected bits of humor—Where did Cain go after he slew Abel: (a) Ur; (b) Nod; (c) Canaan; (d) Kansas?

While most households which own computers currently use them primarily for word processing, household finances, and games, Bible software constitutes a niche market among the applications competing for attention.

Typically, Bible software packages can display the complete text of at least one and usually several English translations. A concordance allows the user to search rapidly for a certain word in a particular chapter or the whole Bible. A simple built-in word processor enables the user to make notes while using the program and to cut and paste biblical passages directly into the "note-pad." Some software includes transliterations of the Greek and Hebrew Bible texts.

In some programs, text searches can be done not only on individual keywords but with Boolean operators. For example, a search can be made for every passage which includes the words "Jesus" and "heal." Or, one could search for "heal" but *not* "Jesus." The first search would find all the passages which include both terms, but the latter would give all the references including the word "heal" *except* those also containing "Jesus."

The electronic concordance opens up a host of possibilities. When I was writing an article on the city for *Gospel Herald* last year, I searched for the words "city / cities" in the New International Version. I was given a list of 863 citations in 793 verses in the whole Bible. (I don't read Hebrew or Greek, or my next step would have been to look at the words in the original.) The list of references enabled me to make a frequency chart. Thus I could easily spot the books in the Bible which most often mentioned the word "city" (Jeremiah and Joshua).

It would have been possible to go to my bookshelf and pick up my 20-pound exhaustive concordance, but it would have taken many times longer to do the same search. With my computer it was possible to print a quick list containing all the references mentioning the word "city." I could go instantly to any reference on the list and view the text—instead of having to manually look up each reference in a paper Bible. Finally, I could print the full text of the passages which I was interested in studying further.

Bible study in cyberspace. Internet, the "information superhighway," has been much in the news recently. While in the past access to the Internet was restricted to those in government, universities, and large corporations, now commercial services are making Internet connections available to anyone

with a computer and a modem—at increasingly inexpensive rates. The intangible area in which people communicate by computer networks has been termed “cyberspace.”

Several genres of communication have developed on the Internet, and new modes are springing up rapidly. Two well established genres for communication among groups of people are the electronic mail discussion list and Usenet.

While there are many technical differences between the two, the e-mail list can be seen metaphorically as a mailbox to which a group of sub-

It is impossible to know what the effect of computer technology will be. But Bible reading and study will not be the same.

scribers send messages for each other. The Usenet system is conceptually more like a bulletin board to which you go to read posted messages on a certain topic and then respond.

Denominational e-mail lists are a common phenomenon. There is an Anglican list, a Baptist list, a Catholic list—and even a Mennonite list, called “MennoLink” (see the March 15 *Gospel Herald*). Participants send electronic messages to a “listserver,” which copies them and mails them to all the subscribers. The topics of discussion include a broad range of items related to denominational life and occasionally biblical and theological discourse.

There are several Usenet “newsgroups” dedicated more specifically to Bible study. The most active is called “soc.religion.christian.bible-study”; another is “alt.christnet.bible”; the third has the peculiar name of “alt.christnet.bible-thumpers.convert.convert.convert.”

Soc.religion.christian.bible-study receives 30 to 40 messages a day on a wide range of biblical topics. Areas of discussion recently included the nature of the Trinity, the omniscience of God, premarital sex, baptism of the Spirit, eternal security of salvation, divorce, and the meaning of the Sabbath.

A frequent pattern of interaction on this network begins with a reader’s question. Responses usually begin arriving almost immediately, and a simple question may turn into a long discussion.

For example, someone posted a message saying they had heard there was a mistake in the seventh chapter of Revelation and asked for information. Within hours there was a response that there was an instance in Chapter 7 where the tribe of Dan was omitted from a list of the 12 tribes of Israel. Someone else then responded that the tribe of Manasseh had been substituted in that particular list and proceeded to give a long explanation. Yet another correspondent wrote to say that this should not be regarded as a mistake and gave his gloss on the passage. Eventually, after about two days, discussion on the topic faded away.

Another very specific request was for the number of verses in the Bible. The next day a response came in the form of a computer generated chart. It showed the number of words, sentences and verses for each book of the Bible as well as the totals for Old and New Testaments and the whole Bible itself.

The correspondents on these two days, incidentally, were from Australia, Finland, and South Africa as well as the United States. Many writers close their messages with a custom-designed “signature”: an address and quotation and occasionally a computerized drawing. One participant signed himself, “The Cyberspace Evangelist.”

M*apping the Bible with computerized content analysis.* A 1991 issue of *Computers and the Humanities* carried an article titled “Primary Process Content in the King James Bible: The Five Stages of Christian Mysticism.” Alan N. West, a psychologist, used a list of 1,683 words known as the Regressive Imagery Dictionary (RID) to map the development of mystical thought in the Bible. RID is supposed to reflect “primary process” thought—childlike, dreamlike, primitive, and mystical.

West used a computer program to divide the King James Bible into approximately 500-word blocks and to compare the RID to the vocabulary in these segments. The result was a degree of correlation for each block expressed as a numerical score. The scores were plotted and a curve drawn connecting the points.

West’s curve had, roughly, a peak, a valley, a peak, a valley, and a final peak. He used Evelyn Underhill’s theory of five mystical stages to explain this pattern. The first stage, conversion, corresponds to the first peak and to the books of Genesis and Exodus. The second, purgation, corresponds to the first valley, and to the books from Deuteronomy to Chronicles. The third, the



(continued
on page 8)

"I will sing to the Lord as long as I live; I will sing praise to my God while I have being. May my meditation be pleasing to him, for I rejoice in the Lord. . . . Bless the Lord, O my soul. Praise the Lord!"—Psalm 104:33-34, 35b

Gospel Herald



EDITOR
J. Lorne Peachey

ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

As an English teacher, presently living in China, I would like to join J. Robert Charles in his *One Last Cheer for Communism* (Mar. 1).

True, this country where I now live is not the "perfect state." It is already badly infected by materialistic madness, among other ills. However, here I am not afraid to walk alone on campus after dark. I never even think of being a victim of some drug-crazed person. Mothers, children, and grandparents are not being brutalized by enemy forces, nor are they worrying about family members getting killed in horrific battles. And people are not standing in line for scarce food supplies.

This is not to say that the present relative calm cannot be shattered. But for the moment, I will applaud what sanity remains in this Communist country!

*Esther Yoder Stenson
Zhengzhou, Henan
Peoples Republic of China*

Mennonites Continue to Face Tough Questions About Peace (Apr. 12). According to Kraybill and Driedger, the ultimate dilemma for Mennonites regarding peacemaking is whether it should be a requirement for membership in the church, since we regard peacemaking as central to the gospel. But I think the way they have stated the dilemma is a bit misleading.

I would say: Yes, peacemaking is central to the gospel; every true disciple must be able to make a firm commitment to peacemaking and reconciliation as a way of life. However, I do not think that pacifism is central to the gospel. Pacifism is one way to do peacemaking—perhaps the best way. But pacifism is a specific strategy for doing some kinds of peacemaking. And a strategy—however good and right it may be—should not be a membership requirement.

For instance, many Christians live out their conviction for peacemaking by opposing all abortions. And yet I have never heard a Mennonite leader advocate that opposition to all abortions must be a membership requirement. Why? Because the specific details and strategies we use for living out God's peaceable kingdom should not be legislated by the church in the form of membership requirements.

The Mennonite Church has so habitually reduced peacemaking to *only* reject-

ing all force that it often makes the mistake of equating peacemaking with pacifism. The first is a vision all Christians must commit themselves to; the second is a specific strategy for carrying out some aspects of peacemaking—a strategy we should continue promoting in all our teaching and preaching. But a strategy which *must* be embraced in order to be a member of the church? I hope not.

*Ryan Ahlgrim
Peoria, Ill.*

In Church Conflict Lacks Antidote, but Inoculation Is Possible (Apr. 12) a teen within the church tells her pastor she's pregnant and considering abortion. Her father opposes the idea and her mother is reluctant yet agrees to let her make her own decision. The congregation, aware of the dilemma, also chooses sides, fueling controversy and polarization within the body.

Change that scenario slightly. The teen gives birth to a child, then decides against parenthood. She considers getting rid of the child, perhaps by drowning. Would she tell her parents, pastor, or, for that matter, anyone? Would she then find a sympathetic ear? If the congregation became aware of those intentions, would there be polarization? Of course not! That would be murder.

In the old days, when a girl became pregnant, a marriage followed out of moral obligation. How can we as parents, pastors, and those in the church turn our heads away from moral obligation today and still claim to be living within Christian standards?

The moral stance has changed dramatically because of the invasion of "pop psychology." Like a toxic fog it has penetrated every nook and cranny of society. We have allowed it to even seep into the church.

Rom. 12:1-2 clearly warns, "Do not let the world squeeze you into its mold." The statements in this story make me question how much we are being squeezed into the world's mold. Would the issue of abortion polarize Christians? If so, I say simply, "God have mercy."

Perhaps I have misinterpreted the purpose of this story. However, I cannot escape the uneasy feeling that further fracturing of the Mennonite nonconformist shield is imminent.

*Ammon Kauffman
Lancaster, Pa.*

The year 1995 is the twenty-fifth anniversary of Earth Day. Next year is also when the new "Confession of Faith in a Mennonite Perspective" will be presented to the joint assembly of the General Conference Mennonite Church and the Mennonite Church in Wichita for approval.

But environmental issues continue to elude Mennonites. The new confession not only fails to "confess" the destruction and devastation of our environment, but it centers its main theme on the "new heavens and new earth," a term which does not spring directly from the Gospel stories.

Why would Mennonites cast in their lot with former Secretary of Interior James Watt, who justified using up this earth as fast as possible by his interpretation of this imagery from Revelation? After all, if a "new heavens and new earth" are just around the corner, then you can disregard this fragile little planet.

David E. Ortman
Seattle, Wash.

I read with interest and curiosity the editorial *Wide Ties and Narrow Lapels* (Apr. 26). In my teenage years there was the "dress" part of church discipline. Thirty years later I've seen the dress issue give way to undress.

Could it be that not only this society but the church too has taken off respect for self, others, and God along with its clothes?

Rhoda H. Sauder
York, Pa.

I found *Reassurance and a Rallying Point for the Church* (Apr. 19) encouraging—especially Albert Keim's analysis of Bender's *Vision* "that [Anabaptism] represented a 'consistent evangelical Protestantism'" [italics mine].

I am on the board of Evangelical Anabaptist Fellowship (EAF). We have received letters and comments from leaders and historians declaring that for us to call ourselves evangelical and Anabaptist is a contradiction in terms, an oxymoron. I would guess these folks would want to rewrite or reinterpret our earlier understanding of what Anabaptism was and should be.

If you are from the present-day stream of Mennonitism and continue through Keim's analysis, you immedi-

ately experience disequilibrium with Bender's second point: adult believers making up the church. Today many Mennonite churches have adopted the mainline approach to church membership and baptism: catechism class (usually at 8th or 9th grades) where whole classes of impressionable students are ushered through "the basics" and pressured into baptism and membership. You may argue that there is no pressure. Consider the age, development, and social standing of adolescents, and you will realize the incredible peer pressure you are placing on them.

We would not suggest that every new group of adults attending our churches should attend one certain class and in the end expect them to be baptized or join the church without personally expressing an interest in this. Why don't we apply the same to adolescents? More importantly, why don't we just return to the biblical and historical Anabaptist way of allowing people, at responsible ages, to make their own choice, publicly, instead of the "herd" mentality with our children. Shouldn't we continue to, as Keim suggests, allow "voluntary church membership . . . based on true conversion and discipleship."

Bradlee T. Bame
Lancaster, Pa.

Mennonites Continue to Face Tough Questions About Peace (Apr. 5). I read with dismay this statement by Donald Kraybill and Leo Driedger: "Mennonites have increasingly turned to legal and other forceful means to defend their rights and protect their interests." The authors imply that the use of litigation inches "slowly toward the legitimization of violence."

Unfortunately, this statement presents an inaccurate picture:

1. The Anglo-American legal system today represents the replacement of trial by combat, trial by inquisition, and the use of the star chamber with an intellectual battle of words and ideas. That development represents gains by the principles of nonviolence and justice. For elaboration, read Dr. Martin Luther King's "Letter from Birmingham Jail," one of the most brilliant essays on the nature of law ever written.

2. From the apostolic church onward, there has existed a tradition of God's people using the courts as an opportunity to bear witness to the gospel. Consider the example of the apostle Paul, unjustly beaten by imperial police officers, who appealed his arrest to the highest court of the Roman empire and used each hearing as an opportunity to testify to Christ.

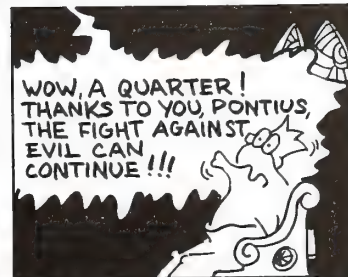
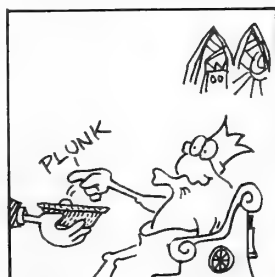
3. A survey last year by *The National Law Journal* found that the strongest anti-lawyer and anti-legal system attitudes were held by upper-middle-class and upper-class people who resented the greater exercise of rights by poor and minority people gained through the actions of lawyers and courts in the United States.

4. It was a lawyer who asked Jesus what was the greatest commandment and provided Jesus with the opportunity to state the summation of the New Testament law. While Jesus recognized that the question was a test, he commended that lawyer, saying, "You are not far from the kingdom of God." (Mark 12:34). Learned in the law himself, Jesus knew the immense value of asking hard legal questions.

I suggest to Kraybill and Driedger that the use of legal means to defend rights may be much more in keeping with the Anabaptist peace witness than they stated.

John G. Burt
Pittsburgh, Pa.

Pontius' Puddle



Reading the Bible backwards

Maybe you read the Bible from beginning to end. Maybe its truth informs and enthralls your every waking moment on the march to Zion. Not Rachel.

by Shirley Kurtz

Rachel isn't her real name, and I'm making some other things up too. But she is, indeed, a woman of conflicting passions. Torn in the flesh. Perhaps not the kind of person you'd expect to find reading her Bible religiously.

The thing is, she *promised*. It was on a Sunday a number of years ago—worldwide Bible Sunday, or something like that. The minister at the conclusion of a fervid sermon on the devotional life asked everybody to stand, everybody who could promise to read some Scripture daily. How could Rachel—way up front in the third row—just sit there like a heathen? (Was this minister smart, or what?)

So now she thinks she has to keep her promise. I am sorry about this, and I'm sure you are horrified. Where is her hunger and thirst? Shouldn't she be primarily hungering and thirsting after righteousness, not just keeping promises?

At least she's not missed a lot of days. And she's not been unfed. Or unblessed. She's found quite lovely passages too. Why, last winter she memorized a stretch in Isaiah where the prophecy is especially sharp and beautiful and sad: "He was despised and we didn't care. Yet it was our grief he bore, our sorrows that weighed him down. And we thought his troubles were a punishment from God, for his own sins!" It was nine verses in all that she memorized, a job she'd given herself to do.

But it was a job. Nobody will ever have to get Rachel to promise to read *Newsweek* and the other magazines and the books she takes with her to bed at night, none of which really fills her. You'd think she'd be hungrier.

Which brings me to my story, something that happened in April.

The winter had been much too long; even April was starting out gray. Late one night Rachel told George she was going to try to get up

earlier tomorrow if she could stand it. Get a better start, pull herself up by her bootstraps some, shake off the sluggishness and the old familiar charwoman complex that was nagging at her.

Six forty-five was hardly heroic. George and the older children were always up before then, getting themselves off. Rachel thought if she could just make it downstairs to the coffeepot—she'd savor her coffee, get her Bible reading out of the way real quick, and then some more *Newsweek* before the day and all its choresomeness would come crashing in on her.

But when she stumbled out into the hall with her eyes still shut, there was Mary Beth. *Could she braid her hair, please? A French braid?*

Rachel sighed heavily.

In Mary Beth's room, with Mary Beth on the stool in front of her mirror, Rachel pulled blindly at the sections of hair. The braid was going crooked. Rachel dropped it, just let the whole thing fall apart. She told Mary Beth to do her own hair and fled.

And then down in the kitchen, at the table, Jonathan was shoving his schoolwork at her. His papers came floating over her Bible and nearly into her coffee; *couldn't she read off his vocabulary words, please?*

And George at his desk in the study was muttering loudly about something. Not even in the same room with her and going on like he had an audience. Even after he came out to the kitchen and was poking around in the refrigerator and she had escaped to the living room sofa so she could concentrate, he kept up the muttering. *Wasn't there anything for lunch sandwiches?*

Well, did he *see* anything for sandwiches?

Soon he was in his coat and charging toward her, shoving his head into her face just to kiss good-bye and blocking out the page in Ephesians. Said she should look out the window, there were deer up on the hill. She stayed in Ephesians pretty well even through this.

She heard the door slam and him starting the car. And then the school bus was coming and Jonathan was shouldering his bookbag and Mary Beth rushed past Rachel and out the door behind Jonathan and then back in again for something to blow her nose on. Shoved *her* face almost into Rachel's (*was there anything sticking out her nose?*) and flew back outside, and the door slammed again.

It must have been a relief for all of them (everybody except Tad who was coming downstairs now). Not just getting off but getting away from

Rachel and her stony eyes and tight-lipped silence. With Tad huddled beside her, still in his pajamas, she finished the verses in Ephesians 4 about love and patience and bitterness and anger and hateful feelings. *Be ye kind and tenderhearted.*

She wondered, briefly, if she should have leaped off the sofa before George left and the

What if there was some sort of actual violation? What then? "Love your enemies?" But she wasn't living with her enemies!

school bus came and apologized to everybody for her grumpiness. For not listening. Not helping her kids. Not hunting something for George's sandwich. Not laying down her life.

But she'd been reading backwards.

It had taken her most of the winter to get through Isaiah. (Before that, she'd read some in the Gospels.) After Isaiah she'd jumped right into the middle of Ephesians. She'd read about wives and husbands, in chapter five, just a couple of days ago. And then she'd read about children and parents, in chapter six. And slaves and masters.

Slaves. Slaves who were supposed to obey their human masters with fear and trembling.

Slavery was of course a profound evil. So how could Rachel take too seriously this other stuff, now, in chapter four? (She was zigzagging some, here, in her thinking.) Slavery! She felt practically entitled to her passion and anger and resentment, her bitterness in the face of perceived mistreatment. She just about snorted in disgust.

There was no forthcoming apology.

Rachel's wondered some, since then, about her temper. Nobody's ever cracked a whip over her head; there are no slaves where she lives. It's just a little thing, her family's occasional disregard for her needs. Why, she didn't even tell them she wanted to be left alone that morning.

(You know how it is, even at your house. Just being there means you'll get yammered at, asked to unscrew the jar lid, whatever. Ordinarily competent individuals turn helpless in one another's presence.)

Mary Beth braided her own hair; George put

the same old cheese as usual in his sandwich; Jonathan got a 97 percent on his Latin quiz.

Rachel knows it's not always *them* getting in the way either. Poor George, sometimes. Late at night when he's asleep, or desperately wanting to be asleep, she's wide awake and trying to hold a conversation. Or she's got the light blazing and the pillows heaped up (his pillow and hers) and is flipping the pages of her magazines, shifting around, even hopping out of bed to check on something downstairs and making all his covers slide off.

It's a little thing, but still.

What if there was some sort of actual violation going on? What then? Rachel wonders. "Turn the other cheek"? "Love your enemies"? Isn't that *enemies*? These aren't her enemies she's living with. This isn't on the streets. At home the bully gets smacked or has to go sit in the corner.

Kindness, Rachel figures, is a thing to be doled out, sort of like candy, in the proper doses. Or else there are spoiled children. And spoiled husbands, and toady wives who shuffle and bow low and scrape the ground. Or maybe even spoiled wives and toady husbands.

With the Bible things aren't always linear; a person reading the Bible does have to think in every direction, put matters in perspective. So Rachel guesses that skipping back and forth some, when she reads, isn't necessarily *backwards*. Not unless she's got some things turned around, herself. Not unless she's prevaricating, or just being dutiful (oh, dear).

Maybe you read the Bible from beginning to end. Maybe its truth informs and enthralls your every waking moment as you march along to Zion. Maybe Rachel, still plodding along in the winter muck, will catch up, one of these days.

If she and George and the children can figure out what *kind and tenderhearted* means, and if the sun shines when it's supposed to. If some light breaks in.

Shirley Kurtz is a mother and free-lance writer who lives in Keyser, W.Va. She is a member of the Pinto (Md.) Mennonite Church.

With the Bible things aren't always linear. Reading the Bible you have to put matters into perspective, don't you? Skipping around may not be all bad.

Working to mediate conflict in South Africa

by
Carl
Stauffer

What does it mean to work for conflict resolution in South Africa? What does it mean to work for peace in a country where multitudes have been able to make their voices heard for the first time?

Presence. It means being a presence in places torn apart by violence and conflict. This presence can be in the form of monitoring, listening, training, mediating community disputes, negotiating with police or responding to emergencies as they arise. Whatever the form presence takes, it is clear that relationship within the community is critical to any conflict resolution effort undertaken. Often the residents of communities where we have been involved in some kind of intervention have expressed their thanks, saying our presence helped avert some potentially violent outbreaks.

Passing on the baton. It means tapping into the conflict resolution skills of our South African sisters and brothers who live and work amidst daily conflict. Whether it be Tokoza, Bekkersdal, Johannesburg, or Soweto, people of this land are crying out for peace in their communities. At a meeting in March, Khehla Khumalo told how he and the Greater Soweto Peace Committee intervened in a brewing conflict at the Dube Hostel in Soweto. He was clearly energized as he recounted how he used newly learned negotiation and conflict resolution skills to help divert a violent crisis.

Praying without ceasing. It means praying for God's peace to rule this special country.

Wilgespruit Fellowship Centre, the organization with which I work, set aside time each Friday before the elections to challenge staff to pray. I read a newspaper account of a police officer who, while alone in prayer, received a vision. In this vision he was instructed to call the government and country to a day of prayer. He did this, and received a tremendous amount of support nationwide.

My wife Carolyn and I felt a strong mantle of prayer over election week and sensed that many persons in South Africa and in other nations were praying for South Africa. Critical to my understanding and motivation as I work in conflict resolution is the belief that God's presence and divine intervention come amidst situations of violence, injustice and conflict. Prayer is a powerful tool for peacemaking. It engages us in seeing the tip of the iceberg; then God requires that we take action and navigate the waves.

The momentous changes in South Africa are sobering yet exhilarating. In the words of a local journalist, "South Africa's election is no soap opera or terrorist thriller. It is the story of a fractured country embarking on a remarkable self-healing process; a journey to nationhood."

Carl and Carolyn Swarr Stauffer and their two pre-school children live in Johannesburg, South Africa. As a Mennonite Central Committee worker, Carl helps train mediators in black townships. The family is from Richmond, Va., and are members of Jubilee Christian Fellowship.

The computer brings a totally new way to read the Bible

(continued
from page 3)



remainder of the Old Testament, constitutes the second peak. The fourth stage, centering on the crucifixion, comprises the dark night of the soul. The fifth, the final peak, is the stage of union with the divine, and corresponds to Revelation.

Whatever you may think of this interpretation, it marks a totally new way of reading the Bible. The electronic Bible is one which can be "read" using quantitative methods and statistical analysis. Questions about the Bible can be asked and answered almost instantaneously by people around the world who have never met face to face. Through the computer ordinary people

have access to incredibly powerful electronic tools for use in personal Bible study.

In many ways we are in the situation of the Europeans in the 1450s when the first Bible was printed in Latin. It really is impossible to know what eventual effect the new computer technology will have. One thing we do know: Bible reading and study need never again be the same.

Ross L. Bender, Philadelphia, Pa., teaches English as a second language at the University of Pennsylvania. He is a member of the West Philadelphia Mennonite Fellowship.

MMA, MCC U.S. give united call for universal health care coverage

Elkhart, Ind. (MMA)—Mennonite Central Committee U.S. and Mennonite Mutual Aid are calling for the adoption of universal coverage as part of national health care reform in the United States and are urging church members to contact their legislators to show support for universal coverage.

The cooperative statement is being issued in conjunction with a call to action from the Health Dialogue Steering Committee which is being sent to all Mennonite Church and General Conference Mennonite Church pastors.

The statement by MCC U.S. and MMA is an outgrowth of each agency's work on health care reform legislation.

Although there are differences of opinion between church agencies and among individual church members on how a reformed health care system should be designed, there is agreement between MCC U.S. and MMA on the need for universal coverage. Universal coverage would provide a basic yet comprehensive package of health care benefits for everyone.

"We are already paying for those who don't have health insurance," said Howard Brenneman, president of MMA. "It's just that the costs are hidden in higher medical bills and higher health insurance premiums."

"In Matthew 25, Christ tells his followers to care for suffering people by feeding the hungry, giving a drink to the thirsty, and caring for the sick," added Lynette Meck, MCC U.S. executive secretary.

"MCC U.S. support for universal coverage arises from the conviction that people suffering from illness should not be denied health care."

Both agencies have been separately contacting legislators about health care reform. MMA has been garnering support for an amendment to enable it to participate as a religious alliance in the health care reform plan proposed by President Clinton. MCC U.S. has been urging representatives to cosponsor legislation consistent with its principles, including its principle for universal coverage.

In spite of these differing points of emphasis, the joint statement from the two agencies signifies that MCC U.S. and MMA stand together in identifying universal coverage as fundamental to health care reform.

Church called to action. The Health Dialogue Steering Committee—which includes representatives from MMA, MCC

U.S., Mennonite Medical Association, Mennonite Nurses Association, Mennonite Health Services, and the Council of Moderators and Secretaries—is issuing a call to action urging church members to contact their legislators in support of universal health care coverage, either by letter or by telephone.

Legislators are now actively looking at health care reform bills, and they are very sensitive to opinions expressed by their constituents, the committee says.

Members of the House of Representatives may be contacted by writing to them under their names, U.S. House of Representatives, Washington, DC 20515. Senators may be contacted by writing to them under their names, U.S. Senate, Washington, DC 20510.

Churches urged to be 'cities of refuge' for disabled

Leola, Pa. (MCC U.S./MHS)—The Israelites followed God's instructions to set aside "cities of refuge" in the Promised Land (Josh. 20:1-9). The names of the cities, translated into English, mean "holiness," "strength," "communion," "fortification," "exultation," and "joy."

"When people experiencing disabilities are able to find these attributes in a church family, it can make a difference between isolation and meaningful integration and purpose in life," Sheryl Benner says. Benner, of Spring City, Pa., helped plan an April 23 conference exploring how churches can serve as "cities of refuge" for people with disabling conditions: mental illness, developmental disabilities, and physical limitations.

Some 200 pastors, lay leaders, persons

with disabling conditions, and their family members attended the conference, held at Forest Hills Mennonite Church here and co-sponsored by Mennonite Health Services and Mennonite Central Committee (MCC) East Coast.

Don't offer to do it, just do it, suggested Daryl Witmer who spoke on how churches can respond to catastrophic accidents. Diagnosed with Gillain-Barré syndrome 10 years ago, Witmer has paralysis below the elbows and knees. He challenged churches to prepare a care plan that can be put into action when crisis hits a church member.

Churches can organize prayer efforts, establish information chains, set aside contingency funds, and ask individuals and families to periodically evaluate its response, said Witmer, pastor of Monson (Maine) Community Church.

Keynote speaker Enos Martin, a psychiatrist at Hershey (Pa.) Medical Center, explored the "cities of refuge" metaphor. The six Old Testament cities were set aside to give asylum to people who had accidentally killed someone. Such people suddenly found themselves unacceptable to or different from the community, due to circumstances beyond their control.

"This parallels the experiences of people with disabling conditions," said Martin, who is also a bishop in the Lancaster Mennonite Conference.

The cities of refuge were to be strategically placed for accessibility. All people were to be welcomed and included. The cities were to be safe, free from attack, prejudice or bias, Martin said.

—Alonna Gautsche Sprunger

School accredited. *Nazareth, Israel (MBM)*—"Thank the Lord!" writes Mennonite Board of Missions worker Nancy Martin. "Nazareth Hospital now has a fully accredited nursing school, and the Ministry of Health has given us permission to open the new registered nursing (RN) program."

As the director of the nursing program, Martin, pictured above, has worked for the school's accreditation since 1985. Officials from Israel's Ministry of Health rejected her proposal twice. The nursing school has graduated 156 nurses in the last five years. Also pictured are Heyam, a student nurse (far right), and Asmahan, a recent RN graduate.—Katie Kreider



Argentinian Mennonites observe 75th anniversary

Pehuajo, Argentina (Meetinghouse)—For Lester Hershey, the 75th anniversary of the Iglesia Evangelical Menonita Argentina (Argentinian Evangelical Mennonite Church, or IEMA), celebrated Feb. 23-27 here, was an occasion to touch base with old friends and to see what God had accomplished through Mennonite mission work in that country.

When Hershey first arrived in Argentina, back in 1917, he was 5 years old. His parents, Mae and T. K. Hershey, and their colleagues, Emma and J. W. Shank, had been commissioned as the first Mennonite missionaries to Argentina. Also present for the 75th anniversary was Elsa Shank Castilla, the Shanks' 82-year-old daughter.

The two families established the country's first Mennonite church in Pehuajo, a small town some 250 miles southwest of Buenos Aires in the heart of the Argentinian Pampa.

Now the IEMA numbers 2,400 members in 34 churches.

The theme of the anniversary celebrations, an expansion of the annual convention, was "Christian Responsibility in a World of Change."

One change is in the missionary presence. After a growth in missionary influence—Amos and Edna Swartzentruber and Ada and Nelson Litwiller joined the Hersheys and Shanks several years later—the North American mission force is now down to one couple, Delbert and Frieda Erb from Pennsylvania. They assist with theological education.

Otherwise, conference leadership is supplied by native Argentinians. For the past 25 years, all IEMA presidents have been nationals.

One of these is Raul Garcia, current president of Mennonite World Conference, who opened the celebrations at the anniversary gathering.

A visit with MWC president Raul Garcia

Pehuajo, Argentina (Meetinghouse)—Mennonite World Conference president Raul Garcia was born and raised in Pehuajo, a laid-back, overgrown town now of 35,000; except for a year at Goshen (Ind.) College, he has lived here all his life.

Born a Catholic, Garcia is a first generation Mennonite. In his youth he began attending the small Mennonite congregation here, where he accepted Christ, became a church member, then leader of the youth group. He went on to marry Anita Swartzentruber, the daughter of Amos and Edna Swartzentruber, early Mennonite missionaries to this country.

Since 1954 he has copastored the congregation. Like most Argentinian pastors, Garcia is a lay leader. Until two years ago, he earned his living as the principal of the local school.

How did he come to be president of the Mennonite World Conference (MWC)?

"I don't know," he says. "I suppose it was time for a Latin American president.

They talked to me as soon as I arrived at Assembly 12 in Winnipeg. It spoiled my whole conference; I didn't know how to respond."

Garcia allows that he knew Mennonites in several countries, but says he was not even a member of the MWC General Council. His only previous experience with MWC was attendance at Assembly 8 in the Netherlands in 1967. He had, however, been president of the Evangelical Mennonite Conference of Argentina for eight years.

The MWC presidential role is a challenging one, he says. It involves much travel, but he enjoys the opportunity to visit Mennonites in many parts of the world. "It has given me a vision for what the church is," he says.

Garcia also expresses some concerns, though. He is afraid of secularization in the Mennonite body. He feels it would be beneficial for the 50 percent of Mennonites in the Western world to visit the other 50 percent in developing countries.—Ron Geddert

Two major items were on the business agenda. A reorganization of the conference's theological education system into two zones was approved.

A plan to implement a conference pension plan for pastors and other members

was tabled for further discussion.

The convention included worship, music recitals, time for people to come forward and receive healing, and the movie, *The Radicals*, was shown to an overflowing crowd.—Ron Geddert

Last EMC class celebrates graduation

Harrisonburg, Va. (EMC)—Sunday, May 1, began with rain but gave way to brilliant sunshine by early afternoon, allowing Eastern Mennonite College to hold its 76th annual commencement on the front lawn of campus.

EMC&S president Joseph L. Lapp awarded diplomas to 200 graduates during the ceremony. This is the last group to graduate from EMC; the school will officially become "Eastern Mennonite University" on Aug. 22.

Veteran educator and musician Mary K. Oyer delivered the commencement address on the theme, "The Holy Ghost Over the Bent World Broods"—a line from a poem by Gerard Manley Hopkins.

"Since my own commencement I have moved in directions I hadn't even dreamed were possible or even desirable," Oyer said, noting that her doctoral work in cello, her work with the *Mennonite Hymnal*, and intensive study of the Afri-

can oral tradition in teaching music all helped reshape her worldview.

"I found that each culture has its means for creating order out of chaos—its legends and myths along with its own peculiar art forms that reveal its sense of the cosmos."

"We know in the 1990s that there is no intellectual scheme to draw the fragmentation and chaos around us into a comforting whole," Oyer continued. "But we can know that the Holy Spirit hovers over each of us, no matter what our field may be, with power to free us to discover, create, and change."

Senior class business manager Wendell K. Hartzler presented Donald B. Kraybill, EMC&S board of trustees chairperson, with \$1,300 toward books and journals for Hartzler Library. Some of the books were already purchased, and every fifth graduate handed Lapp a book as they received their diploma.—Jim Bishop



Classmates Stephanie Wenger (left to right), Susan Nisly, and Steve Kriss celebrate upon receiving their diplomas.

A fun night in the Wild West. *Scottsdale, Pa.*—Christie Hertzler hawks her "trail mix" at the beginning of Kingview Mennonite Church's annual "Fun Night." This year's event, held March 11, focused on "The Wild West."

Church members in cowboy boots and calico traveled via "wagon caravan" throughout the church building, encountering rock slides and rustlers. The group paused for a chicken barbecue and songs around paper "campfires," and later enjoyed entertainment at "El Anabaptisto Café." Individuals acted out roles along the way, including wagonmaster, a "sleeping preacher," and "the Lost Posse."

Two years ago, church members took an imaginary trip to Hawaii—complete with airplane trip (hijacked by one passenger, while another went into labor) and luau. In 1991 the church pretend-traveled to Canada. Cars were stopped at the church parking lot "border" and checked for illegal substances—found, of course, in pastor Linford Martin's car.—*Cathleen Hockman*



MCEC delegates debate use of \$74,000 surplus and conflict of interest policy

Niagara-on-the-Lake, Ont. (GCMC)—Delegates to the Mennonite Conference of Eastern Canada (MCEC) spring meetings debated how to spend a welcome financial surplus and how to manage conflict of interest when they met at Eden Christian College here April 8-9.

News of a \$74,000 (Can.) surplus greeted the 500 delegates and visitors in the opening session. Partly because of this positive financial picture, the MCEC executive board announced it will not cut the peace, justice, and social concerns coordinator position, as decided last summer.

Debate centered on a proposal from the Finance Commission to apply \$50,000 of the surplus to the mortgage on the new conference office. Some delegates wanted to use the surplus to restore earlier program cuts (in youth or missions, for example). Others were unhappy with the choice of office location, and called for more accountability on expenditures for the new facility.

We're in trouble both when we have a deficit and when we have a surplus, quipped one Finance Commission member.

The proposal to pay \$50,000 on the mortgage passed by a large majority.

Checks and balances. Discussion also

focused on a proposed conflict of interest policy statement developed over the past year as the result of an executive board decision calling on moderator Ron Sawatsky to resign when he became an administrator at Conrad Grebel College, Waterloo. Delegates had decided that Sawatsky should complete his first three-year term.

Debate centered on the following clause: "Employees of the conference, or of those organizations in which the conference appoints or elects the majority of the board or governing unit and contributes one-half or more of the budget, will not hold any elected or appointed position in the conference."

Harold Peters-Fransen of London, Ont., proposed that "and" be changed to "and/or." The change would disqualify Conrad Grebel College faculty or staff from holding conference positions, even though MCEC contributes only minimally to the college's budget.

After lengthy discussion, the amendment was defeated and the policy adopted; delegates argued that the original proposal provided enough checks and balances to resolve conflicts that might arise. Later on in the conference, Sawatsky was elected for a second three-year term as moderator.—*Ron Rempel*

Two Bosnian students will begin classes at Goshen (Ind.) College next fall. The students are Omer Car, who plans to study business, and Dzihana Haydarpasic, who plans to study computer science. Both are Muslims now living in Turkey, where they are considered tourists. Their families are still in Bosnia with no hope of emigration, according to the students' application materials.

Work to bring Bosnian students to Goshen is a result of a Dec. 3, 1993, visit by representatives from the Fellowship of Reconciliation (see the Jan. 25 *Gospel Herald*). The interfaith pacifist organization is placing Bosnian students in colleges and universities in several countries.

Goshen College will pay the two students' tuition, room, and board, and provide on-campus employment to cover their books and other living expenses.—*Wayne Steffen*

Choirs from 11 Mennonite high schools from San Juan, P.R., to Salem, Ore., gathered at West High School in Iowa City April 9-10 for the 32nd annual Mennonite High School Music Festival. The event was hosted this year by Iowa Mennonite School; 11 Iowa-Nebraska and Conservative Conference churches welcomed the visiting choirs.

The 413-voice mass choir was directed by guest conductor Elvera Voth. After the choir had sung the last number on the program and the director had stepped from the podium, a whisper of song began at one end of the risers. It rippled from left to right until the whole mass choir, without director, was singing together in full voice, "Freedom Is Coming," the familiar South African freedom song—and a youth favorite from Philadelphia 93. Choir members had plotted this addition and spread the plan by word of mouth, without the knowledge of the conductor.

—*David Groh in The Challenge*

Difficult medical choices were discussed by participants at the Mennonite Health Association gathering April 7-10 in Columbus, Ohio. In one workshop, participants worked in small groups to decide on the usage of a drug needed for medical tests. The old drug cost about \$4.70 per dosage, and had the possibility of some adverse side effects. The new drug cost \$94 per dosage, without the side effects. The groups were asked to decide which drug should be used.

The groups overwhelmingly chose to use the old drug and use the money saved by this choice to make preventative medicine available. Workshop leader Michael Massanari told the group that a health maintenance organization had faced this decision recently, but they decided to use the expensive drug, to avoid possible liability for the side effects of the old drug.

Participants noted that the benefit of the new drug in question was rather marginal, like many new drugs and technologies. Massanari pointed out that sometimes progress should be questioned—is the cost of the margin worth the progress made?—*Ann Mast*

Agency board ponders stewardship, mutual aid issues of the 21st century

Goshen, Ind. (MMA)—What will stewardship and mutual aid mean for the church in the year 2005, and how will Mennonite Mutual Aid need to respond? These were some of the questions examined by the MMA Board of Directors at meetings here May 5-6.

Several board members noted changes in demographics. Mennonites are becoming more urban and more educated. Employment is changing from farmers to professionals and business owners.

Keith Stucky, Brownstown, Pa., said he grew up with a strong Mennonite identity that went beyond his local congregation. It included the conference and denominational structures.

"I do not see the strength of that identity in my children's generation," he said. "They see themselves as Christian and Mennonite in their local congregation, but not at a broader denominational level."

"We need to think more about marrying the services we provide with the missions of local congregations," said Henry Landes, Sellersville, Pa.

"How do we structure ourselves so it

helps our congregations do their work?"

Specific needs board members suggested MMA might help with included affordable housing, care for the elderly (particularly home care), and care for the chronically mentally ill.

Reporting on MMA's first quarter financial performance, it was noted the organization surpassed a major milestone with more than \$500 million in total assets. That is an increase of \$25 million in the first three months of the year.

In other business:

- The board reviewed MMA's activity in health care reform. Karl Sommers, vice-president of Corporate Planning, reported on his contact with legislators. He said he is optimistic that some kind of health care reform legislation will be passed this year and that MMA will have a role to play in a reformed health care system.

"We will be successful with government if we say what we believe, put our beliefs into practice, and show the government how we do that," Sommers said. "They will want to stay out of our way because

we do what the government cannot do."

- James Lapp, General Secretary of the Mennonite Church, reported on "Vision: Healing and Hope." The statement is now being sent to congregations for consideration, and it is hoped the statement will receive formal endorsement at the Wichita 95 General Assembly.

Some initial thinking on the part of the board turned up several ways MMA could support the vision including leadership training, stewardship programs, and MMA's matching grant programs.

- The board was updated on MMA's progress in moving into the managed care arena in health care. Jerry Troyer, vice-president of Health Operations, noted MMA has targeted four geographic areas for most of its efforts. They include Lancaster and Franconia areas in Pennsylvania, central Kansas, and northern Indiana.

Troyer said MMA is moving to a system that chooses the best providers in terms of quality and price. MMA then contracts with those providers in advance to provide care for members at lower cost.

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180 attend Empowered Ministries conference

Indianapolis, Ind.—More than 180 people from 12 states, three provinces, and Puerto Rico attended the annual meeting of Empowered Ministries April 20-23.

Keith Yoder, leader of the elders team, challenged participants to respond to the evils in the world in at least six ways: (1) call people to Christ, not to our traditions; (2) embrace a kingdom free of things; (3) minister in a relational style; (4) maintain a high view of Scripture; (5) minister with a radical openness to the Holy Spirit; (6) embrace what will happen when Jesus' life is impressed on our lifestyle.

Twenty workshops provided input on topics including: "How God Develops the Character of the Prophet"; "The Principle and Power of Blessing"; "An Introduction to the Cell-based Church"; "Plural Leadership and Team Ministry Dynamics"; and "Leadership and Woman in the New Testament Church."

Empowered Ministries headquarters have been transferred from Goshen, Ind., to Warm Springs, Va., leaders announced. The new facilities provide an opportunity for developing a spiritual retreat center. Empowered Ministries is supported by Mennonite Renewal Services and Brethren Renewal Services.

—Levi C. Hartzler

• **Brainstorming on peace.**

Work is underway to write job descriptions and find support for "peace evangelists" who will tour the denomination preaching and calling members to live the gospel of peace. This project was discussed by members of the Peace and Justice Committee of the Mennonite Church during their meeting in Elkhart, Ind., April 29-30. Beyond traditional nonresistance to war, the committee considered areas including prejudice reduction training, nonviolent survival skills for youth, and mediation training for conflict in the church.

• **Raber retiring.** Ann Raber, wellness director for Mennonite Mutual Aid since 1983, is retiring effective May 31. Raber has conducted hundreds of seminars and educational events involving several thousand people during her tenure. "At the time we started, there were few people in the Mennonite church who were thinking about [wellness issues]," she says. "Wellness used to mean a lack of illness. We've expanded that understanding to include all the other components like spirituality, relationships, and the environment. More and more people are making the connection between health and faith." Raber will be teaching college courses on a part-time basis in Fort Wayne, Ind.

• **MCC executive elected.** Hansulrich Gerber was elected one of three Church and Peace officers at the organization's mid-April assembly in Fayt-lez-manage, Belgium. Church and Peace seeks to promote the Christian peace witness among European churches and faith communities. Gerber, Mennonite Central Committee Europe secretary, served on the ecumenical group's board from 1985 to 1988 and again since 1991. As an officer, Gerber will be responsible for the group's finances and for ecumenical relationships.

• **Aid to Mozambique.** Mennonite Central Committee (MCC) is assisting cashew farmers and others in northern Mozambique who lost nearly all their crops and many houses to a cyclone in late March. The violent storm struck just as people who had recently returned to the area were set to harvest their first

crops. Most had spent the past years as refugees outside Mozambique or had been displaced within the country due to civil war. MCC has contributed \$115,000 (U.S.) to the Christian Council of Mozambique's efforts to aid 50,000 of the 1.5 million people affected by the storm. Some \$75,000 of MCC's funds are purchasing tools and seeds so farmers can begin planting replacement crops. Remaining funds are being used for clothing, blankets, and for transporting supplies.

• **Railroad car shortage.** The shortage of railroad grain cars in Canada is affecting the food aid shipments of Mennonite Central Committee (MCC) Canada. According to Ron Bietz, who directs MCC Canada's food program, a shipment of lentils for Sudan was delayed leaving Canada from Montreal for four months due to the shortage, as well as to ice in the St. Lawrence River. A shipment of 150 metric tons of prairie wheat for Ethiopia, scheduled to leave this month, will not depart until mid-summer. This grain will be used for food-for-work programs, not famine relief, Bietz says. MCC Canada's food shipments are sent through the Canadian Foodgrains Bank.

• **Collection donated.** Miriam Snyder Sokvitne has donated to Conrad Grebel College "what amounts to a roomful" of material relating to the Schneider (later also spelled both Snyder and Snider) family. The family papers, books, photographs, and memorabilia, assembled by Joseph Meyer Snyder and David B. Schneider, are considered the finest collection of Waterloo, Ont., regional history in private hands. It includes Schneider's 1858-61 diary and the earliest published Mennonite genealogy in the world.

• **Correction.** Chilton Knudsen, featured in the May 10 report on a workshop on addressing clergy sexual abuse, is a female Episcopalian priest.

• **New appointments:**

Ernie Regehr, interim president, Conrad Grebel College, Waterloo, Ont. He will serve for one year, effective July 1. Regehr is cofounder and policy and research director of Project Ploughshares, a project of the Canadian Council of Churches.

Phil Richard has begun work as editor of *Missionary Messenger*, the monthly magazine for Eastern Mennonite Missions. He succeeds *Janet Kreider*, who served as editor for the last 10 years.

Mary Swartley, interim principal, Bethany Christian High School, Goshen, Ind., effective July 1. She has served as business manager at Bethany since 1990.

• **Pastor transitions:**

Robert E. Nolt has resigned as pastor of Freeport (Ill.) Mennonite Church. He will become pastor of Metamora Mennonite Church on Aug. 1. His new address will be: RR 1, Box 256B, Metamora, IL 61548.

Richard W. Pecore was installed as pastor of New Covenant Mennonite Fellowship, Harrisonburg, Va., on May 8.

• **Missionary transitions:**

Dave and Pat Sharp are serving in leadership training in Costa Rica through Rosedale Mennonite Missions. Their address is Shiroles de Talamanca, Limon, Costa Rica.

• **Coming events:**

Dinner meeting, Business and Professional Women of Lancaster (Pa.) area Mennonite and Brethren in Christ churches, Country Table Restaurant, Mount Joy, Pa., June 21. Anita Beidler will speak on "Selfhelp: Helping Third World Women." Registration preferred by June 14. Tickets available from Rosalie Roland (phone 717 697-8643).

"Reach Out to Jesus 94," St. Peter's Abbey, Muenster, Sask., July 30-Aug. 1. Contact Leona Flasko, Box 2030, Humboldt, SK S0K 2A0; phone 306 682-4627.

National convention, Hispanic Youth Convention, Lancaster (Pa.) Mennonite High School, Aug. 3-6. This year's theme will be "Unidos en la Batalla"; the purpose statement is to "Keep ourselves united as the body of Christ, growing in our faith and commitment to Christ and his church."

Biennial convention, Brethren/Mennonite Council for Lesbian and Gay Concerns, Indianapolis, Ind., Sept. 30-Oct. 3. Keynote speaker Emma LaRocque will speak on the theme, "Celebrating Ourselves." Information available from BMC, Box 6300, Minneapolis, MN 55406-0300; phone 612 870-1501.

Peace and Justice Assembly, Pasadena, Calif., Oct. 6-8. Keynote speakers will be David Augsberger and Hubert Brown. Workshops will focus on how to overcome urban problems to build peacemaking communities based on rich ethnic diversity. Information available from Debra Gingerich at MCC U.S., phone 717 859-3889.

Conference, "The Church and College in Partnership: A Vision for the Future," Goshen (Ind.) College, March 23-26, 1995. Ernest Boyer will be the keynote speaker. Sessions will explore ways of keeping the Mennonite Church and its colleges closely related. Those interested in attending should contact Stuart Showalter, Goshen College, Goshen, IN 46526.

150th anniversary celebration, Yellow Creek Mennonite Church, Goshen, Ind., June 23-25, 1995. The theme will be "Streams of Faith." Information available from the church office at 219 862-2595.

• **New books:**

A Little Bit of Love by Marie E. Cutman tells in story form and with over 100 pictures the experiences of sisters Ada and Ida Stoltzfus doing MCC relief work in India, Pakistan, and the state of Jammu and Kashmir from 1947-50. Available from MecPublishing, 610 286-9926.

Why Didn't I Just Raise Radishes? is a collection of short meditations by Melodie M. Davis which explore the magic in the ordinary. Available from Herald Press, 800 245-7894.

• **New resources:**

Cassette of 19th-century Mennonite hymns, sung by an Old Order Mennonite Family. All the songs in "Gesangbuch Treasures" come from the 1804 *Unpartheyisches Gesangbuch*. Available from Harmonies, 34 W. Eby Rd., Leola, PA 17540; phone 717 656-6226.

Centennial book and video, celebrating 100 years of missions by Lancaster Conference Mennonites. *A People in Mission: 1894-1994*, written by A. Grace Wenger, highlights the mission frontiers of the past 100 years in story and photographs. The video, *Flowing Toward the Future*, by Ron Byler, recalls the birth and growth of the vision John H. Mellinger had for missions. Available from Eastern Mennonite Missions at 717 898-2251.

YES teams depart. *Salunga, Pa. (EMM)*—Six Youth Evangelism Service (YES) teams sponsored by Eastern Mennonite Missions departed from the Lancaster, Pa., area April 18 for 5-9 month assignments in Bolivia, Jamaica, France, Trinidad, Nebraska, and New York City. Participants spent the past three months training in Baltimore and Philadelphia.

Pictured below (left to right) front row—Emily Reiff, Chris Mahabir, Andrea Birdsall, Seth Pabee, Aimee Miller, Carla Brubaker; *second row*—Jessica Shuman, Nelda Yoder, Tom Steinhauer, Brenda Groff, Mark Mayhue, Kendra Stoltzfus, team leader Crystal Swartzentruber; *back row*—Merlin Petersheim, team leader Doug Johnstone, Brian Horst, Barry Freed, Matthew Buckwalter, team leaders Neal and Jean Benedict.



Above photo, front row—Mike Kuepfer, Jim Hudson, Harlan Horst; *second row*—Heather Morrison, Shawn Lapp, Chris Zeager, Kathryn Stewart, Rhian Hallett; *third row*—Marlene Alcosar, Cindy Hertzler, team leader Laura Szeremeta, Javier Wicab; *back row*—Rolando Zelaya, Regina Shenk, Mark Ferrence, team leader David Myers, Randy Dyck, team leader Dwayne Musser.

Focus: Telling Stories with a Video Camera by Wayne T. Gehman is an illustrated, user-friendly, 24-page handbook that helps amateur camcorder operators create more professional looking videos. Available from MBM Media Ministries at 800 999-3534.

NEW MEMBERS

Benton, Goshen, Ind.: Kathy Nofziger.
Bloomingtondale, Ont.: Beatrice and Edgar Wideman, Grace and Ken Bott, Lois Cressman, and Colleen Burbach.
Carpenter Park, Hollsopple, Pa.: Christine Blasko and Sandra Stubblefield.
Emmanuel, Whitehouse, Ohio: Rick and Sandy McQuillin, Chris Miller, and Mitzie Dillon.
Maple Grove, New Wilmington, Pa.: Percy and Nanya Warrick, Cory McKissick, Jonathon Martin, Joanne Martin, Amy Martin, Hannah Myers, and Joshua Myers.
Ridgeway, Harrisonburg, Va.: Carlton Estep and Jeff Jones.
Salem, Quakertown, Pa.: Samuel Frederick Petersheim and JoAnne L. Nguyen.
Salem, Shickley, Neb.: Lavonne Reeb.

Souderton, Pa.: Neely Moyer, Jorge Pellot, Jamie Sellars, Jonas Yoder, Carrie Dengler, Josh Johnson, Dan Kline, Amy Kramer, and Erik Kratz.
Walnut Creek, Ohio: Mark Miller, Janine Coblenz, Michelle Hamsher, Michael Miller, Tiffany Schlabach, Kristin Stutzman, Tiffany Yoder, Tony Yoder.
Walnut Hill, Goshen, Ind.: Anna Brown.
Watertown, N.Y.: Seth Combs, Amy Forrester, Matthew Forrester, Vicki Siegrist, and Ben Stauffer.

BIRTHS

Baer, Susan Scott and Dale, Harrisonburg, Va.: Matthew William (first child), March 11.
Beachy, Denise Classen and Mike, Plain City, Ohio: Paige Nicole (first child), April 24.
Birky, Glenda Wagler and Galen, Valparaiso, Ind.: Tori Noelle (first child), April 9.
Charles, Kristine Kopp and Thomas, Pittsburgh, Pa.: Brian Allen (first child), April 18.
Erb, Louisa Pirozzi and Peter, Mt. Eaton, Ohio: Samuel Han (first child), born March 30, 1992, received for adoption April 25, 1994.

Frey, Andree Reynolds and John, Elkhart, Ind.: Andrew John (first child), May 4.
Jacobella, Bernice Hoover and Gary, Philadelphia, Pa.: Olivia Anne (first child), March 1.
Kauffman, Nancy Kammerdiener and Lee, Goshen, Ind.: Allysa Joy (third child), April 25.
Kauffman, Sharon Wert and Richard, Columbia, Pa.: Andrew Scott (fourth child), Dec. 20, 1993.
Kreider, Marcia Good and David, Harrisonburg, Va.: Gabriel David (second child), April 17.
Landis, Karen Kauffman and Herb, Richmond, Va.: Mary Katherine Kauffman "Kate" (first child), March 25.
Landis, Jo Hochstetler and Scott, Victor, Mont.: Stuart Menno (second child), Jan. 8.
Miller, Kay Nofziger and Jeff, Akron, Pa.: Joshua Benjamin Nofziger (second child), April 8.
Miller, Diane Hochstetler and Tony, Inman, Kan.: Madeline Jane (third child), April 26.
Miller, Bridget Birkle and Merle, Newton, Kan.: Megan Nicole (second child), Dec. 20, 1993.
Morris, Pam Meadows and Loren, Hutchinson, Kan.: Robin Kay (second child), April 11.
Omondi, Diane Diener and Abraham, Nairobi, Kenya: Deborah Esther (fourth child), April 9.

Otto, Sondra Penner and Tony, Tulsa, Okla.: Jon Tyler (first child), April 24.
Scheller, Suzanne deMille and Kenneth, Staten Island, N.Y.: Hannah Hyde (first child), April 24.
Strater, Michele Savoie and Noel, Clarksville, Mich.: Ariana Janele (second child), April 18.
Wible, Carol Burckhart and Kevin, Souderton, Pa.: Hannah Leigh (first child), April 28.

MARRIAGES

Bamberg-Mensen: Donald Bamberg, Freeport, Ill. (Freeport), and Angelia Mensen, Ridott, Ill. (Freeport), April 30, by Robert E. Nolt.
Clemmer-DeLong: Allison Clemmer, Schwenksville, Pa. (Souderton), and Sean DeLong, Harleysville, Pa. (Souderton), April 30, by Gerald A. Clemmer.
Coblentz-Harman: Glenn Coblentz, Hartville, Ohio (Hartville), and Patricia Harman, Hartville, Ohio (Hartville), April 29, by David L. Hall.
Dickel-George: Stacey Dickel, Kalona, Iowa (East Union), and Kent George, North Canton, Ohio (Dayspring Christian Fellowship), May 7, by Michael Loss and Jim Bartholomew.

Gerber-Graves: Randy Gerber, Goshen, Ind. (Clinton Frame), and Gail Graves, Goshen, Ind. (Clinton Frame), April 30, by Robert Lee Shreiner.

Gerber-Roth: Gregory Gerber, Wellesley, Ont. (Crosshill), and Lora Roth, New Hamburg, Ont. (Nith Valley), April 23, by Fred Lichti.

Greeley-Schweitzer: Brad Greeley, Los Angeles, Calif., and Lisa Schweitzer, Monmouth, Ore. (Prince of Peace), March 19, by Leo Schlegel.

Klinger-Ward: Neil Klinger, Archbold, Ohio (Zion), and Linda Ward, Liberty Center, Ohio (United Methodist), April 16, by Ellis Croyle.

Reed-Weldy: Christopher Reed, South Bend, Ind., and Nora Weldy, South Bend, Ind. (Kern Road), April 23, by David and Janice Yordy Sutter.

DEATHS

Gindlesperger, Nelson "Pegley," 82, Hollsopple, Pa. Born: Oct. 6, 1912, to Christopher and Fannie Gindlesperger. Died: Jan. 24, 1994, Hollsopple, Pa., of a heart attack. Survivors—son: Donald N.; 3 grandchildren, 4 great-

grandchildren. Predeceased by: Esther Eash Gindlesperger (wife). Funeral and burial: Jan. 26, Kauffman Mennonite Church, by Donald Sharp.

Good, Wilmer Samuel, 83, Harrisonburg, Va. Born: May 25, 1910, Harrisonburg, Va., to Gabriel and Annie Heatwole Good. Died: April 17, 1994, Harrisonburg, Va. Survivors—wife: Ruth Shelly Good; children: Velma G. Campbell, Ruby G. Turner, Shirley G. Shank, James M., Charles R.; brother and sisters: Robert, Fannie, Mary Gingerich; 10 grandchildren, 3 great-grandchildren. Funeral: April 19, Weavers Mennonite Church, by Joseph C. Shenk, Edith Shenk, and Nelson Burkholder.

Hochstetler, Ollie L., 83, Kalona, Iowa. Born: July 23, 1910, Hall County, Neb., to Peter and Lovina Stutzman Beckler. Died: April 26, 1994, Kalona, Iowa. Survivors—children: Pearl Ropp, Rozetta Doolin, Myrna Knepp, Harlan, Leo, Paul, Clyde, Milford, Merlyn; 24 grandchildren, 29 great-grandchildren. Predeceased by: Ora Hochstetler (spouse). Funeral and burial: April 30, East Union Mennonite Church, by Noah Helmuth and Robert K. Yoder.

Metzler, Mae Groff, 91, Landisville, Pa. Born: April 26, 1903, Salisbury Twp., Pa., to F. David and Annie Leaman Groff. Died: April 28, 1994, Lancaster, Pa. Survivors—children: Everett, Clair, Elvin, Glenn, Virginia Ebersole, Joyce Petro, Nancy, Orpha Leaman, Ella Jean Kopczyński, Carol Ann Harnish; stepchildren: Mildred Marshall, William, I. Harold; brothers and sisters: Martin, Hershey, Earl, Lenora Jones, Alice Crouse, Ruth Burkholder; 24 grandchildren, 14 great-grandchildren, 17 stepgrandchildren, 37 stepgreat-grandchildren, one stepgreat-grandchild. Predeceased by: Isaac J. Metzler (husband). Funeral: May 2, Landisville Mennonite Church, by Sam Thomas, Robert A. Martin, Ralph G. Ginder. Burial: Kinzer Mennonite Church Cemetery.

Miller, Samuel E., 82, Goshen, Ind. Born: March 3, 1912, Middlebury, Ind., to Moses and Elizabeth Yoder Miller. Died: April 23, 1994, Goshen, Ind., of a massive heart attack. Survivors—wife: Rachel E. Reinheimer Miller; children: Carol Kramer, Rosemary Gonzales, Gloria Johnson, Donovan J., Mervin D., Lynn E.; sisters: Edna Schlabach, Susie Fry; 14 grand-

children, 11 great-grandchildren. Funeral: April 26, Waterford Mennonite Church, by Willis L. Breckbill, Lloyd L. Miller, and Sylvia Shirk Charles. Burial: Violet Cemetery.

Miller, S. Wayne, 67, New Paris, Ind. Born: Oct. 9, 1926, Fair Oaks, Ind., to Noah D. and Sarah Frey Miller. Died: April 29, 1994, New Paris, Ind. Survivors—wife: Millie Anderson Miller; children: Carolyn Hochstetler, Corrine Slabaugh, Christine Fisher, John, Don; brothers and sister: Marvin, John, Noah, Jr., Wilma Harrison; 13 grandchildren. Funeral and burial: May 2, Benton Mennonite Church, by Etril Leinbach, Galen Johns, Jim Chupp, and Mildred Mumaw.

Smoker, Kenneth I., 71, North Newton, Kan. Born: March 5, 1923, Lancaster County, Pa., to Alfred and Irene Russell Smoker. Died: March 17, 1994, Newton, Kan. Survivors—wife: Rhoda Newswanger Smoker; children: Russell, Guy, Rosalie Allen, Carolyn, Lucille Thomas, Charlotte Claassen, Ellen Janssen; brothers and sister: Edward, Forrest, Donald, Grace; 10 grandchildren, 2 great-grandchildren. Memorial service: March 21, First Mennonite Church, by Verney Unruh. Burial: Eastlawn Cemetery.

He was ordained in 1950 in Oronogo, Mo., and pastored churches in Louisiana, Missouri, and Kansas.

White, James Garlene, 84, Sarasota, Fla. Born: May 22, 1909, LaCenter, Ky., to John Blackburn and Mattie Lillian Holman White. Died: April 22, 1994, Sarasota, Fla., of pneumonia. Congregational membership: Bay Shore Mennoite Church. Graveside service: April 25, Palms Memorial Gardens, by Howard S. Schmitt.

Yutzy, Ernest O., 61, Iowa City, Iowa. Born: Nov. 30, 1932, Hutchinson, Kan., to Oliver J. and Elta Miller Yutzy. Died: April 26, 1994, Iowa City, Iowa, of a heart attack. Survivors—wife: Marilyn Brenneman Yutzy; children: Greg, Bryan, Geneva Thoman, Charlotte Yoder, JoAnn Hershey, Susan Martin; brother: Oliver O.; step-sisters and brothers: Opal Reschly, Mary Jane Troyer, Stanley and Donald Burkholder; half brother: Roger Burkholder; 11 grandchildren. Funeral and burial: April 29, East Union Mennonite Church, by Michael Loss and Noah Helmuth.



MCC workers prepare for assignments. Akron, Pa. (MCC)—Twenty Mennonite Church members participated in orientation held at Mennonite Central Committee headquarters here April 12-22. They are:

Seated (left to right)—Betty J. Hartzler, Hesston, Kan., Selfhelp Crafts of the World (two years); Terri R. Miller, Morton, Ill., to Tramelan, Switzerland (three years); Lorna Beth Shantz, Reinholds, Pa., to Akron, Pa. (two years); Susan Kauffman, Corvallis, Ore., to Prey Veng, Cambodia (three years); Carol Rose, Seattle, Wash., to Lancaster, Pa. (two years); Rosa Maria and Dale Slagell (with Aaron), Hydro, Okla., to Costa Rica (three years).

Standing—Paula R. Weaver, Philadelphia, Pa.,

Truro, Nova Scotia (two years); Anne Sensenig, Albuquerque, N.M., to Albuquerque (two years); Brian Schrock, Philadelphia, Pa., Truro, Nova Scotia (two years); Michael Eby-Good, Lancaster, Pa., to Akron, Pa. (two years); Irene Kroeker, Mission, B.C., to Clearbrook B.C. (two years); Ken and Kathy Roth, Tremont, Ill., to Chicago (two years); Viola and Sidney Ramer, Zurich, Ont., to Lithuania (two months); Mae and Morgan Baer, Wellesley, Ont., to Lithuania (two months); Arlene and Ted Walter, Calgary, Alta., to Santa Cruz, Bolivia (two years).

THE LAST WORD

The arrogance of Bible study

Imagine what it must have been like to live in the days following Johann Gutenberg's invention of movable type, which eventually led to the printing press. For the first time ordinary people had direct access to the Scriptures. They could read and study them and decide for themselves what they meant.

As Ross L. Bender points out in this week's lead article, we may be on the verge of a day every bit as momentous. With the matching of the Bible and the computer, again we ordinary people have access to tools for study and interpretation previously available only to trained scholars.

What an exciting time! What a frightening day!

Many civic and religious leaders following Gutenberg's day were indeed frightened by the new possibilities and tried unsuccessfully to stop distribution of God's Word. Likely they were afraid of the challenges new interpretations brought to their power. One also wonders if at least some of them had insight into what humans can do with the Bible.

For we have surely misused and abused it in the days since we got free access to it.

Some of us want the Bible to be a work of science, and we write volumes trying to mesh what we read in Scripture with what we learn through empirical study. Others of us want history; if what we read in the Bible can't be proven by some historical measure, we won't believe it.

Still others of us are after rules and regulations when we read the Bible: live this way, don't do that. In reaction, others of us look to the Bible as one among several moral guides to lead us to some kind of good life.

But the Bible is none of these—though it does have elements of each. Above all the Bible is the story of God—God dealing with people, God acting in history, God bringing about love and healing and reconciliation.

We should also learn a few other things as we study the Scriptures. One is that the God of history cannot be boxed or defined. A second is that we humans tend to do just that—make God in our own image, put ourselves in the center of the universe, take control.

It is with precisely this arrogant attitude that

we often approach the Bible. We know what we want to believe. We know how we want to live. So we study the Bible until we find what seems to confirm what we want.

"You search the scriptures because you think that in them you have eternal life," Jesus accused his disciples in John 5:39, perhaps aware of this tendency to build the Bible around ourselves.

Too much of our Bible study is built around this focus on ourselves. All too quickly we dare to presume to know God's will and ways. All too soon we demand that others agree or refuse to be in fellowship with them.

The solution? Not to do away with Bible study. Nor the tools new technologies such as printing presses and computers bring to enhance and enrich our study. Rather, we need to leave behind our egocentrism and our arrogance as we approach the Scriptures . . .

- **With humility.** If we humans should learn anything as we read and study the Bible, it is that we can be wrong. A consistency of the biblical stories is how humans are in error until God steps in to make things right.

So we must come to truth humbly, recognizing our tendency to be self-centered and to interpret the Bible from our human and cultural vantage. True, we must know what we believe. But we must also test and retest those beliefs.

- **With other believers.** That testing must happen within the community of faith. None of us dare be "lone rangers" when it comes to the Bible; there's just too much chance we will err. We need to test our understanding of Scripture with each other—in Sunday school classes, in small groups, in informal conversations.

- **With prayer.** God has promised the Holy Spirit to guide us. We each need to pray for that guidance as we come to the Scriptures as individuals. We also need to pray for that guidance as a group, finding our way as a church interpreting God's Word. It is through prayer that the Spirit can keep us from error.

Bible study and interpretation don't have to be expressions of human arrogance. Awareness of this tendency is a first step in preventing it from happening.—jlp

May 31, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

The church is also for couples who can't have children

If one in six couples in the U.S. experiences infertility, then most congregations at some time have members struggling—often in silence—with this issue.

Anonymous

Like most little girls, even though I had a tomboyish streak, I grew up playing house and visualizing myself as a mommy someday. No one ever told me it might not turn out that way. And it didn't. I am infertile.

RESOLVE, Inc., a national support and resource network for people experiencing infertility, defines infertility as the inability to conceive or sustain a pregnancy. About one million U.S. couples seek infertility treatment annually. Most of them have little support as they trudge through a confusing, energy-sapping maze of ethical and financial decisions as well as painful and humiliating medical procedures.

Our story began after nearly five years of marriage. Like others in our generation, we had planned college, career, personal development, and financial commitments, carefully timing when we would begin our family. When our attempts to have children proved futile, we were stunned.

Around us, siblings, friends, and acquaintances started and added to their families with

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Family-oriented groups, like the Mennonite church, can be a source of pain, both for couples who choose to remain childfree and those who are infertile.



The loving support of a faith-based group can go a long way to help infertile couples process their pain and explore difficult questions in a safe place.



apparent ease. We felt alone, left out, abnormal, and out of control. The ensuing years of doubt, fear, and anger mercilessly challenged our marriage relationship, affecting everything from our daily interactions to our ability to make long-term plans. Relationships with friends and family were strained as we tried to feign a normal life while a dark cloud hovered over our heads.

After several devastating years of dealing with infertility, I admit I have learned much about grief, patience, and hope. I would not have chosen to learn these lessons. But I am thankful that during these years my husband and I have found support among a small group of family and friends—both infertile and fertile. These people, some of whom go to our church, have been loving, accepting, and open to hearing our pain.

Unfortunately, many churchgoing infertile couples do not enjoy this kind of support. In fact, family-oriented Mennonite churches are often a source of pain for childless couples, both those who have chosen to remain child-free and those who are infertile.

If one in six couples in the U.S. experiences infertility, surely most of our congregations have been home at one time or another to couples struggling with this issue. Here are a dozen ways the church can support infertile couples during the ugly, awkward years of learning to cope with and move toward resolution of the pain of infertility.

1. Offer empathy. During an especially difficult time for me, my sister checked a book out of the library describing one person's experience with infertility. "I wanted to try and understand how you're feeling," she told me. Another friend held my hand and cried with me in the middle of a restaurant after I told her of a miscarriage. Their willingness to share my pain helped to heal my wounded heart.

2. Avoid giving advice. Some advice is not only annoying to the infertile couple, it's simply not true. Words such as: "Just relax, you're trying too hard" do not comfort them. As RESOLVE, Inc., points out in its literature: Infertility causes stress; stress does not cause infertility.

"Why don't you 'just adopt'?" is another piece of advice best left unsaid. Adoption can be an expensive process requiring years of waiting. Many couples find they cannot make themselves vulnerable to that process until they have come to terms with their infertility. Adoption is a wonderful alternative for many people who cannot give birth to children, but it is not a process

begun glibly or a quick answer to current pain.

3. Let the couple grieve. The infertile couple is going through a legitimate grieving process, and they need a listening ear. Not only must they grieve the loss of each unsuccessful month of trying or failed procedure, but they need to grieve the fact that life is turning out different than they had expected it would be.

Avoid urging them to "look at the bright side" of not having children. Believe me, they've already tried to look at the bright side. In our grief-denying culture, we learn denial and avoidance at an early age. To begin a healthy healing process, the infertile couple needs to feel and express their pain.

4. Let them question God. "If God is in control, why is this happening to me?" "Wouldn't I make a better mother than this teenager in the mall? Can't God see that?" As with any life crisis, the nature of God comes into question.

Try not to offer pithy answers such as, "God only gives you as much as you can handle," and "God must know you're not ready to be a parent." In all likelihood, the couple has already played those tapes through their heads a thousand times. Right now they need the freedom to be angry at God; it's part of healing.

5. Pray for the couple. Even though they may be wondering how God fits into their pain, the couple will value prayers. When I was most doubtful about God's involvement in my life, I still found comfort in friends' prayers that my husband and I would have the grace to accept whatever happened and that we would be surrounded by supportive friends.

6. Be forgiving. The ups and downs of infertility, often referred to as an emotional roller coaster, are exhausting. People struggling with infertility experience soaring hopes and plunging disappointment month after month. Rage and jealousy, feelings they are not comfortable with or used to having, are common.

It may be difficult to be around the couple at these times. They probably don't like who they've become either. I've learned to be honest with my friends about what is going on. A simple, "I'm sorry I snapped at you; this is a tough time of the month for me," has gone a long way toward keeping good relationships with friends.

7. Ask questions; if there's no response, quit. It is awkward for the couple to know when it is appropriate to talk about their pain. But sharing our stories is the way we heal, and people experiencing infertility need to talk. Within the safety of a small group or intimate set of friends, ask the couple how they are doing. If

they want to talk, they will pick up on the invitation; if they don't want to talk they need to be responsible to say, "Thanks, but I'd rather not talk about it now."

8. Allow the couple to skip church. Some Sundays, such as Mothers Day and baby dedication services, may simply be too much to handle. Don't hound the couple if they choose to sleep in that Sunday. Baby showers and birthday parties are also awkward at best and devastating at worst. Invite the couple to those gatherings. If they do not attend, see it as a way the couple is choosing to care for themselves, not as a rejection of your happiness.

9. Be aware of scriptural references to barrenness. The Bible was written in a time when infertility was considered a woman's problem. In reality, infertility is found to be a female problem only 35 percent of the time. It is found to be a male problem another 35 percent of the time, a combined problem 20 percent, and unattributable 10 percent of the time.

10. Respect their pain when sharing good news. How awkward to find yourself joyously pregnant, but in a small group with an infertile couple. Don't feel obligated to be miserable for their sakes. But do give them a call before you announce your news; they can choose to stay home that night or at least prepare emotionally for the announcement in a public setting.

11. Set up a support group. Check with the couples in your church experiencing infertility to see if they'd find a church-based support group helpful. Group members could be those who are interested in pastoral care of the couple or those with similar stories. Group members could also include those who have resolved their inability to have children and couples who have chosen to remain childless (despite their choice, they are painfully aware of societal pressure to bear children). Other supportive people might be those who have recently grieved the loss of a loved one and almost anyone who has come to terms with a life that is dramatically different from what they had envisioned it would be.

12. Create rituals to mark the experience. We publicly mark many of the transitions in our lives through rituals—such as weddings, funerals, graduations, and going-away parties. Many infertile couples have found healing in participation in private or public rituals that acknowledge the process of their lives.

Planting a tree or burying a symbol of the child that would have been can provide the couple, as well as supportive family and friends, with an important release. The ritual will vali-

date the couple's grief and may help them as they make a transition to another chapter of their lives.

I believe that with a bit of awareness raising, our churches can be places of refuge for couples struggling with infertility. The loving support of a faith-based group can help such couples process their pain and explore difficult questions in a safe environment.

Because she and her husband are still dealing with their own infertility, the author of this article has chosen to remain anonymous.

For more help and information

No Child in My Life by Regina Sara Ryan (Stillpoint Publishers) includes journaling exercises to help those who grieve the absence of children, whether due to infertility or other circumstances.

Give Us a Child: Coping with the Personal Crisis of Infertility by Lynda Stephenson (Zondervan Publishing House) offers insights into the trauma of infertility for those trying to understand themselves or a loved one better.

Adopting After Infertility by Patricia Irwin Johnston (Perspectives Press) helps couples grieve their inability to give birth to children and think about the implications of parenting adopted children.

Sweet Grapes: How to Stop Being Infertile and Start Living Again by Jean W. Carter and Michael Carter (Perspectives Press).

RESOLVE, Inc., is a national organization providing education, advocacy, and support for infertile couples. To learn about their resources and the location of a local chapter, contact the headquarters at 1310 Broadway, Somerville, MA 02144-1731; 617 623-0744.

"And one called to another and said, 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory'. . . . Then I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' " —Isa. 6:3, 8a

Gospel Herald



EDITOR
J. Lorne Peachey

ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottsdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

I have enjoyed the recent articles on the Anabaptist Vision (Apr. 19 and 26). I appreciate Vision interpreters like H. S. Bender, John Howard Yoder, Guy F. Hersherberger, and J. C. Wenger. I was introduced to the principles of the Vision during the early 60s when a student at Goshen College. For me it provided, not a substitute for a first-hand relationship to Christ, but an adjunct to this relationship. It simplified the complexity of Christianity and provided answers to a college student's searching and questioning faith. It has served me well during my lifetime.

Even though it may seem to oversimplify the essence of Christianity, the triad of the Vision is biblically based and has wide spread implications in helping us determine behavior, lifestyle, and issues such as church discipline and morality. This still seems much closer to what God called us to as Christians than behavior whose perimeters are set by professionalism, individualism, and popular psychology. Hopefully we have not replaced pacifism, community, and the simple life with these secular elements. It may be well for us to continue to rediscover the Anabaptist Vision.

Daniel J. Miller
Walnut Creek, Ohio

Another Way to Look at Dress and Why I Wear Jeans to Church (May 3). This back page could not have been written by an Anabaptist who has the vision as portrayed by Harold Bender in 1944. The next thing we'll be reading on the back page is "Why I Cut My Hair."

Norman S. Sauder
Mount Joy, Pa.

Do we remember the American Christian who attended a church in Russia during the height of Communist rule? He was startled to hear the pastor pray fervently by name for national and local rulers.

"How is it that you pray for God to bless Communist leaders?" the American Christian asked. "By praying for them, I am obeying the Scripture, which says to pray for those in authority. But it also is my opportunity to remind all who hear that they are not God and God is sovereign."

Today I am startled by so many Christians who join the hate campaign against the U.S. president and other

leaders. I hear much slandering, scoffing, and telling of demeaning jokes. I hear very few prayers for our leaders.

Recently I returned a so-called survey sent by a certain "evangelist." I replied that it would be more scriptural and a more helpful use of his millions of mailings to call on Christians to pray for our president and other leaders instead of stirring up scorn, suspicion, and hate.

Are we obeying the Scripture to pray for our leaders? Or are we conforming to our age in its malicious slander, animosity, and lack of love?

John M. Drescher
Harrisonburg, Va.

A hearty endorsement of your editorial **Wide Ties and Narrow Lapels** (Apr. 26). I consider it one of the best contributions you have made in the editorial page. I am glad to see you standing tall among the worthies of the past generations.

Chester C. Graybill
New Holland, Pa.

White to MMA and MCC: 'Get Your Acts Together' (Apr. 26) contained some inaccuracies which may have misled the reader.

Foremost, MCC U.S. has not "testified before Congress that it favors a single-payment health care plan, similar to the Canadian system." Rather, MCC U.S. participates in a broad faith-based coalition of more than 70 denominations and faith groups who have endorsed principles such as universal coverage. This interreligious coalition evaluates legislation in light of these principles and urges Congress members to support legislation which best meet its principles. The coalition has judged the American Health Security Act ("single-payer") superior to other legislation but has not endorsed it.

The MCC U.S. witness for universal coverage is shaped by Christ's teaching in Matthew 25 to give food to the hungry, water to the thirsty, and to care for the sick. Sometimes we can respond personally to those in need. Other times unjust social situations create problems for people at such massive levels that we ask government for assistance. This conviction that suffering people should not be denied care is also found in the Mennonite Church and the General Conference Mennonite Church resolutions on health care. Both resolutions call for a national health

care system that provides preventive, curative, supportive, and emergency services to everyone, everywhere in the United States.

The news story also did not note the extent of ongoing dialogue that has been taking place between MMA and MCC U.S. While we have not reached consensus over whether MMA's strategy to obtain an exemption from regional health alliances is consistent with pursuing universal coverage, MCC U.S. and MMA are working cooperatively to inform the Mennonite constituency of the critical importance of universal coverage. A letter, drafted jointly by MCC U.S. and MMA, will soon be sent to churches urging Mennonites to contact their legislators in support of universal coverage.

*Lynette Meck, executive secretary
Mennonite Central Committee U.S.
Akron, Pa.*

I am appalled that Mennonite publications pay so little attention to genuine poetry—and *Gospel Herald* none. Poets from time immemorial have helped society by speaking to the conscience of its people and by being prophetic in their time.

Today we are often given pseudo-poetry, merely prose arranged vertically—with thoughts often obscure and at times incomprehensible. The voices of the poets are being stilled, not by death, but by neglect.

*Eber Martin
North Lima, Ohio*

By the end of this summer, we will know whether the United States will join the civilized nations of the world by making health care available to its citizens regardless of their wealth. A year ago it seemed all but certain that we would finally establish health care as a basic human right. The last year, however, has witnessed an orgy of selfishness, in which virtually every interest group in the country has fought to get the most for itself out of health care reform while shouldering none of its burdens. Mennonite institutions have not been exempt.

In this process, we Christians should have risen above our narrow self-interest. We should have called upon the state to remember the interests of the poor, who cannot afford health care without assistance and who are largely without a voice in the political process.

Instead, some groups have led the fight against reform, some even spreading lies about the content of President Clinton's proposal (such as saying the National Health Board would decide who would live and who would die). It appears likely now that Congress may settle for some minor reforms in the insurance market, already adopted in many states, which may marginally help some in the middle class but will do nothing for the poor.

As a church we must not let this opportunity pass. We must bear witness to our elected representatives that all in this country should be afforded care necessary for life and health.

*Timothy S. Jost
Columbus, Ohio*



Thank you for the articles about "The Anabaptist Vision" (Apr. 19 and 26). To read them was to relive and sense again, after 50 years, a great chapter in the life of our Mennonite church.

As all such events this one has to be viewed in context. For those of us who were in CPS camps, the Vision came late. It was rather the first three books in the series "Mennonites and Their Heritage"—study books by Harold S. Bender, C. Henry Smith, and Edward Yoder—which brought the Vision with its background to us in 1942. For those who wonder about the limitations of the Vision, I recommend reading these "core course books," as they were called.

I recall too the end-of-the-year meeting in Chicago—which Bender rushed from New York City to attend. Here church leaders were concerned about the doctrinal issues that were held and taught in the CPS camps. The minutes of that meeting reflect an uncompromising evangelical position.

As for the attainment of a "place to stand in the modern world," the Vision

has been a major part of a wider outlook and response among American Mennonites. For the part of the church in which I found myself as a young man during the 1940s and 1950s, it was the opening-up of new mission fields and the expansion of relief and peace work which also helped us to find our place in the world. With this I link names like Orie O. Miller and J. D. Graber.

Bender was also often a part of these activities, and he certainly saw his own work as falling within the scope of this larger outreach of our Mennonite churches.

*Irvin B. Horst
Lancaster, Pa.*

Church Conflict Lacks Antidote. . . (Apr. 12). The pastoral nightmare created by Marcus Smucker about abortion asks, "Is our congregation ready for this?" We should be asking, "What does the Bible say about the unborn child?"

In Gen. 25:21-23, God told Rebekah that two nations were in her womb. God saw two children. He knew their destiny, their character, and their temperament. In Isa. 49:1-5 we read, "Before I was born the Lord called me; from my birth he has made mention of my name . . . he who formed me in the womb to be his servant."

Would God name and ordain a meaningless "blob of flesh," as the abortionists like to call it? No! That unborn child in the womb is real enough for God to have a relationship with it.

In America thousands of babies in abortion clinics each year are burned alive with saline solutions, crushed with forceps, or violently torn apart with suction machines. The so-called "fetus" is a developing human being in the mother's womb, a real live baby. To destroy a baby willfully is murder.

*C. N. Thomas
Lancaster, Pa.*

Pontius' Puddle



The day one dies is better

Lester Steckly believed Christians are to be pilgrims and strangers. This was the way he lived. And the way he died.

by Joan Kropf

At age 54, Lester "Sam" Steckly surprised some people when he refused treatment for his acute leukemia. But those who knew him well saw his choice as consistent with his lifelong Christian testimony that we are in God's hands.

Bolstered by his faith, and by previous discussions with his family about medical treatments he would not want, Lester reached his decision calmly. "I've always been very clear about this," he said. "Friends are saying, 'I remember you telling me this.'"

"I don't want to point a finger at anyone who pursues treatment. I just want to witness to my friends, and die in peace."

A soft-spoken man, Lester agreed to an interview last November on two conditions. The first was that it would draw attention not to him but to God. The second, offered with characteristic wry humor, was that it not be published until

"The day I was given word of my terminal illness had to be one of the most joyous occasions of my life. I felt the presence of the Holy Spirit in my room."

Lester and Sherry Steckly in a 1989 photograph: "The grace with which Lester met death has not diminished the grief," says Sherry. "But Christ is carrying me through."



after his death, "because it would be embarrassing if I somehow lived another 20 years."

This, then, is the story of one of the Lord's servants who faced death the same way he faced life: with the certainty that God was guiding him. Lester talked to me the day before Thanksgiving, two weeks after the diagnosis. His pale, peaceful face was bathed in the lacy light of sun shining through a curtain.

Lester dealt with death on a daily basis through his funeral home business. A licensed mortician since 1961, he started his career in Lebanon, Ore. In 1980, he and his wife, Sherry, bought Steckly-Tracewell Funeral Home in Sweet Home. The timber town of 7,000 sits above the Willamette Valley in the Cascade mountain foothills.

Lester and Sherry recently helped start a new Mennonite church, River of Life Fellowship, in Sweet Home. Lester belonged to a number of civic organizations and had donated almost seven gallons of blood.

Last spring he fulfilled his goal of visiting all of the lower 48 states with a trip to Georgia and the Carolinas. He cherished his collection of antique guns, some dating back to the Civil War.

Lester and Sherry were also the proud parents of three grown children: son Ed and daughter Sandra Lyndaker, both of whom live in Croghan, N.Y.; and a third daughter, Katherine Neuschwander, who lives in the farmhouse near Albany, Ore., where Lester grew up.

Healthy all his life, Lester had chosen a family doctor only a few years ago. Last summer and fall, Lester felt tired but attributed it to his busy schedule.

On Nov. 9, he collapsed at a local restaurant. An ambulance took him to Lebanon Community Hospital, which is administered by Mennonite Health Services. Lester had served 10 years on the management board there.

"In the emergency room, a nurse asked if she could have prayer with me," he said. "I was touched. After being transferred to [the intensive care unit], I was visited by other employees, who all had prayer with me."

Following extensive tests, Lester learned from his doctor and a medical school associate that he had acute leukemia.

"Immediate opportunity was given for chemotherapy and bone marrow transplant, in a larger hospital," Lester said. His response was, "I prefer no treatment."

The surprised doctor asked, "What *do* you

than the day one is born

want?" Lester replied, "I'd like to go home and be with my family."

The doctor told him he probably had from two to nine weeks to live, without treatment. (The chance that chemotherapy would have sent his cancer into remission was less than 15 percent, but Lester did not ask what that figure was.)

"The day I was given word of my terminal illness had to be one of the most joyous occasions of my life," Lester said. "I felt the presence of the Holy Spirit and the Lord's presence in my room all day. I was overwhelmed with the peace that I had. All day and late into the night, my own family and my Christian family were praying with me."

The next day the doctor asked Lester if he had changed his mind about treatment. "I said, 'No. Let me share with you why I feel so fulfilled.'"

Lester sketched a picture of his adult life: 34 years of a wonderful marriage, three fine children and five grandchildren, a satisfying career—and a close walk with the Holy Spirit. He acknowledged that his decision to refuse treatment went against the grain of the medical profession, but he added that it was one he had made 25 years ago. Then he asked the doctor and medical student associate to join him in prayer.

The next day, his family took him home.

"Simply stated, I have come home to die," he said. "Whether it be a few weeks or months or years, my number one objective is to witness to

"I've always enjoyed every phase of life. I'm enjoying this one too. I feel so humble that it has been such a good life."

unsaved friends. I have already had that opportunity, and I have found a new boldness in witnessing."

Some Scriptures were particularly meaningful to Lester. He often read from Ecclesiastes 7:1-4: "The day one dies is better than the day that he is born. It is better to spend your time at funerals than at festivals. For you are going to die and it is a good thing to think about it while there is still time."

And from Ecclesiastes 3:1-8: "There is a right time for everything—a time to be born, and a time to die. . . ."

"It's hard to explain, but I've always enjoyed

every phase of life, and I'm enjoying this," Lester said. "I feel so humble and unworthy of all the cards, letters, and visitors I've received."

"I also feel humble in that it has been such a good life. I can't take any credit for that."

Lester felt that refusing chemotherapy gave him more control over the last few weeks of his life. He had seen family members and others for whom cancer treatment prolonged suffering even as it prolonged life. "Sherry and I have discussed this many times," he said.

They gave thanks for the weeks he had after his diagnosis. "This time has been a gift from the Lord," Sherry said. "These weeks have been really, really special."

Lester wanted any prayers on his behalf to ask only that God's perfect will be done.

"I've been very emphatic with my Christian friends that no one beg for healing," he said. "I'm completely at peace."

In early December, Lester's family moved a hospital bed into the living room for him. "We put it up there so he could still be an integral part of the activity," Sherry said.

Nine weeks after his diagnosis, on the morning of Jan. 15, Lester's breathing began to slow. At 6:40 a.m., it stopped. Sherry and several friends were with him for the peaceful end of his earthly life.

The grace with which Lester met death has not diminished his loved ones' grief. "Christ is just carrying me through," Sherry said. "I trust I will be able to use this valuable lesson for the good of others."

Hundreds of people gathered for Lester's funeral—to honor him, and to give God the glory.

"When we were planning his funeral, I talked to him about the biblical basis for honoring a person," said his pastor, Gary Hooley. "I reminded him that God becomes real to us through other people, and that by honoring them, we honor God."

The community was moved by the way Lester encouraged everyone who came to comfort him. "We are still reaping the results of his witnessing—people who have come back to church or who have come to God for the first time," Gary said.

"Lester believed we are indeed pilgrims and strangers in this world. He lived out exactly what he said."

Joan Kropf, Lebanon, Ore., is editor of the Missionary Evangel, the periodical of the Pacific Coast Conference.

Hobbling into trouble for a more compassionate world

by
Len
and
Lois
Smucker

**Instead
of just
playing
with
our
grand-
children,
we
might
try
making
the
world a
better
place
for
them to
live in.**

We're the "Silver Foxes." Over age 55, our numbers are growing—and we aren't all virtue and goodness. We have become a formidable political group. We use more than our share of medical and maintenance services. And we're looking at 20-30 years after retirement of receiving much, giving little.

Those of us in comparatively good health and with some means are traveling all over the world, educating and enjoying ourselves. As we pass the 100-year mark, we get special praise. The U.S. president sends a card and Willard-What's-His-Name flashes a picture on national television while talking about the weather. We attribute longevity to everything but a lucky genes lottery, and we sit back waiting for our "dues."

Isn't that great? We can live longer and longer. Wow! Why not hang on to life as long as possible? Why not celebrate? Let's squeeze out every last hour possible.

That's all to the good, but let's face it: an examination of those additional 20-30 years we Silver Foxes will get is long overdue. Many of us could make different choices. We could do other than swing a golf club or go bird-watching.

In contrast to our young people, we have had our lives. We have had careers, jobs, put food on the table, built our houses, and have been privy to a vast array of experiences. Many of us have raised families. We have seen great joys and intense sorrows. We have had time to be on the earth and gain what we could from its treasures and tribulation. And we are hanging on, hoping to get more and more.

We hesitatingly admit that the respect given us is at times less "earned" than out of duty. Yet we gray-templed troubadours keep on helping ourselves to more time and treasures.

Whoops, you say: "Is this going to be a thesis on the merits of euthanasia?" Not exactly. We're calling for a different way of looking at the so-called senior years and what they are about.

Most of us do our bit of volunteering in our own little corners. We generate little "points of light." But most of our time is spent in servicing ourselves: exercise, travel, classes, reading, and, of course, the grandchildren. For those of us with health and adequate finances, life ain't too bad.

Then someone had to go and spoil it all by asking hard questions: "What happens to all these things you're doing and experience when you die?" "What happens to your crafts when you no longer look at them and show them off?" And, more crassly, "So, you've worked 40 years

and paid taxes—does that mean you *deserve* 30 years of pursuing your own interests?"

There's talk lately in the United States of a national program in which young people secure college loans, then repay those loans in community service. The Armed Services also gears to the young—they are asked to put their lives on the line, if need be.

Why not use us? A Senior Service Corp—made up of multiethnic elders united, not by country, social origin, flag, or religion but by a willingness to put our lives on the line for a more compassionate world.

Take Bosnia, for example. Those of us who have enough means would charter a jet to take members of the Senior Corp to a troubled area. A retired pilot flies the plane; a retired doctor and nurse are on board with emergency supplies.

The Corps furnishes its own needs completely. The taxpayer would not pick up the tab. All governments would be absolved of any obligations to rescue us when we are endangered. Anyone firing into our group would not know whether they were firing on one of their own or the enemy. And, instead of viewing bodies of young people mowed down while trying to secure water, we would be the ones getting the water.

The Senior Corps heroes/heroines! One last shot at a Medal of Honor! At least our deaths would not be the usual heart attack. True, decreased stamina would dictate very short terms of service. But there are enough of us to alternate.

Imagination goes wild at this point, as we envision seniors in simple white robed uniforms walking (hobbling?) as a unit into trouble, unarmed and vulnerable, ready to face a noble death should that be required. There are enough of us to cover the world's problem areas. Instead of being "points of light," we could be spotlights.

Inner city groups. South African groups. Medical research. Somalia, Bosnia, Latin America, you name it! We have had our hard earned several years, after retirement, to do the golf and hobby scene. Instead of playing with our grandchildren, we might try making it a better place for them to play in.

We've done our picture painting and thrown our clay pots. We're waiting in the wings! Use us!

Lois and Len Smucker both quit jobs five years ago and moved to Bluffton, Ohio, where they first met. This article was published last fall in the Fellowship of Reconciliation magazine; it also appeared on the electronic mailing list, MennoLink.

Land mines and cluster bombs keep on killing, MCC testifies to U.S. Congress

Washington, D.C. (MCC)—Heart-rending stories and numbing facts about civilian suffering caused by 100 million land mines planted worldwide kept some 150 people spell-bound at a May 13 congressional hearing.

U.S. Senator Patrick Leahy, author of legislation to ban land mine exportation, moderated the hearing held in Washington, D.C.

Mennonite Central Committee (MCC) submitted written testimony supporting a land mine ban and urging that restrictions be widened to include a ban on cluster bombs.

Titus Peachey, coordinator of MCC's bomb removal project in Laos, faxed testimony about how cluster bombs the United States dropped more than 20 years ago continue to kill Lao people. This

testimony was included in the official record of the hearing. Two MCC Washington staff, Ken Martens Friesen and Keith Gingrich, attended the hearing.

"The statistics we heard were just phenomenal," Friesen says. A United Nations representative reported that each month 1,200 people, mostly civilians, are killed or maimed by land mines. Senator Leahy remarked this would effectively wipe out his small hometown in Vermont on a monthly basis.

Notably missing from the hearing was the Pentagon. Senator Leahy announced he had invited Pentagon testimony but the Pentagon said they were "not yet prepared," Friesen reported. According to Friesen, the Pentagon still sees land mines as a military tool they would like to keep as an option.

Current U.S. law only prohibits land mine exportation. Senator Leahy, who chairs the Senate Foreign Operations Subcommittee, plans to introduce a new law that would also prohibit the U.S. military from producing or stockpiling land mines.



MCC's written testimony stressed strong support for these restrictions on land mines, but stated "the current moratorium on the export of land mines is too narrow in focus" and should be expanded to include cluster bombs.

The main difference between land mines and cluster bombs is the way they are planted. Ground troops place land mines; cluster bombs, like the ones used on Iraq during the Persian Gulf War, are dropped from airplanes.

"What I find most horrifying about cluster bombs is how they randomly injure and kill innocent civilians, including children," remarks Friesen, who has seen the aftermath of cluster bombing in Lebanon and in Laos.

"All Christians, even those who may believe in the idea of 'just wars,' should find this method of warfare unacceptable," Friesen says.

The MCC Washington office asks U.S. constituents to urge their congressional representatives to support Senator Leahy's new legislation calling for the end to production and stockpiling of land mines and to ask for an expansion on the ban to include cluster bombs.

The MCC Ottawa office suggests Canadian constituents urge the Minister of Foreign Affairs, André Ouellet, to enact legislation banning the production and exportation of land mines, while strengthening Canada's involvement in de-mining.

"Parliament is currently conducting a major review of Canada's foreign and defense policies so this is a very appropriate time to speak to the government on this matter," notes Chris Derksen Hiebert, interim director of the MCC Ottawa office.

With Mines Advisory Group, a British humanitarian agency, MCC has launched a project to clear Lao farmland infested with live bombs dropped by the United States from 1964 to 1973.—Pearl Sensenig

Council discusses future of youth products

Clearbrook, B.C. (GCMC/MC)—Discussions about the future of youth products dominated the Youth Ministry Council meeting here. Area conference youth ministers and agency personnel from the General Conference Mennonite Church (GC) and Mennonite Church (MC) attended the April 21-25 meeting.

The discussion was spurred by a February decision by the MC Mennonite Publication Board to "simplify and restructure" its youth products in order to reduce losses.

Representatives from the MC Mennonite Publishing House (MPH) and GC Faith & Life Press (FLP) brought proposals to the meeting. The two agencies currently publish together *With* magazine, *YouthGuide*, and Sunday school curriculum.

The proposal brought by Levi Miller of MPH stated that "our plan is to . . . pursue only youth products based on each cooperative publisher producing material in which the editor and the production are accountable to the same [publisher]."

It went on to suggest that MPH has strong interest in carrying responsibility for the Sunday school curriculum, but that there is openness to counsel from the other publishing partners.

Norma Johnson of FLP introduced a proposal that would create a stronger tie among *With*, *YouthGuide*, and the Sunday school curriculum, enabling the three products to be marketed as an integrated package. FLP's proposal also suggested changing the Sunday school curriculum to shorter, biblically based topical units on a four-year cycle.

The reality of which youth products,

and in what format, will survive was on the table at the Anabaptist Curriculum Publishers Council, May 17-18.

In addition, the council heard an update on plans for the youth convention at Wichita 95 and agreed to participate in the "True Love Waits" campaign, which calls unmarried youth to commit themselves to sexual abstinence.

—Carol Duerksen



"Fostering Spiritual Growth Among At-Risk Youth" was the topic of four sessions presented to the Youth Ministry Council by Tom Everson of Boys Town. Everson emphasized the importance of skills training as well as the use of symbols in working with young people. Above, Merv Stoltzfus, Atlantic Coast youth minister, creates a symbol out of clay as part of the active-learning in one of Everson's sessions.

Environment to lead world agenda, educator predicts at seminary event

Dubuque, Iowa (GC)—The environment could be the primary justice issue for the coming century, according to an environmental educator at Goshen (Ind.) College.

Larry Yoder, executive director of Merry Lea Environmental Learning Center, was one of 100 theologians, students, pastors, farmers, and teachers at an April 28-30 conference titled, "Down to Earth Theology: A Major Conference on the Environment and Theological Education" at Wartburg Seminary.

"If this conference is any indication, the church is about to be swept by an environmental spiritual renewal, and it is coming from the grass roots," he said.

The aim of the conference was to raise awareness about ecojustice and to help seminaries and colleges to develop course work and practices which will prepare religious leaders to respond effectively to the challenge of the environment.

Among the speakers was Wes Jackson, author and environmental philosopher from the Land Institute, Salinas, Kan.

"We came to North America a poor people in a rich land," he told the group. "We built with the expectation of our continuing to have a rich land. Now we're rich people living on a poor land, and we wonder why things aren't working."

Richard Barrett, assistant for environmentally sustainable development at the World Bank, observed that of the 5 billion inhabitants of our planet, the greatest problems lie with the one billion who

consume the most natural resources and the one billion who are the poorest.

Liberation theology will expand to make nature a co-victim with the poor, Yoder predicted.

The laws of population biology, thermodynamics, and the interdependency of ecosystems all point to the end of overconsumption by the United States and the rest of the "one-third" world, he said.

Workers mend houses for low-income owners

Tucson, Ariz. (MBM)—Gary Bahman is living the life every business administration student dreams of. The 43-year-old father of three, barely out of graduate school, is chief executive officer of a Tucson (Ariz.)-based corporation.

Well, maybe not every business student would envy Bahman's view from the top of the corporate ladder. Especially since he spends so much time walking under ladders. Bahman, a Mennonite, heads a SWAT team of volunteers who do pro bono surgery on houses with ailments ranging from electrical nervous systems gone haywire to bursting arteries of pipes.

Low income homeowners know all too well that a roof over your head is small comfort if the ceiling is about to cave in. It's this overlooked segment of society that the Community Home Repair Projects of Arizona seeks to assist. The program was founded 10 years ago by Mennonite Board of Missions.

This end may be very unpleasant from our perspective, Yoder added.

There is a prophetic message to be proclaimed from pulpits and classrooms, he continued. "Our worship of God as Creator and lover of this universe and our desire for justice for all of God's creation demands a change in our lifestyle long before natural limits to growth dictate those changes."—Wayne Steffen

"The demand is enormous," Bahman said, raising his voice above a medley of drills, hammers, and Spanish love songs.

The work was underway on a sunny December morning at the home of Grace Hernandez, 33. The mother of seven was studying accounting at a community college when a fire, caused by an electrical short circuit, gutted her plans as well as part of her house. The city said it could help her out in four to five years. A referral service at one of her children's schools told her about Home Repair.

Hernandez was in the kitchen washing dishes with a garden hose she'd dragged indoors while Bahman's group tackled insulation and Sheetrock in the bedroom. Luckily, Hernandez had a makeshift sink Home Repair provided until it could get to the plumbing.

Not a week before the Nov. 4 fire, the wall behind the kitchen sink crumbled, forcing an undaunted Hernandez to wash dishes in the yard. She's a strong woman, stronger, perhaps, than people should have to be. As a youngster she worked alongside her parents in the fields of Arizona and New Mexico (3 a.m. until 9 p.m.).

Home Repair also made plans to put in a heater, which Hernandez had gone without for five years. "In people's lists of priorities," Bahman said, "it's food, medicine, and house payments. Home maintenance is easy to defer."

Home Repair serves some 300 people each year. "Half the people we serve are elderly, mostly women." Another 30 percent of Home Repair's clients are single heads of households; 15 percent are disabled single people and couples; 5 percent are working poor.

The group is forced to turn down another 300 requests for help each year. A \$130,000 (U.S.) annual budget barely covers materials, operating costs, a minimal salary for Bahman, and small stipends for the four full-time volunteers who are sponsored by MBM.—Demetria Martinez in the National Catholic Reporter

Family goes to seminary. Elkhart, Ind.

(AMBS)—Some people might think James and Lois Nickel have things reversed, but they don't. After more than 10 years of ministry in camps and in a congregation, the Nickels—pictured with their three children, Brittany, 6, Luke, 5, and Ezra, 3—decided to go to seminary.

"It was time to back off and get refocused," James says. "The courses here point in the direction of reflecting, shaping, and growth. It's a renewal time."

For the Nickels, their experiences at United Mennonite Church in North Leamington, Ont., and the Mennonite camp in Saskatchewan are helpful in their classes.

"We have lots of examples to draw on that some students don't have," Lois notes. "Being here after you've worked, you're able to put things in clearer perspective. 'Now I know why this didn't work.' I can reevaluate past work."

—June Mears





Bikers, walkers raise \$21,000 for mission agency. Lancaster, Pa. (EMM)—More than \$21,000 was raised for Eastern Mennonite Missions at the 1994 Discipleship Ministries Bikathon on May 15. This annual event was held at the Lancaster Mennonite High School and offered three events: 10-mile, 25-mile, and 40-mile biking courses, a 5-mile walk course, and a volleyball tournament. Proceeds from the event will support Discipleship Ministries programs and provide scholarships for international participants.

Above, four EMM alumni gather after participating in the Bikathon. From left to right are: Melissa Lapp, Karen Weaver, Laurie Groff, and Paul Lapp.

Peace team prays at site of Hebron massacre

Hebron, Israel (CPT)—A Christian Peacemaker Team of nine Mennonites, Brethren, and Quakers traveled to the Middle East for two weeks to meet grassroots people and discover how the peace process affects them.

Their first major dialogue in the region was in Hebron, site of a massacre of more than 40 Palestinians in and around the Ibrahim Mosque. The mosque is the burial site of Abraham and Sarah.

Muslims praying at the mosque were shot by the American-born Jewish settler Baruch Goldstein on Feb. 24. Since then, the mosque has been closed to both Muslims and Jews who share it as a common place of worship. Israeli Defense Force soldiers are posted on all the streets leading up to the mosque, as well as on some rooftops of adjacent buildings.

As the team approached the mosque on May 14, they were met on the street by two soldiers who said, "No one is allowed here."

The soldier's initial brusqueness melted with some friendly chiding from the group and he radioed his superior officer, who

came and escorted the team through the blocked-off area to a point immediately beside the mosque.

Under the shade of a tree and in the company of five soldiers outside the mosque, the group gathered for a brief prayer meeting, singing and praying in English, Spanish, and Arabic. An older officer asked the group, "Why did you kneel?" The question opened a lengthy discussion about prayer, peace, and the situation in Israel and Palestine.

The Christian Peacemaker Team met with a wounded journalist, visited churches and schools, and met with the mayor of Hebron. This is the sixth team to the Middle East organized by CPT since the outbreak of the Persian Gulf conflict.

Group members are: Dale Aukerman, Union Bridge, Md.; Juan Figueroa, Rio Piedras, P.R.; Ivan Fry, Larwill, Ind.; Cliff Kindy, North Manchester, Ind.; Steve Kinzie, Eugene, Ore.; Janice Long, Louisville, Ohio; Tracey Peterson, Chicago; Daniel Smith, North Manchester, Ind.; and Muriel Stackley, Newton, Kan.

When the Gulf War started, members of Oak Park (Ill.) Mennonite Church wanted to respond in a way that would call everyone to participate and would proclaim their stand against using war to solve problems. The congregation decided to voluntarily tax gasoline use.

Each month since, a special Peace Tax offering is taken. Several thousand dollars have been collected and donated to various peace efforts in the Middle East and around the world. This money is over and above the general funds that the congregation budgets each year for missions and service. Each month, during a potluck meal, members are encouraged to write letters to national government leaders.

"Although the Gulf War is over, the congregation still believes that the problems that led to the war in the first place have not been resolved," writes Jeannie Clark in her report. "We rely too heavily on Middle East oil." So the congregation has renewed its commitment to continue the Peace Tax.

Listening, learning, and links are words Alta and Paul Rohrer, Mennonite Board of Missions mission partners, use to describe their recent three-week trip to Mongolia. Rohrer served as representatives of a cluster of churches in Ohio that is sponsoring Laura Schlabach, MBM/Eastern Mennonite Missions joint appointee in Mongolia.

The purpose of their trip was to become acquainted with Joint Christian Services International (JCS, the agency to which MBM and EMM belong), Rohrer's report, and to develop and strengthen links between the Ohio cluster and work in Mongolia. Since their April 19 return to the United States, they have shared their stories in many churches in the Ohio cluster.

"I think an important part of linking is accountability," Paul says. "Our trip made us more accountable to the mission board [MBM] and to Laura. Laura also knows now that there are people for her to be personally and professionally accountable to. Developing links between clusters of churches and MBM also makes us all look at ourselves and how we are doing mission." Rohrer is members of Smithville (Ohio) Mennonite Church.

—Katie Kreider

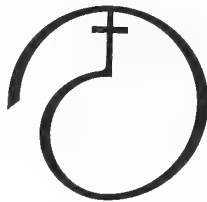
Saturday evening and no place to go?

Nothing to do? Several members from Assembly Mennonite Church in Goshen, Ind., decided to do something new and provide an opportunity for others to do so as well—with a Saturday evening coffeehouse.

The first Coffee at the (newly renovated) Meetinghouse was held on March 19 with acoustic musicians Wilma Harder and Brad Yoder performing. The second coffeehouse, held May 21, featured Jude and Doug Krehbiel, the well known "Road Less Traveled" music group. The artists donate their talents, and admission receipts go to community causes.—Sue Burkholder in Gospel Evangel

Logo unveiled. Randy Horst, Goshen, Ind., graphic designer for Mennonite Mutual Aid, has designed the logo for Wichita 95, the joint conference of the Mennonite Church and the General Conference Mennonite Church. "I chose the circular line to represent a Christian's life journey. I placed the cross not at a static historical position, but at a recurring point in the Christian's life where it both alters and closes the path, representing continuation and transformation at the same time," Horst said. The theme for the adult conference is "Prepare the Way of the Lord." The theme for the youth conference is "With Jesus on the Road."

Wichita 95



• **New churches tallied.** Some 150 new congregations have been reported since the church planting survey began in 1985, reported Melba Martin of Mennonite Board of Missions at the annual conference mission leaders meetings held at Conrad Grebel College, Waterloo, Ont., May 1-3. The 1993 church planting survey revealed a greater number of church plants now meeting regularly, but fewer church planting efforts in the development stage.

Mission leaders from 17 conferences of the Mennonite Church and eight districts of the General Conference Mennonite Church attended the annual gathering, which focused on the tasks of mission, evangelism, and church planting.

• **'Lift sanctions.'** The Mennonite Central Committee U.S. executive committee passed a statement on lifting sanctions against South Africa during their meeting in Akron, Pa., May 5-6. "We urge that new investment in the region should be targeted to promote greater social and economic justice and concern for the environment," the statement said. MCC U.S. Peace Section in 1988 passed a statement supporting comprehensive economic sanctions against South Africa because of its apartheid policies. The MCC U.S. board has taken over the work of Peace Section since organizational restructuring last year.

• **Videos to air.** Two videos produced by Mennonite Board of Missions Media Ministries are scheduled for release on the Faith & Values Satellite Network this June. "The Healing River," part 1, will air June 6, 8, and 10 at 7

p.m., 2 p.m., and 2 a.m. respectively. Part 2 will air June 13, 15, and 17 at the same times. "Hope for Bosnia" will air June 20, 22, and 24, also at the same times. Faith & Values is a five-year-old effort at providing an alternative in religious TV programming, and recently changed its name from VISN.

• **Seminar topics requested.** The Wichita 95 seminar committee is asking for suggestions for seminar topics and possible seminar leaders. Suggestions, including offers to lead seminars, should be sent by July 25 to James M. Lapp, 421 S. 2nd St., Suite 600, Elkhart, IN 46516. Wichita 95, the joint conference of the Mennonite Church and the General Conference Mennonite Church, will occur in Wichita, Kan., July 25-30, 1995.

• Coming events:

Heritage day, Germantown Mennonite Historic Trust and Germantown Mennonite Church, Philadelphia, Pa., June 4. Special tours of five historic sites associated with America's first Mennonite settlement are scheduled. Event includes benefit quilt sale, bake sale, and bazaar. Information available from 215 843-0943.

50th anniversary, Mennonite Nursing Homes, Rosthern, Sask., June 12. Celebration events include a morning worship service, brunch, dedication of the new building, and a community barbecue. A call indicating the number of people planning to attend appreciated; phone 306 232-4861.

Evangelism Leaders Academy, to be held in six locations: Warner Southern College, Lake Wales, Fla. (June 13-16); Bethany College, Lindsborg, Kan. (July 11-

14); Manchester College, N. Manchester, Ind. (July 18-21); Eastern Mennonite College, Harrisonburg, Va. (July 25-28); University of LaVerne, LaVerne, Calif. (Aug. 1-4); Warner Pacific College, Portland, Ore. (Aug. 8-11). Training event for pastors and laity focuses on evangelism and church growth. Information available from Louise Showalter at 219 294-7523.

25th anniversary, Durham (N.C.) Mennonite Church, Aug. 19-21. Registration information available from the church office at 603 Lynn Rd., Durham, NC 27703; phone 919 596-4702.

Aid to Christian Teaching week-end, South Hutchinson (Kan.) Mennonite Church, Sept. 23-25. Program includes workshops on teacher skills for particular age-groups, sharing of ideas, focused interest groups. Resource people include Rosella Wiens Regier, Ron Guengerich, Marlene Kropf. Information available from Ken Hawkey at 316 283-5100.

Conference on "The Anabaptist Vision in the 20th Century," Goshen (Ind.) College, Oct. 13-15. Information available from Albert N. Keim, Eastern Mennonite Seminary, Harrisonburg, VA 22801.

• New books:

From Martyr to MUPPY, edited by Alastair Hamilton, Sjouke Voolstra, and Piet Visser, is subtitled "A Historical Introduction to Cultural Assimilation Processes of a Religious Minority in the Netherlands: The Mennonites." Includes contributions from Polish, North American, and Dutch scholars. Available from International Book Distributors at 518 758-1411.

Prayers of an Omega by Katie Funk Wiebe is a collection of prayers and psalms for people facing the turmoils and triumphs of life in the "omega" stage of later adulthood. Available from Herald Press, 800 245-7894.

Traces of Treasure is a collection of essays on common experiences in which author Joanne Lehman finds a spiritual dimension. Available from Herald Press, 800 245-7894.

• New resources:

"Haiti: Renewal in Adversity," a 10-minute video discussion-starter, features four Christian Peacemaker Team members who returned from Haiti to tell what is happening there. Available from CPT at 312 455-1199.

Keep the Faith, an 80-page study guide for women's groups, is the third of a three-part series of program materials on the theme, "Carrying God's Light." Includes a study by Brenda Martin Hurst on the book of Hebrews, a Christmas program, and ideas for special events and seasons. Available from the Women's Missionary and Service Commission of the Mennonite Church at 219 294-7131.

A Middle East Reader is available in an updated version. The resource, produced by Mennonite Central Committee in consultation with Eastern Mennonite Missions and Mennonite Board of Missions, contains information about the region's countries, major religions and conflicts, and a section on biblical prophecy. Available free from MCC—phone 204 261-6381 (Canada) or 717 859-1151 (U.S.).

• Job openings:

Head coach, Goshen (Ind.) College. Part-time position begins in July for the 1994-95 academic year and beyond. Responsibilities include coaching and developing the women's basketball program; recruiting; organizing budget. Master's degree preferred. Send letter of application, résumé, and three professional references to: John Nyce, Interim Academic Dean, Goshen College, Goshen, IN 46526.

Head cook-kitchen leader, Bethany Birches Camp, Plymouth, Vt. Paid, seven-week position, July 3-Aug. 19. Address inquiries to: PO Box 145, Bridgewater Corners, VT 05035; phone 802 672-3488.

Residence director (men's hall) assistant to director of housing and residence life, Eastern Mennonite College, Harrisonburg, Va. Nine month (Aug. 15-May 15), full-time, live-in position. Responsible for all aspects of residence life programming and administration. Bachelor's degree required, master's degree preferred. Application deadline: June 15. Contact the EMC Personnel Office at 703 432-4108.

Secondary teacher for English and one other academic subject, Holly Grove Christian School, Westover, Md. The school, an auxiliary of Holly Grove Mennonite Church, will be adding a ninth grade next year; plans are to have a complete high school program in the near future. Send letter of inquiry to 7317 Menno Church Rd., Westover, MD 21871; phone 410 957-0222.

Staff positions, Spruce Lake Retreat, Canadensis, Pa. Open positions include: *business manager*, primarily financial management plus computer maintenance (bookkeeping skills and experience with MS-DOS systems required); *guest group coordinator* (high priority given to social, clerical, and telephone skills); *program director*, responsible for planning, leading, and monitoring programs throughout the year (teaching skills and interest in outdoor learning experiences preferred). Positions begin in summer or early fall. Send résumé to Paul Beiler, RR 1, Box 605, Canadensis, PA 18325; phone 717 595-7505.

Teachers, Belleville (Pa.) Mennonite School. Full-time positions available in upper and lower elementary grades, junior high and high school English, and elementary and high school health/physical education. Contact Matthew McMullen at 717 935-2184.

Teachers, Christopher Dock High School, Lansdale, Pa. Open positions beginning this August include: English, math, science (physics and physical science), physical education. Apply to principal Elaine A. Moyer, CDHS, 1000 Forty Foot Rd., Lansdale, PA 19446; phone 215 362-2675.

• Change of address:

Brethren/Mennonite Council (BMC) for Lesbian and Gay Concerns from Washington, D.C., to Box 6300, Minneapolis, MN 55406-0300; phone 612 870-1501.

Ted Grimsrud from Eugene, Ore., to 28103 443rd Ave., Freeman, SD 57029.

Peace Community Fellowship (mailing address) from 1015 North Seventh St. to 1320 S. Garfield, Burlington, IA 52601.

NEW MEMBERS

Bancroft, Toledo, Ohio: Andrew Bollman and Cori Miller.

Franconia, Pa.: Kristen Bower, Tina Cressman, Tim Kulp, Amanda Landis, Corrie Luszczynski, Julie Marcho, Amy Moore, Holly Nase, Amber Starke, Beth Anders, Dave Cressman, Nancy Cressman, Laverne Delp, Beverly Delp, Michelle Delp, Irene Freed, Christian Gyger, Helen Gyger, David Martin, Sandra Martin, and Darla Sharp.

Hopedale, Ill.: Angela Labedis.

Locust Grove, Burr Oak, Mich.: Dana and Donna Sommers, and Kevin and Tammy Gascho.

Neffsville, Lancaster, Pa.: Ron and Anna Reimer, Jeff and Ruth Herr, and Sue Hess.

North Leo, Leo, Ind.: Christy Caywood, April Dollier, Kari Helmuth, Sarah Ruckman, Jade Witmer, and Loretta Witmer.

Salem, Quakertown, Pa.: Christa Dawn Bauman, Jonathan Scott Yoder, and Beth Ann Rush.

Village Chapel, New Holland, Pa.: Justin E. Hursh and Brent L. Gehman.

Weavers, Harrisonburg, Va.: Lin Hooper and Craig Lowry.

Zion, Broadway, Va.: Donna Bentz, Max Bentz, and Brian Crouse.

BIRTHS

Alderfer, Patricia Foster and Brian, Perkasio, Pa., Julia Kate (third child), May 6.

Cable, Wendy Miller and Mark, Johnstown, Pa., Abigail Elaine (second child), May 8.

Gehman, Carol Miller and Michael, Bally, Pa., Michaelah Anna (first child), April 30.

Hartzler, Sharon Stutzman and Mike, Smithville, Ohio, Lydia Katharine (first child), May 4.

Landis, Nancy Graybill and Robert, Telford, Pa., Nathan Andrew (fourth child), May 8.

Lantz, Dawn Lersch and Wendell, Archbold, Ohio, Dylan John (third child), May 5.

Love, Anne Reed and Ted, Goshen, Ind., Emily Elizabeth (first child), May 8.

Meyers, Justine Leonard and Thomas, Boyertown, Pa., Nathan Thomas (first child), April 27.

Mowery, Vicki Flaugh and Jeff, Goshen, Ind., Michelle Lenae (third child), May 1.

Nelson, Merry Holdeman and Gary, South Bend, Ind., Jessica Rané (third child), April 23.

Pelton, Lisa Spoth and Nigel, Akron, N.Y., Natalie Ann (third child), April 21.

Rheinheimer, Kristan Biller and Ron, Goshen, Ind., Bryce Denison (first child), April 24.

Rupp, Susan and Steve, Fayette, Ohio, Holly Kay (third child), April 21.

Sachse, Carol and Heinz, Dallas, Tex., Charlotte Alexandra, March 7.

Shank, Shelly Day and Rod, Lebanon, Ore., Carter Ross (third child), March 25.

Stoltzfus, Karen Kauffman and Kirt, Alto, Mich., Kyle Austin (first child), May 1.

Trent, Marcia Lehman and Kevin, Smithville, Ohio, Avery Kevin Lehman (second child), April 19.

Unzicker, Carol Snyder and Tony, Goshen, Ind., Kristen Marie (second child), May 6.

Zook, Malinda Kuhns and Thomas, Alto, Mich., Gregory Lamar (fifth child), May 1.

MARRIAGES

Bradley-Peachey: Steven Lloyd Bradley, Sarasota, Fla. (Bahia Vista), and Mary Joy Peachey, Myakka City, Fla. (Bahia Vista), May 7, by A. Don Augsburg.

Clemens-Hug: Bill Clemens, Goshen, Ind. (College), and Margaret Miller Hug, Goshen, Ind. (Waterford), Dec. 27, 1993, by Nancy Kauffmann.

DEATHS

Counts, Janet Shank, 66, Harrisonburg, Va. Born: March 26, 1928, Rockingham County, Va., to John W. and Grace Irene Hess Shank. Died: April 18, 1994, Harrisonburg, Va., of cancer. Survivors—husband: Stewart V. Counts; children: John Curtis, Danny Lou, and David Edward Rothwell, Kemper Smith; stepchildren: Joyce Fischer, Robert Rothwell; brothers: Ralph and Mark Shank; 6 grandchildren. Funeral: April 20, Ridgeway Mennonite Church, by John Kiblinger and Daniel Smucker. Burial: Weavers Cemetery.

Crawford, Mary Magdalene Blair, 90, Rocky Ford, Colo. Born: Nov. 25, 1903, Lexington, Okla., to Thomas Elmer and Lillian Alford Blair. Died: May 4, 1994, LaJunta, Colo. Survivors—son: Paul. Predeceased by: Louis S. Crawford (husband). Funeral and burial: May 7, Rocky Ford Mennonite Church, by Paul Isaak.



Haydn's "Creation" performed in Ohio. Kidron, Ohio—

The Gemeinschaft Chamber Singers of West Liberty and the Cantate Singers of Kidron combined for performances of Haydn's "Creation" with a full orchestra of area musicians on April 17 at the South Union Mennonite Church in West Liberty and April 24 at the Central Christian High School, Kidron. Guest conductors were William Eash, director of choral activities at Evansville (Ind.) University, and Peter Jarjisian, director of choral activities at Ohio University in Athens.

Pictured above (left to right) are soloists Hank Rossiter and Tim Shue, Cantate Singers director Freeman Lehman, soloist Julie Brenneman, and Kristin Shank Zehr, rehearsal pianist and harpsichordist. Byron Kauffman, not pictured, is director of the Gemeinschaft Chamber Singers. Other soloists included Gerald Hughes, Karen Young, Doris Wilkins, Merle Sommers, Lowell Kauffman, and Jeananne Augsburg.

Detweiler, J. James, 67, Goshen, Ind. Born: May 10, 1926, Thomas, Okla., to Joseph and Polly Swartzendruber Detweiler. Died: April 29, 1994, Goshen, Ind., of cancer. Survivors—wife: Phyllis Barkey Detweiler; children: Jay, Rodney, Phil, Rebecca Zehr; brother and sisters: Barbara Gleysteen, Lola Miller, Joseph; 7 grandchildren. Funeral: May 3, College Mennonite Church, by Ronald Diener, Ronald Kennel, Simon Gingerich, and David Helmuth. Burial: Pleasant View Mennonite Church Cemetery.

He served as a Mennonite minister for 40 years in Ohio, Kansas, Iowa, Illinois, and Indiana. At his death, he was serving as overseer for six congregations in Indiana. In addition, he served as president of Illinois Mennonite Conference and on the boards of Mennonite Board of Missions and Mennonite Central Committee.

Glick, Willis C., 87. Born: Dec. 8, 1906, Mifflin County, Pa., Amos B. and Matie Esch Glick. Died: May 3, 1994. Survivors—wife: Ruth Thuss Glick; children: Wesley, Titus, Caleb, Lena Steiner, Ethel Brosius, Esther Glick; brother and sisters: Vernon, Ruth Kerling, Mina Cashman, Ida Kanagy; 32 grandchildren, 35 great-grandchildren. Predeceased by: Noah (son), and Myra and Nancy (daughters). Funeral and burial: May 7, Bethel Mennonite Church.

Graber, Maggie Swartzendruber, 71, Goshen, Ind. Born: March 4, 1923, Loogootee, Ind., to John H. and Amanda Wagler Swartzendruber. Died: April 29, 1994, Goshen, Ind., of a heart attack. Survivors—husband: John Graber; children: Lydia Kauffman, Abe L., Ben C.; brother and sisters: Lydia Stoll, Mary Catherine Stoll, Daniel; 6 grandchildren, 6 great-grandchildren. Funeral and burial: May 3, Pleasant View Mennonite Church, by Ronald Diener.

Knox, Earl H., Jr., 63, Paxton, Ill. Born: July 19, 1930, Fisher, Ill., to Earl H., Sr., and Catherine L. Ingold Knox. Died: May 10, 1994, Gibson City, Ill. Survivors—wife: Marta J. McGinty; children: Jeannie, Danny; sisters: Patricia Darling, Amanda Osborn; 2 grandchildren. Funeral: May 12, East Bend Mennonite Church, by Cal R. Kaufman. Burial: East Bend Memorial Garden.

Mann, Clifford E., 86. Born: May 20, 1907, Elkhart, Ind., to Levi and Delila Bontrager Mann. Died: May 1, 1994, Goshen, Ind., of a stroke. Survivors—wife: Helen C. Ebersole Mann; children: Lois Eberly, Margaret Steiner, John, Larry; 12 grandchildren, 9 great-grandchildren. Predeceased by: Robert J. (son). Funeral: May 4, Waterford Mennonite Church, by Lloyd L. Miller, Sylvia Shirk Charles, Willis L. Breckbill, and Dorsa J. Mishler. Burial: Prairie Street Cemetery.

Oswald, Ruth Elizabeth Reimer, 79, Albany, Ore. Born: Feb. 9, 1915, Hoag, Neb., to Abe and Marie Penner Reimer. Died: May 3, 1994, Albany, Ore., of cancer. Survivors—husband: Harold Oswald; sons: Dean, Paul; brother and sisters: Oscar Reimer, Louise Penner, Margaret Friesen; 4 grandchildren. Funeral: May 5, Lebanon Mennonite Church, by Brent Kauffman and Louis Lehman. Burial: Fairview Mennonite Cemetery.

Roth, Betty Lou Nice, 36, Souderton, Pa. Born: Feb. 22, 1958, Sellersville, Pa., to Henry S. and Mary Barbara Benner Nice. Died: April 30, 1994, Sellersville, Pa. Survivors—husband: Sherwood H. Roth; mother; foster sons: Anthony Weedon, Kyon Robert Scott; siblings: Paul B. Nice, Mary Ellen Detweiler; foster sister: Sharon Ann Moyer. Funeral and burial: May 4, Souderton Mennonite Church, by Gerald A. Clemmer and Steven C. Nyce.

Schrock, Ilda Belle Stauffer, 84, Smithville, Ohio. Born: Oct. 8, 1909, Orrville, Ohio, to Welker and Mellie Gerber Stauffer. Died: April 24, 1994, Orrville, Ohio. Survivors—children: John, Dan, Nancy Schrock; sisters: Marie Smemo, Ruth Coaker; 7 grandchildren, 3 great-grandchildren. Predeceased by: Dwight Schrock (husband) and three infant sons. Funeral and burial: April 27, Oak Grove Mennonite Church, by Jim Schrag and Norma Duerksen.

Siegrist, John Robert, 50, Intercourse, Pa. Born: July 11, 1943, Lancaster, Pa., to John and Ruth Rohrer Siegrist. Died: April 27, 1994, Intercourse, Pa., of lung cancer. Survivors—wife: Mary Elizabeth Landis Siegrist; children: Richard Scott, Rosemary Sheryl; brothers: Jay Donald, James Marvin. Funeral and burial: April 30, Landis Valley Mennonite Church, by Tom Horst, George Hurst, and Nelson Martin.

Wyse, Ella Mae Roth, 96, Archbold, Ohio. Born: April 3, 1898, Elmira, Ohio, to Joseph and Mary Merillat Roth. Died: May 2, 1994, Wauseon, Ohio. Survivors—daughters: Blanche Nafziger, Kathryn Grieser; 17 grandchildren, 27 great-grandchildren, 4 great-great-grandchildren. Predeceased by: Clarence L. Wyse (husband). Funeral: May 6, Central Mennonite Church, by Wilmer Hartman, Lois Hartman, and Dale Wyse. Burial: Pettisville Cemetery.

Zook, Willie B., 83, Kalona, Iowa. Born: July 16, 1910, Iowa County, Iowa, to Lewis D. and Clara Stutzman Zook. Died: May 8, 1994, Kalona, Iowa. Survivors—wife: Mabel Swartzendruber Zook; daughter: Georgeann Zook; foster daughter: Pam Maher; siblings: Leroy, Vernon, Barbara, Mary Ellen. Funeral and burial: May 10, Lower Deer Creek Mennonite Church, by Wayne Bohn, David L. Yoder, and Robert K. Yoder.

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TV viewers tune in to 'Christy'

"Christy" captured 20 percent of the viewing audience on its first Thursday night airing, beating "The Simpsons," "Bryds of Paradise," and "The Sinbad Show," according to ratings reports.

The pilot series is based on Catherine Marshall's novel about her mother, who left the comfort of Asheville, N.C., to teach at an Appalachian mission school in 1912. The book rocketed from 120th to 15th on the best-seller list since the show began, says executive producer Ken Wales.—NIRR

Drug firm offers computerized prayer service to physicians

A drug firm's prayer network has attracted physicians in 325 offices throughout the nation. General Injectables and Vaccines, a medical distributor in Bastian, Va., offers the ministry to its 100,000 customers.

A leaflet explaining the service is tucked into invoices. Doctors who request more information receive a letter from GIV, along with studies showing the health benefits of intercessory prayer.

When physicians call a special toll-free number, a counselor takes the prayer

request and enters it into a computer file. Twenty GIV employees pray for the requests daily or weekly. Three full-time staff ministers follow up on them and pray.

"Prayer for our customers' needs is the best service we can provide," GIV president John Gregory told *Physician* magazine. In addition to the prayer ministry, GIV also runs a homeless shelter, a food bank, and a program to help the poor find housing.—NIRR

No 'inherent right' to feed the poor, zone board rules

Western Presbyterian Church can continue to feed meals to homeless people when it moves to its new building—but first it must get special permission from the city. In early March, the D.C. Board of Zoning Adjustment ruled that a church has no "inherent right" to feed the poor, *The Washington Post* reported, and must have a special zoning permit to run a soup kitchen.

The church's pastor, John W. Wimberly, refuses to be deterred by the ruling. "The government is putting us in the position of breaking the law or keeping our faith," he said. "We are going to feed people."—*Sojourners*

Gun-carrying Bruderhof elder chastised by ex-community members

Controversy is swirling around Johann Christoph Arnold, a Hutterian Brethren elder who lives at the Woodcrest Colony in New York. Former members of the Bruderhof have discovered that Arnold has purchased two handguns since 1991 to "carry . . . concealed" on his person, according to his application for a gun.

On the application, Arnold states that he is acquiring a weapon "for self-protection and protection of community members."

"You have violated one of the fundamental principals of the Bruderhof and the Hutterian Brethren Church," wrote Arnold's relatives Balz and Monika Trümpi-Arnold in a Feb. 14 letter.

The Trümpi-Arnolds also wrote to all Bruderhof leaders, claiming that this incident is another example of the unquestioned power wielded by the elder. Bruderhof members "do not dare to speak out" because they fear exclusion or excommunication.

According to another source, some Bruderhof members defended Arnold by saying that the revolvers were meant to get rid of rabid animals on the property. One person said the guns were returned to the store in March 1992, and the store verbally confirmed this, but the sheriff has no gun disposal document on file, nor has

the permit to carry a concealed weapon been canceled.—*The Mennonite Reporter*

College expels student separated from his wife

A judge has ruled that Messiah College, a Brethren in Christ liberal arts college in Grantham, Pa., had a legal right to expel student Christian Colletti, who is separated from his wife. Colletti had taken the college to court, arguing that the school's lifestyle rules forbid divorce but not separation.

However, the school successfully argued that Colletti was not expelled because he was separated but because he failed to live up to an agreement to keep working on his marriage.—Evangelical Press News Service in the *Mennonite Brethren Herald*

Majority of Canadians profess to be 'spiritual,' not 'religious'

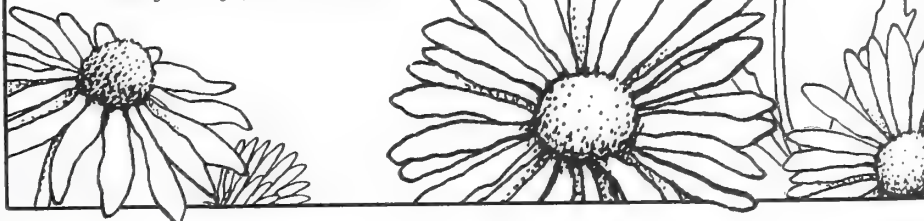
Some 59 percent of Canadians define themselves as "spiritual" but not "religious," according to a study of English-speaking Canadians commissioned by several television networks.

The 1991 Statistics Canada study revealed that while 80 percent consider religion important, only 44 percent think the same of belonging to a religious group.

As church attendance continues its decline, 83 percent say attendance does not prove one's faith. At the same time, 70 percent say they have constructed their "own personal religion."—NIRR

"A child kicks his legs rhythmically through excess, not absence, of life. Because children have abounding vitality, because they are in spirit fierce and free, therefore they want things repeated and unchanged. They always say, 'Do it again'; and the grown-up person does it again until he is nearly dead. For grown-up people are not strong enough to exult in monotony. But perhaps God is strong enough to exult in monotony. It is possible that God says every morning, 'Do it again' to the sun; and every evening, 'Do it again' to the moon. It may not be automatic necessity that makes all daisies alike; it may be that God makes every daisy separately, but has never got tired of making them. It may be that He has the eternal appetite of infancy."

—G. K. Chesterton, as quoted in *Christianity Today* (Jan. 10, 1994)



THE LAST WORD

Have you thought about heaven today?

To many of us, Lester Steckly's attitude and words as he approached death may seem startling, if not troublesome (see page 6). Not only did he refuse medical treatment for leukemia, but he even described the day he got word of his terminal illness as "one of the most joyous occasions of my life." Then he instructed his friends not to beg God for his healing.

One might expect all that from someone whose life had been mostly pain and misery. But Lester's was not. He himself described it as a "good life"—one that humbled him before his maker and friend, God. And it was because God was his friend that Lester, only age 54 (that's one year *younger* than I am, for heaven's sake!), decided he was ready for a life that would be even better.

Life after death is not something we talk much about these days. For many of us Mennonite Christians—who live in North America, at least—heaven has become a rusty word in our vocabulary. We too have a good life, a life we enjoy. And when life is good, it's hard to raise our sights to another beyond, even though it's supposed to be better.

But we who live in the United States may need to do just that in the months ahead. Howard Brenneman, president of Mennonite Mutual Aid, has noted that what Christians believe about death and the hereafter will be important values as we react to and participate in discussions of health care reform in our country.

If death is not our end and the next life is better than this, how far do we go in pursuing cures and remedies for our inevitable illnesses and diseases? Is there a limit to what we will or should spend? Is there an age before which one goes to all lengths to get well—and, by inference, after which it's not "worth it"? When do our beliefs in heaven and eternal life become important factors in making decisions about prolonging life here on earth?

How we answer questions such as these will have a direct bearing on what we Christians expect from any reform of the U.S. health care system in the future. For one thing is sure: If our health system must provide coverage for everyone—another value we Mennonites say we believe in—it will be less able to provide ex-

pensive, specialized treatment for more and more of us as we live longer and longer.

Issues like these are not easy ones to think about. Most of us, I've noticed, resist them. That's especially true as we grow older and become aware of increasing aches and pains. Perhaps that's why Lester Steckly chose to find his answers when turning 30, a quarter century before he needed them.

We may not come to the same conclusions as Lester. But his life and death remind us to ask the questions and find the answers—before the crises come into our lives. No age is too young to confront ourselves regularly with the question, "Have I thought about heaven today?"—jlp

What can I do?

Perhaps even more unsettling for some will be the idea of Len and Lois Smucker (page 8): persons who have had a good life might volunteer to go into the world's trouble spots to work at healing—regardless of the danger or the cost.

That kind of radical action will not be for everyone. There are other ways to make a difference in our world. Carol Norr of Elkhart, Ind., found one that suits her.

Carol sat in on a meeting recently in which I was asked why *Gospel Herald* isn't available by tape anymore. We used to work with Precision Audio of Goshen, Ind., to make this service available, but rising costs forced Precision to drop it. So 12 people with sight problems no longer have access to this magazine.

Carol heard me tell my questioner no one could afford this service anymore. After thinking about it for a few days, Carol went to the woman and volunteered to read *Gospel Herald* to her over lunch.

"I read to her once a week for 15-20 minutes," Carol reports, noting she picks and chooses, since she can't get through all 16 pages in one lunch. "Both of us find this mutually satisfying," Carol says.

It's not as drastic as the Smuckers' idea. But for one woman, it is a ray of hope and light. Enough of them together can become what the Smuckers call a spotlight in our world.—jlp

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



The reasons are diffuse and varied. But the fact is that too many people go to bed hungry every night. For suggestions on what to do about it, see page 6.

How God trains leaders in Gulf States:

'Don't just send them off to school'

For this conference of 12 churches, mentoring has been an important part of developing leaders: "A person with a call needs someone to walk with them."

The year 1993 is a marker for our conference. God is providing leadership here, right under our noses!" That was the enthusiastic report Gulf States Mennonite Conference delegates heard from their conference minister, Robert Zehr, last year.

by
*Elaine
Maust*

Indeed, it was a remarkable year for the conference in finding leadership. Out of a group of 12 churches, four new leaders were either ordained or licensed. All were in the 28-38 age-group. They were Choctaw, African-American, and Caucasian.

How did it happen? According to Gulf States leadership, it is both a miracle and the unremarkable consequence of ordinary church life.

For conference moderator Lester Diller, it is simply a matter of "God doing what God always does. God builds the church.

"Whether we're a conference of 12 or 25 churches, we need to acknowledge first and foremost that this is the hand of God at work!" Lester says. "This was not the creation of a church

ALSO IN THIS ISSUE

The many faces of hunger in America 6

Calling the church to a network of prayer 8

Associate groups meet together for first time 9

MCC seeks ways to aid war victims in Rwanda, Burundi 10



There is no lack of gifted persons or persons with a call sitting right there in the pews. Encouragement makes the difference for those gifts that will be used.

or a conference. It is God that calls. This is a creative act of God!"

The call was answered by four men who grew up Mennonite in Mississippi. Though the experience of Gary Tubby, Jon Byler, Rick Russell, and David Weaver, Jr., varied significantly, each of these men were active in a Mississippi Mennonite church as teenagers. Today Gary, Rick, and Dave lead Gulf States congregations. Jon and his wife, Loice, minister in Kenya, East Africa.

Conference minister Robert Zehr says the time was right for the conference to issue the call. "We are finally getting to the point of recognizing that the gifts of ministry come in many different packages. The biggest thing—we have gotten to the point of trusting each other. Now we believe that it doesn't matter what the color is and what a person's background, but we now recognize that God gives gifts to all people."

Robert believes that in the past Gulf States has recognized gifts but been hesitant to accept them. "Now we are *accepting* gifts," he says.

To conference mission coordinator David Kniss, the events of the past year were "simply the fruit of years of desire of Gulf States Conference people to see Native leadership get involved. The conference has always seen that having white leadership in a minority church is not the best, so when a Native person became available, we were happy to see it happen."

For Rick Russell, pastor of Open Door Mennonite Church in Jackson, Miss., it happened because God said, "If you love me, face the challenge, tear down the walls."

"I believe the Spirit has been awakened in our conference," Rick adds. "Whether we're ready or not, I don't know."

Rick was introduced to the Mennonite Church as a teenager when he accepted Christ during a Bible class Raymond Byler taught in his neighborhood. According to Rhoda Yoder, longtime member of Open Door, Rick immediately realized he had started on a new way in life. "He just kept hanging in there and took more and more responsibility in the church. Over the years the Lord did to Rick what he does to ev-

erybody—hammered out what he couldn't use."

Today Rick is a pastor with special concern for the young men who struggle on the streets of Jackson. When the choir Rick leads sways and claps as they sing about finding a new start in life through Jesus, the power of those words for those young people sweeps across the room. For Rick being a pastor means "teaching the little guys" to play basketball, finding a way for teens from Open Door to go to college, and standing with a young man who says, "It's rough, I am the only Christian in my family"—as well as preaching and visiting.

"I need your prayers," Rick says over and over at conference gatherings. "Pray for me as a young leader that I stay focused."

Rick felt a strong, clear call from God to, as he says, "be ready for ministry in 1993." But for Dave Weaver, Jr., the call came in a more subtle way.

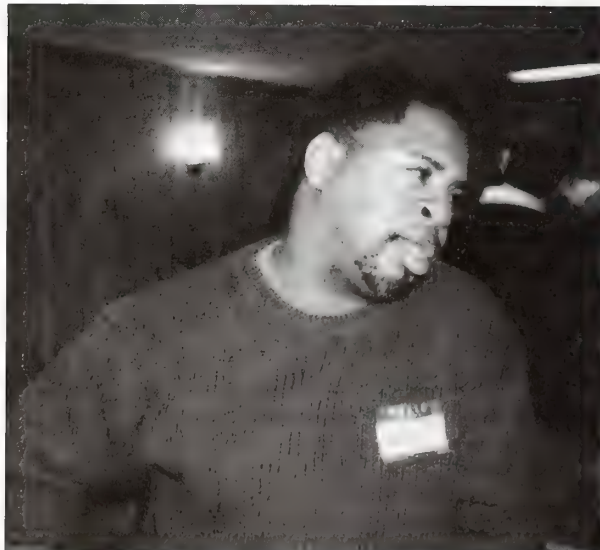
"I never felt that I'd be a pastor growing up," he says. "It was just a matter of being involved where there was a need or an opportunity."

Many of those opportunities to give leadership came during the three years that his congregation, Gulfhaven Mennonite in Gulfport, Miss., searched for a pastor.

"During those three years," Dave says, "I was looked to for leadership." Dave and his wife, Sue, have led the youth ministry at Gulfhaven for many years. They have also served as conference youth leaders. In 1993, Dave became associate pastor at Gulfhaven, where he serves along with pastor David Kniss.

Gary Tubby, who became pastor of Choctaw

Recognizing leadership gifts in people is one thing. Encouraging and accepting those gifts is quite another.



Christian Church in 1993, remembers feeling God's call to the ministry as a youngster. Gary's eyes sparkle as he describes feeling drawn as an adult "to my people," the Mississippi Band of Choctaw Indians. Gary's wife, Cindy, who sings with Gary in a gospel group, "The Servants," enthusiastically shares his call to serve a Choctaw church.

Lester Diller, Gary's former pastor, remembers that as he worked with Gary, he was "aware of the finger of God on his life. Over the years before Gary was ready to respond, I talked with him and reminded him of [the call]. I began discipling him and continued to challenge him and put opportunities before him."

Eventually the discipling took on a formal nature as Lester and Gary met weekly. Lester recalls initiating a meeting during which he asked Gary, "What about Choctaw Christian Church?" Prayers for a Choctaw pastor for this congregation offered by people across Gulf States Conference were answered when Gary was licensed in the fall of 1993 as pastor.

The type of mentoring that Lester initiated with Gary is characteristic of leadership development in Gulf States Conference. "Mentoring has been an important step in each of the cases of our new Gulf States pastors," David Kniss says. "I really feel that the church needs to mentor those who have gifts, those who might feel a call. Don't just send them off to school!"

Rick Russell lists several conference leaders as mentors. "Dave Kniss helped our congregation realize that God was calling us to really

step out in faith," Rick says. Since Rick's installation as pastor, Open Door asked James Metzler, Mennonite Board of Missions Voluntary Service coordinator, to serve as Rick's mentor. "I know it's helping me," Rick says with a chuckle. "Believe me! It's helping me to understand a lot about the Mennonite family."

David Weaver does not believe he would have responded to God's call without the encouragement of folks at Gulfhaven and Gulf States Conference. "I don't know how the conference could have been more supportive," he says.

Dave repeatedly emphasizes the importance of the local church recognizing and encouraging people to use their gifts. "Because," he says, "I responded to this thing very reluctantly, only with a lot of encouragement from Dave Kniss."

Kniss, who meets weekly with Dave Weaver, practices his belief that "pastors need to reproduce pastors" and that this is done by building relationships. "If a person who feels a sense of call has someone walk with them for a couple of years to develop gifts, they are much quicker to plug into the church," he says.

Lester Diller sums up pastors' responsibilities to "train the faithful" as, "one, look for a call being put on a person; and, two, respond with challenges and opportunities."

"One of the biggest hindrances," David Kniss says, "to new people moving into church leadership is the jealousy of present pastors. They feel threatened. They are afraid they might lose their job." He feels the Mennonite Church suffers from a lack of encouragement for new pastors.

As he faces his own retirement, Robert Zehr



Four new Gulf States Conference leaders (from left): Rick Russell, David Weaver, Jr., Gary Tubby, and Jon Byler with his family: Joshua, Loice, and Joseph.

"One of the biggest hindrances to new people moving into church leadership is jealousy of present pastors. They are afraid they might lose their jobs."

explains the joy he experienced as young persons took leadership in several conference churches. "It's very easy to get stuck in a pattern of old men. We've at least broken that, we've got young men now."

Daryl Byler, pastor of Jubilee Mennonite, also feels that mentoring is a primary component of his role as pastor. Following the model outlined by John Martin in *Calling the Called* (Mennonite Publishing House), Jubilee selected a number of members who are now on the church's "leadership track." Daryl has monthly contact with each of these individuals to encourage and challenge them toward growth as leaders. Among this group is Jeff Landis, who now serves as Jubilee's youth pastor.

"We are remiss as a church if we do not encourage the people who have gifts to share them in the church," Byler says. "There is no lack of gifted persons or persons who sense a call. They are sitting right there in the pews." Byler believes the nurture and encouragement of the local congregations "is the difference between whether those gifts will be used or not."

In addition to mentoring, Lester Diller says church leaders face the "challenge to train people to hear spiritual calls." He continues, "We must train our young people not to be only vocationally minded but also in tune with the spiritual dimension." He fears that in our "fast-paced materialistic society, calls are going unheeded because people have never been trained to hear spiritual calls."

As he reflects on what 1993 meant to Gulf States Conference, Robert Zehr says, "Even if you write about it, people won't recognize what a miracle it was. If you were here and active in the '60s and now to see this. . . . The 1990s are a whole new day for the South and for the church too!"

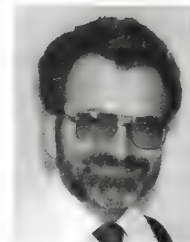
Though there are still Gulf States churches that are waiting and hoping for young leadership to train, the exciting events of 1993 give hope.

Lester Diller is both optimistic and unpretentious. "We need to be people of faith who say, 'God will call! God will supply!' The people in these churches [that have new pastors] have been praying for years. Why should it surprise us? This is God's work."

Freelance writer Elaine Maust is stewardship minister for Gulf States Conference and an elder for Jubilee Mennonite Church, Meridian, Miss. She and her husband, Duane, have two children, Christine and Nathan.

"Out of the depths I cry to you, O Lord. Lord, hear my voice! Let your ears be attentive to the voice of my supplications! . . . There is forgiveness with you, so that you may be revered."
—Psalm 130:1-2, 4, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottsdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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Conference Leaders Join General Board for Church Governance Consultation (May 10).

Two things (at least) distress me about this consultation as *Gospel Herald* reported it.

The first is the decidedly one-sided character of the conversation. Only denominational and conference officials were invited to take part. No representatives were there to speak for the interests of congregations. Small wonder that the conferees "did not sense a call for a stronger congregationalism." This sort of top-down processing of important issues must make our potential partners in a GC/MC merger quite nervous.

My second concern regards Emma Richards' list of criteria for defining issues that cannot be entrusted to a congregation's discernment. These criteria are profoundly and frighteningly conservative. If Conrad Grebel and friends had accepted such criteria, the Anabaptist movement could not have occurred. More recently, if Lombard Mennonite Church had accepted such criteria, they could not have ordained Emma Richards as the first female Mennonite pastor in the U.S.

Fred Kniss
Chicago, Ill.



How Do You Put the Camel Through the Needle? (May 10).

Aren't you mixing up two different things: households and individuals. There are not 416,700 Mennonite households in North America, are there? We are doing badly enough. Don't make us look any worse.

Paul Shank
Goshen, Ind.

Editor's note: You're right. I need to be corrected. The 416,700 figure I used are adult members of Mennonite churches, not households. So my estimate of total Mennonite income was too high.

I trust the point still stands: we North American Mennonites are wealthy. And we need help relating that fact to Jesus' words about money and the kingdom.

Donald B. Kraybill and Leo Driedger's two-part article, *Mennonites Continue to Face Tough Questions About Peace* (Apr. 5 and 12) helped me to understand better where some Mennonites are on the peace issue. While I admire the efforts of people who are trying to help people

live in peace with each other, I believe that asking people to live in peace with each other without the power of Jesus Christ in their lives will not work. Anyone who thinks that the human race can make peace through its own efforts should see the musical "Camelot."

Even though it is slow and only deals with one person at a time, the way to peace is bring people to Jesus Christ and the new life he can give. This is the only way that people can and will have the true desire and strength to live in peace with each other.

Marvin D. Kauffman
Albany, Ore.

Your editorial, "O Day of Rest and Gladness," (Apr. 12) made me think about how I came to experience Sunday as a good day. Our family generally visited with other families on Sunday—either in their homes or they in ours. We had few prohibitions on Sunday, but perhaps that was because the things I wanted to do were not on that list. We usually went to church twice, and although there was lots to be bored about in either of those services, it was still more exciting than being at home.

As a child, I had caught the "rest from work" and "celebrative" mood of the Sabbath/Sunday way of life. By the time I was in high school, I was ready to make it my own.

I entered Rockway Mennonite School two years after being through eighth grade. I boarded at the school during the week but went home after classes on Friday, returning to school on Sunday evening or Monday morning. During the first year, I put off doing my homework as long as possible, which meant that it was usually done on Sunday. Since my parents were farmers, studying was not on the list of Sunday prohibitions.

When I entered school in the fall of the second year, I decided that homework was going to be done either on Friday evening or Saturday. I was not going to spoil my Sunday with it hanging over me. I found it so liberating that I have continued to order my work in order to have Sunday as free as possible ever since.

Today I am, of course, free to set my own prohibitions, and they may change as one's work changes. I like for the day to be somewhat leisurely. I also limit my activities to things I especially like to do. Having guests is still one of the activities I associate with Sunday.

By the way, this was written on Sunday!

Lorraine Roth
Waterloo, Ont.

I always read your editorials first. They wake you up. Then I read the letters to the editor.

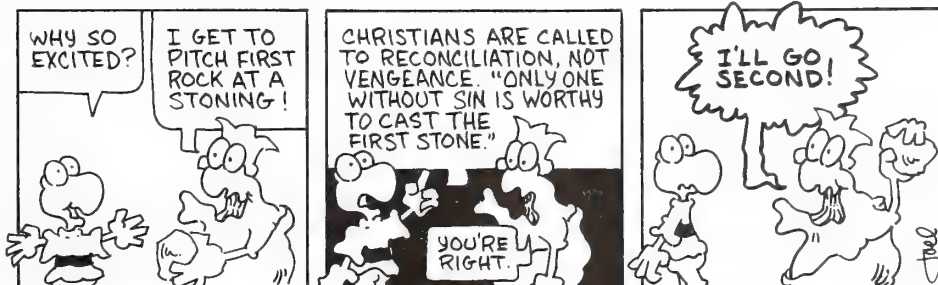
Therein lies the problem. In three issues (Mar. 27, Apr. 5, and Apr. 12), you have unsigned letters. If a writer does not want to sign a letter, that is their business. But I do not believe you should print it. You are committing a journalistic sin. You are editorializing and calling it a letter to the editor. An unsigned letter is worthless. It could easily be made up.

I was in politics for several years and publicly notified people that unsigned letters went into the wastebasket. If you have something to say, say it.

Francis A. Harvey
Lititz, Pa.

Editor's note: All letters appearing in *Gospel Herald* have complete names and addresses when they come to our office. We will withhold names if the writer requests anonymity and we agree. Anonymous and unsigned letters do not see publication in *Gospel Herald*.

Pontius' Puddle



The many faces of hunger

Instead of outright starvation, hunger in North America is better defined as not always having enough to eat. That's true for 30 million in the U.S. alone.

by
Emily
Will

Most of "Patricia's" friends and neighbors do not know she received food assistance from the U.S. government.

As a Mennonite who worked with Mennonite Central Committee (MCC) in Africa, Patricia says she grew up with the idea that "Mennonites are there to help others, not to be helped."

Patricia and her husband had to swallow their pride when two of their three children were born with disabilities.

"We have our own insurance but it doesn't pay for much of anything—and we've had five surgeries, one laser treatment, and one hospitalization for our children in the last seven years," Patricia says.

"At times, our budget was just tight enough that I had to plan meals around the government-provided foods," she says.

"Mennonites think lowly of people who receive government assistance, even though many Mennonite farmers receive subsidies for leaving land fallow. That is viewed differently."

In the United States, hunger assumes a less graphic guise than it does in Somalia or Sudan. Instead of outright starvation, hunger in the United States is better defined as "not always having enough to eat."

Rather than large-bellied children lined up for porridge in a refugee camp, hunger in the United States appears in the form of more than 4,000 people waiting up to five hours to receive a grocery bag of Thanksgiving Day foods in Lancaster, Pa., last year.

Some 30 million people in the United States are hungry, according to the Tufts University Center on Hunger, Poverty and Nutrition Policy.

The reasons are diffuse and interrelated. Unemployment, underemployment, medical costs, homelessness, substance addiction, limited retirement income, family violence—these and other factors enter into the U.S. hunger equation.

Rita Little Boy lives on a Lakota reservation in Pine Ridge, S.D. She is attempting to support her husband, who cannot work because of heart problems, and their seven children, ages 2 to 18, on a minimum hourly wage of \$4.25.

Even with food stamps, "we don't make it," Rita says bluntly. When food runs out, Rita asks her sister for help, even though her sister is also financially strapped.

The tradition of relying on extended families both helps and hurts Lakotan families. While relatives help one another in times of need, extended family can also be a protracted drain on an income-earner's paycheck.

Jobs are the number one need on the reservation, Rita says. Her current job—at a food bank—is part of a job training program. She may participate in the program for 1,000 hours; after that, she must find another job.

"It once took me more than a year to find a job," Rita says.

Rita's situation illustrates a prime reason for hunger in the United States today: low wages and too few jobs, especially for people with limited skills.

"In the '30s, some people were hungry because of the Dust Bowl. Today the causes of hunger are not so apparent," says Jocele Meyer, MCC global educator.

In the 1930s many families were self-sufficient or nearly so; they had farms and gardens, Meyer explains. But today, people are dependent upon a wage economy. If jobs are unavailable or pay minimum wage, a family will have difficulty providing for its necessities.

Norman Todd, of Atlanta, Ga., knew constant hunger and became weak and ill while he was homeless between jobs.

He rotated among three main feeding programs for homeless people in downtown Atlanta—one serves breakfast, another lunch, another serves supper.

"I did it just to stay alive, but I felt bad about myself, and I didn't have time for anything else," Todd reflects.

Todd found help at Samaritan House, a job-readiness program. Supplied with food and clean clothes, he found work within days. "I had something in my stomach, so I could think and I didn't have to go half across the universe to eat," Todd says.

At one time Todd was a substance abuser, a factor that often enters into hunger.

"Substance abusers are prone to hunger because when people are caught up in addictions, eating is the last thing on their minds," says Jeff Smith, an MCC worker who serves as a counselor at Atlanta's Samaritan House. "Any money goes to drugs or alcohol, so a person can become malnourished very, very rapidly."

in America

Smith says addiction is "an issue no one wants to listen to now because it's not in vogue. No one wants to hear that across the nation we have millions of people addicted to drugs and alcohol."

"Atlanta has only one place where people can go for detoxification; it doesn't come close to addressing the need. The city needs at least six or seven additional services that can handle 200 or 300 people at a time," says Smith, who is a member of Mountain Community Mennonite Church in Palmer Lake, Colo.

Sally" became homeless after both she and her husband became involved in drugs. Although she was able to quit the habit when she became pregnant, her husband was not. He began to physically abuse her.

With an 18-month-old son, Sally moved back to her hometown near Philadelphia and found refuge in a homeless shelter for women and children that she now manages.

Sally experienced hunger before she received food stamps and is currently having trouble feeding herself and her two sons on a limited income. Credit card bills compound her problem; she owes some \$2,500 on credit cards. Fortunately, friends at her Mennonite church are assisting her with budgeting and also supplying some food.

"Credit cards and the rising costs of everyday living can cripple me," Sally says.

Abused women, especially those at low-income levels, are likely to be hungry, as are their children. The reason has to do with resource control, says Susan Atkins, public education specialist for the Lancaster (Pa.) Women's Shelter.

"In a battering relationship, the woman lacks power in economic decisions. Her husband may give her \$40 to \$50 per week for food and household needs, and he does not know how much things cost. In any case, he's going to eat most of the food," Atkins says.

In severe abuse situations, the batterer also isolates the woman, prohibiting contact with friends and relatives, she adds.

"The woman cannot go out to find resources to feed her children, and the man can be very arrogant about accepting help. It's as if the woman is supposed to spin straw into gold."

A woman who breaks away from an abusive relationship may still experience hunger. Atkins cites studies demonstrating that following a divorce or separation, a woman's income falls by some 73 percent while the man's income rises by about 30 percent.

Government programs such as food stamps and the Special Supplemental Program for Women, Infants, and Children (WIC) are "definitely part of the immediate answer to hunger in the United States," Meyer says. "They are part of a safety net until long-term solutions can be found."

On the other hand, individuals can control some factors. "The economic boom that began after World War II has continued up to the present," Meyer notes. "Many people today are not accustomed to hard times and have not learned to spend money wisely. Perhaps our expectations have gotten too high, and we've forgotten what real values are."

Hunger is also a spiritual problem. "What does hunger do to human dignity?" Meyer asks. "What is the obligation of Christians who have more than their fair share? Why is it that the only parable that appears in all four Gospels is of Jesus feeding the multitudes? Why did Jesus ask his followers, 'Why don't you do anything for these hungry people?'"

Emily Will is a staff writer for Mennonite Central Committee, Akron, Pa. All names appearing in quotation marks are pseudonyms.



How you can help alleviate hunger

Bread for the World suggests the following ideas for individuals wanting to learn more about hunger and response to hungry people:

- Get to know a hungry or poor person on a personal basis.
- Reduce consumption to share with people in need.
- Study Scriptures on hunger and poverty and teach a class on the subject.
- Take food to a community pantry, or volunteer to help at a soup kitchen or pantry.
- Study hunger policy, and write letters to editors and legislators on hunger issues.

More information about domestic hunger and ways to respond is found in MCC's "Domestic Needs Packet," available from the MCC, Box 500, Akron, PA 17501.

Calling the church to a network of prayer

Enormous challenges face the church today in North America and around the world. Tribal warfare, violence on the streets, health care reform (in the U.S.), homelessness, and distorted values cause fear and confusion for many.

Meanwhile, the Mennonite Church has before it several items which have potential for reshaping and renewing the life of our church:

- Testing a new confession of faith.
- Discerning possible integration with the General Conference Mennonite Church.
- Developing ownership and involvement in new denominational vision and priorities.

All of these present unusually significant opportunities for the church. Many feel the need for the guidance of God's Spirit in the decisions that face us. The prayers of the church are urgent as we address these important concerns and tasks.

The general boards of both the Mennonite Church and the General Conference Mennonite Church have issued a churchwide call to prayer in preparation for our next conjoint gathering in Wichita in 1995. The idea for such a call to prayer originated with the joint Vision and Goals Committee.

Since 1991 this committee has been discerning direction for the church as we anticipate the conclusion of Vision 95 and approach the dawning of a new millennium. Currently a new statement, "Vision: Healing and Hope," is being presented to the church. Out of this discernment of vision—and six priorities which accompany it—has come the conviction about the urgency for concerted prayer in our churches.

To help this happen, a Network of Prayer is being planned to wend its way through our church from June 26, 1994, to June 25, 1995. One or more scrolls have been sent to each district conference. The scrolls will be passed from congregation to congregation, week by week, calling members and churches to prayer. People will be invited to sign the scroll indicating their participation in this network of prayer. At the conclusion of the year, conferences are invited to bring the scrolls to Wichita 95 as an expression of

solidarity in prayer for the church and its mission.

To fulfill this dream of all conferences and congregations joining in a Network of Prayer calls for careful planning. Conferences have appointed prayer coordinators who will encourage and support congregations in this effort. Pastors or lay leaders are being asked to guide congregations in a variety of prayer experiences throughout the week the scroll is with them. In addition to Sunday morning prayers, congregations are encouraged to plan special prayer services, round-the-clock prayer vigils, or other ways for members to pray in their own settings. Following the week of prayer, congregations will be asked to present the scroll to the next church in the network, either in person or by mail.

We hope all 1,169 congregations in the Mennonite Church will join in this Network of Prayer. The potential for the church and Christ's mission is incalculable. The spiritual impact of 100,000 Mennonites united in prayer could be far-reaching for the church in North America and around the world.

Pastors and congregations are invited to begin the year of prayer on June 26. The June *Memo* to pastors includes suggestions for unitedly launching this network. The conference prayer coordinator will contact congregations regarding the schedule for their week of prayer.

We are confident this venture in prayer will greatly enrich the church and together we will grow in faith and devotion to God. "[We] urge that supplications, prayers, intercessions and thanksgivings be made for everyone" (1 Tim. 2:1, NRSV).

Donella Clemens, moderator
James M. Lapp, general secretary
Mennonite Church

Associate groups meet together for first time

Chambersburg, Pa. (MCGB)—Representatives from all four Mennonite Church associate groups met together here for the first time ever April 24-25.

Leaders of the African-American Mennonite Association (AAMA), Hispanic Mennonite Convention (HMC), United Native Ministries Council (UNMC), and Women's Missionary and Service Commission (WMSC) shared common concerns with each other and staff from Mennonite Church General Board and Mennonite Board of Education.

Hispanic Convention. Executive secretary Wilson Reyes reported that HMC, founded in 1975, now has more than 80 congregations and some 4,000 members.

HMC produces a Spanish-language newsletter and is translating Sunday school materials that are used in English-speaking congregations. Hispanic attendance and involvement in Mennonite Church and conference activities increases dramatically when translation is provided, Reyes said.

Other issues facing HMC are funding, equipping pastors and other leaders, starting new churches, refining its vision, relating to the Puerto Rico Mennonite Conference, and dealing with homosexuality.

Native Ministries. Don Barnhill of United Native Ministries Council identified economic survival as the key issue for UNMC. Poverty is extreme. Unemployment on some reservations reaches 65 and 85 percent.

UNMC has 11 congregations from five Native American nations: Hopi, Navajo, Ojibway, Creek, and Choctaw. The council meets twice a year, sponsors biennial assemblies, publishes a newsletter, and provides resources for congregations.

UNMC is dependent on interested individuals and congregations to supply funds for its work. It hopes to develop a funding base over the next several years.

African-American Association. AAMA relates to 60 congregations in the United States, with a membership of more than 3,000, reported president Stan Maclin.

The current generation of leaders are African-Americans raised up through Sunday school classes. The transition from white to black leadership has brought problems, Maclin said. "When the white leaders leave, so does the money."

AAMA wants more participation at the conference level for African-Americans. Finding qualified candidates is not a problem, Maclin said. AAMA's major



Presidents of all four Mennonite Church associate groups gather (left to right): Terri Plank Brenneman, Women's Missionary and Service Commission; Stan Maclin, African-American Mennonite Association; Samuel Lopez, Hispanic Ministries Convention; Tom Burbank, United Native Ministries Council.

challenge is institutional racism. The second challenge is urban violence.

AAMA-sponsored programs include trips to Africa, the Lark scholarships, youth and women's ministries, missions, media, and economic development.

WMSC. Women's Missionary and Service Commission is dealing with changes in structure, name, and vision, said Marian Hostetler, WMSC executive secretary.

"Beneath the issue of change is the issue of funding," she noted, "and beneath the issue of funding is the reduction in size of traditional groups."

WMSC sponsors a variety of programs, produces a monthly magazine and an annual program resource, and channels funds to church agencies for mission and service projects.

Timothy Burkholder, associate executive secretary of Mennonite Board of Education, reported on the status of minority education programs. Only half of the funding goal was realized, so only the first phase was achieved: funding for leadership education. Phase two, education for other students, has not been implemented. The associate group leaders agreed to work with MBE on fund raising and allocation of funds for minority education.

The three racial/ethnic associate groups are concerned about possible Mennonite-General Conference Mennonite church integration.

They would be a smaller unit in a larger, integrated denomination. The General Conference has few minority congrega-

tions. "Integration scares us," Maclin said. "GCs have no tradition of working with us."

Participants found they had much in common. All four groups work as advocates for their group in the wider church. They struggle with issues of group identity. Financing is a key issue for the three racial/ethnic groups.

All four agreed, "It has been good to meet together. We need to meet again."

MMA gets managed care agreement in Virginia

Goshen, Ind. (MMA)—Agreement has been reached between Mennonite Mutual Aid, the University of Virginia Hospital, Charlottesville, and a group of over 200 physicians to provide services at discount prices for MMA members.

Sara Beckler, MMA managed care administrator, said the new agreement with University of Virginia Hospital and physicians practicing there is mainly for those needing specialized treatment (known as tertiary care) beyond the capabilities of most local hospitals. Primary hospital care will still be provided at the local level.

The new agreement is part of MMA's continuing effort to provide members with the best quality of care at the best price. It will primarily affect members living in the Shenandoah Valley area. Similar discount arrangements are already in effect in other areas of the country including Ohio and Kansas.

AMBS graduates urged to go forward with hope

Goshen, Ind. (AMBS)—With strains of the South African hymn, "We are Walking in the Light of God," echoing through College Mennonite Church, graduates of Associated Mennonite Biblical Seminary walked across the stage to receive their diplomas.

In his address at the May 20 commencement service, Stanley Green, newly installed president of Mennonite Board of Missions, told graduates, "Go forward with hope; he who has conquered sin and death goes before you in your pilgrimage."

Green's message, "A Subversive Vocation in an Age of Cynicism," called graduates to counter the growing hopelessness in the world by pointing people to Jesus.

"There will be many times in the ministry to which God has called you when you will be overwhelmed by the suffering of people," Green said. "You must hold before yourself and the community the stories of forebears who have encountered the power of God to transform their circumstances and their own lives."



Members of the T. Hadley Inspirational Choir from the Canaan Baptist Church in Elkhart joined members of the AMBS choir for the May 20 commencement service. They sang several African-American hymns, encouraging the audience to join in the rousing rhythm.

The 1994 graduates are the first to receive diplomas from Associated Mennonite Biblical Seminary; the recent incorporation of AMBS as one seminary removed the need to grant separate degrees from Mennonite Biblical Seminary and

Goshen Biblical Seminary. Fourteen students received the Master of Divinity degree; six the Master of Arts in Theological Studies degree; two the Master of Arts in Peace Studies degree; and two the Certificate in Theological Studies.

MCC searches for ways to assist war victims in Rwanda and Burundi

Akron, Pa. (MCC)—An All Africa Conference of Churches delegation that traveled to Tanzania to assess the needs of the more than 200,000 Rwandan refugees camped there reported that food, shelter, and household items seem to be in adequate supply.

But Mennonite Central Committee (MCC) workers fear another little-noticed crisis may be in the making in neighboring Burundi. Like Rwanda, Burundi has an 85 percent to 15 percent Hutu to Tutsi ratio and a history of violence between the two groups.

Several hundred thousand Burundians had fled to Rwanda earlier to escape violence. The recent fighting in Rwanda drove them back to Burundi where many are now homeless and fearful of reprisals from the army and the general populace.

MCC is exploring working with local churches to provide food to displaced widows and orphans and to help children who got lost in the panic find their parents. MCC is also discussing with other Canadian Foodgrains Bank members a proposal to provide food for victims of the bloodshed in central Africa.

Recently MCC contributed \$10,000 (U.S.) for Burundian church leaders, both Hutu and Tutsi, to come to Kenya for a

peace conference. Mediator Hizkias Asefa of the MCC-supported Nairobi Peace Initiative facilitated the conference.

At one point participants were asked to list their grievances against one another. They listed 92, illustrating that the church also struggles with the larger tensions in society.

After the meeting MCC worker Harold Miller reported that at one point in history the Hutu and Tutsi were simply one peo-

ple divided along class lines by how many cattle they owned. People with more than 10 cattle were classified as Tutsi; those with fewer than 10 were considered Hutu.

"In both Burundi and Rwanda the main problem seems to be a 'shrinking National Cake' and who will control it. There is no more land to support the heavy population. Coffee and tea prices are down," remarked Miller. These are two of these countries' important export crops.

Fast to close School of Americas ends

Washington, D.C. (CPT)—Some 150 people from across the United States congregated at the Capitol steps on the morning of May 20 to show support for Joseph Kennedy's amendment which would have closed down the School of the Americas. A dozen of the people there had fasted for 40 days prior to the House vote on this amendment.

Dubbed the "School of Assassins," this institution, located on the Fort Benning base in Columbus, Ga., has among its alumni thousands of the most notorious human rights abusers in Latin America and the Caribbean. Included on the roster are Manuel Noriega, Roberto D'Aubisson, Haitian military leaders, and several of the

Salvadoran army officers implicated in the slaughter of the Jesuit priests in the mid 1980s.

As the time for the vote drew near, a Salvadoran woman and Guatemalan man brought tortillas forward, wrapped in colorfully embroidered towels.

"I made these with my heart," the woman said as she unwrapped the tortillas. The dozen people who had consumed liquids only for the last 40 days broke their fast by eating a tortilla. The remaining tortillas were passed among the rally participants, including CPT representatives Gene Stoltzfus, Cole Arendt, and Kathleen Kern.

The amendment was defeated, 217 to 175.

New credit union in Haiti blooms despite economic, political turmoil

Port-au-Prince, Haiti (MEDA)—The emergence of a new credit union in Haiti is like a flower blooming amid rubble, says Ron Braun, vice-president of Mennonite Economic Development Associates (MEDA).

During a recent administrative visit, Braun was greatly encouraged by the way MEDA's Haitian partners have "taken hold and run with" their new credit union even while their country is in the grip of

political turmoil, savage human rights abuses, and a disastrous economic embargo.

Known as SHEC (*Societe Haitienne d'Epargne et de Credit*), the new credit union grew directly out of MEDA's micro-enterprise assistance program.

The client- and staff-owned credit union was established in January with 50 founding members. Another 150 Haitians had joined by spring, and 500 additional mem-

bership requests await processing. SHEC has 23 employees, all of them former MEDA staffers.

The credit union will enable poor families to access savings and loan services that have traditionally been denied them by commercial banks.

MEDA launched its Small Business Development Program in Haiti in 1986, offering affordable credit and management training to low-income micro-entrepreneurs in Port-au-Prince. In time the program became a locally operated institution called OPPE (*Office de Promotion des Petites Entreprises*), and this year was restructured as a savings and loan cooperative.

Given Haiti's extremely adverse circumstances, SHEC's energetic spirit and steady movement toward independence is truly amazing, Braun says. "Everything about this operation demonstrates professionalism and high quality services. Haiti is leading the way for us in some aspects of the issue of institutionalization."

Midwife training saves lives in rural Haiti

Bwadlorens, Haiti (MCC)—"The baby was born not breathing and everyone else considered him dead," Kledine Alsime relates.

"But I remembered what the trainers told us to do in such a case, so I put my mouth over the baby's mouth and breathed into him. Now the baby is fine."

Midwives such as Alsime deliver almost all the newborns in this inaccessible area where people must walk from three to nine hours to reach the nearest hospital. Despite their vital role, most midwives—many of whom are men—receive no formal training, although they do learn much from years of experience.

Eager to upgrade their skills, 60 midwives attended and successfully completed a 40-hour training course here earlier this year. The Mennonite Central Committee (MCC) health team in Bwadlorens worked with Hospital Byenfesans, located in the town of Piyon, to provide the instruction.

Two women teachers taught the group prenatal and postnatal care, labor and delivery, as well as hygiene, nutrition, oral rehydration solution, vaccinations, and family planning.

The World Health Organization supplied diplomas for the proud graduates as well as midwife kits. Each kit contains a bar of soap, a scrub brush, a plastic apron, some rubbing alcohol, and several "umbilical cord kits" of string, razor blade, and gauze squares.

Since the course many of the birth attendants, such as Alsime, have expressed appreciation for the training.

MCCers meet monthly with the midwives to hear reports of their work and to provide ongoing education.

In the three months following the training, the midwives reported delivering 74 babies, with no infant deaths. One mother died 11 days postpartum. She had not

heeded the midwife's advice to see a physician.

The midwives, Hospital Byenfesans, and MCC continue to work together to improve maternal and child health in the Bwadlorens zone. Currently local military personnel tolerate this work, perhaps in part because of the region's isolation. In other parts of Haiti, the military forbids people to meet in groups, even for health education.—Margaret De Jong

MBM VS celebrates 50 years of service

Lake of the Ozarks State Park, Mo. (MBM)—Mennonite Board of Missions Voluntary Service workers and staff celebrated the 50th anniversary of MBM's VS program May 12-15 at their annual retreat, held here in central Missouri. Times of discussion, worship, study, and recreation culminated in an evening of skits, songs, laughter, and a piñata to celebrate 50 years of service involvements in North America.

Stanley Green, recently commissioned as president of MBM, shared from his past and spoke about his vision for the future of MBM.

Special interest sessions focused on communicating with congregations, service lifestyle and connections after VS, small business development, and electronic networking.

At the final worship service, VS Coordinator Saul Murcia expressed his gratitude for the spirit of compassion, openness, strength, and commitment which he finds among current volunteers.

"For 50 years VSers have been learning about the needs of the world, and energetically sharing their desire to work for healing and unity with the Mennonite Church," Murcia said. "I am so glad to be part of this movement of service and learning."

Significant retreat time was also devoted to processing sorrow and anger. Some volunteers questioned MBM staff

about their decision to request one scheduled resource person not to come to the retreat because she is in a committed relationship with a woman.

Sixty-one volunteers are currently involved in the MBM VS program, located in 11 communities throughout North America. MBM also provides a service program specifically for young adults ages 18-21; Service Adventure presently includes 15 young adults in three households.

—Suzanne Lind



Voluntary Service coordinator Saul Murcia enjoys creative skits performed by VS workers at the annual VS retreat.

• **Health plan developed.** A new health plan for pastors and church employees will give them the ability to move between church employers without having to reapply for coverage. The new plan is being established by the Mennonite, General Conference Mennonite, and Mennonite Brethren churches in cooperation with Mennonite Mutual Aid. The new plan offers comprehensive health coverage, including hospital stays, most visits to the doctor's office as well as other outpatient expenses, mental health, maternity, chiropractic care, and prescription drugs. Coverage is guaranteed for employees who enroll within a limited open enrollment period. The first enrollment period is expected to begin in the fall.

• **Editor steps down.** Katie Funk Wiebe has announced her resignation as editor of *Rejoice!* the devotional for North American Mennonites. She has been editor for the past five years and will end her work with *Rejoice!* Dec. 31 in order to be free to pursue various writing projects. *Rejoice!* is published by the Mennonite, General Conference Mennonite, and Mennonite Brethren churches.

• **Centennial plans set.** The executive committee and staff of Eastern Mennonite Missions are calling for 100 days of prayer, service, and giving in light of the 100-year anniversary of missions in Lancaster Conference. The committee set a goal to raise \$100,000 above regular mission giving between June and August this year. These 100 days will culminate with a centennial celebration Sept. 16-18 at Lancaster (Pa.) Mennonite High School. EMM administrators suggest that church members focus their preparation around the centennial theme: save \$1 per day for missions for 100 days, pray 100 seconds daily for missions, or do 100 minutes of voluntary service during the 100 days.

• **MMA counselors honored.** More than 175 people attended the Mennonite Mutual Aid national conference in Kansas City, Mo., April 28 to May 1. Featured speakers included Kansas Rep. Jim Slattery, who spoke on national health care reform, and Tony Campolo, nationally known speaker and author, who challenged those pres-

ent to examine the meaning of their lives.

A highlight of the annual gathering of MMA's field staff was the presentation of awards to special achievers. They included the following: Lowell Birkey, Flanagan, Ill.; Steve Herendeen, Goshen, Ind.; Pat Miller, Fort Wayne, Ind.; John Musselman, Harleysville, Pa.; Steve Perry, Hesston, Kan.; Gary Rediger, Newton, Kan.; Gordon Schrag, Buhler, Kan.; Keith Schrag, Buhler, Kan.

• **Professors retire.** Two veteran members of the Eastern Mennonite Seminary faculty were honored at the annual spring recognition dinner in Harrisonburg, Va., held May 4. John R. Martin, registrar and professor of church ministry, and Herman R. Reitz, associate professor of New Testament and assistant archivist/bibliographer, will retire on June 30. Martin, who served 23 years, and Reitz, who served 32 years on the EMC&S faculty, each received a plaque and a monetary gift presented by EMC&S president Joseph L. Lapp.

• **Magazine receives award.** The magazine published by Mennonite Economic Development Associates received an award at the annual convention of the Evangelical Press Association, held May 9-11 in Costa Mesa, Calif. *The Marketplace* was given an Award of Merit as first runner-up in the Awards of Excellence division for general magazines. *The Mennonite*, published by the General Conference Mennonite Church, and the *Mennonite Brethren Herald* received awards for poetry. The EPA represents some 300 Christian periodicals from across Canada and the United States.

• **President goes to Japan.** Some 35 years after studying in Japan, Marlin E. Miller, president of Associated Mennonite Biblical Seminary, Elkhart, Ind., will return to spend five weeks teaching and lecturing. Miller's major assignments during his June 17 to July 18 visit to Japan include teaching at Tokyo Mission Research Institute, part of Tokyo Biblical Seminary; lectures at several pastors conferences; and lectures and preaching in churches. In addition, he will visit Mennonite churches in both the northern and southern parts of Japan.

• **Speaker challenges youth.** Bob Stromberg, a Christian youth communicator from Minnesota, spoke to more than 900 Souderton, Pa., area young people at a youth rally this past March. He challenged youth to avoid the road leading to sin and to commit their lives to Christ. The subject of "peer pressure" was addressed by Stromberg to some 5,600 students in nine local junior and senior high school assemblies in addition to addressing parents and youth workers on "So What's a Parent For?" at Franconia Mennonite Church. Stromberg was sponsored by YouthLink, a group of youth leaders from Mennonite, Brethren in Christ, and other local churches.

• **New appointments:** Rebecca B. Horst, interim associate dean, Goshen (Ind.) College. Horst, a member of the English department since 1991, will work half-time as associate dean, handling duties related to student services and assistance. Associate dean John Nyce will act as interim dean through the 1994-95 school year. Dean Williams, program director, Highland Retreat, Bergton, Va., effective Sept. 1. He is currently pastor of the Woodland Mennonite Church in Basye, Va.

• **Pastor transitions:** Marianne Mellinger was ordained to pastoral ministry at Germantown (Pa.) Mennonite Church on April 24. The ordination service was led by overseer Hubert Swartzentruber. Ann Gingrich gave the sermon.

• **Coming events:** 140th anniversary celebrations, Hopedale (Ill.) Mennonite Church, Sept. 3-4. The theme will be "Traditions and Transitions." Weekend includes a display of historic items, a tree planting ceremony, and hymn singing; speakers will be Ivan Kauffmann, Aden Yoder, Carl Horner, and Jim Smith. Information available from 309 449-6600.

"A Door of Hope" conference on family violence, Dalhousie M.B. Community Church, Calgary, Alta., Sept. 30-Oct. 1. Event for pastors, church leaders, survivors, and friends will feature Carolyn Holderread Heggen and David Schroeder. Sponsored by Mennonite Central Committee Alberta. Information available from 403 275-1751.

Conference, "Moving Toward Healing—Sexual Abuse and the Church," College Mennonite Church, Goshen, Ind., Nov. 11-12. Keynote speaker Carolyn Holderread Heggen will speak on the theme, "Re-Membering Survivors and the Church." Information available from the planning committee secretary, 702 S. Sixth St., Goshen, IN 46526; phone 219 533-1044.

• **New resources:** "Beyond the News: Homelessness" is the fourth in a video discussion series helping churches wrestle with contemporary issues from a Christian perspective. Study guide included. Available from MBM Media Ministries, 800 999-3534.

"For Such a Time as This," a 19-minute video, explores some of the challenges of church planting in a modern, urban setting like Hong Kong. Study guide included. Available from Eastern Mennonite Missions, 717 898-2251.

Special issue (April) of the illustrated quarterly, *Pennsylvania Mennonite Heritage*, focuses on Mennonite and Brethren hymnology. Available from the Lancaster Mennonite Historical Society, 717 393-9745.

Who Is My Neighbor? Economics as If Values Matter is a study guide with contributions from Gar Alperovita, Cornel West, Frances Moore Lappe, and others. Practical strategies for economic renewal are highlighted. Available for *Sojourners Magazine*, 202 328-8842.

• **Job openings:** Directors, World Friendship Center, Hiroshima, Japan. Two-year volunteer assignment begins in fall of 1995. Information available from John Ebersole, 314 Hickory Lane, N. Manchester, IN 46962; phone 219 982-4687.

Editor, *Rejoice!* magazine, a devotional for North American Mennonites. Information available from Michael Dick, executive secretary of the Mennonite Brethren Board of Resource Ministries, 302-32025 Dahlstrom Ave., Clearbrook, BC V2T 2K7; phone 604 853-6959.

Music teacher, Penn View Christian School, Souderton, Pa. Full-time position includes general music, vocal choir, handbell choir, and a sixth-grade musical. Send letter and résumé to principal Robert Rutt, 420 Cowpath Rd., Souderton, PA 18964; phone 215 723-1196.

Program director, Adult Degree Completion Program in Management and Organizational Behavior, Eastern Mennonite College, Harrisonburg, Va. Master's degree in business or related area required, doctorate preferred. Responsibilities include administration of this new program and some teaching. Appointment date: July 1. Program representative also sought (minimum of bachelor's degree required, experience in marketing and strategic planning essential); appointment date is Aug. 1. Send résumé to Lee Snyder, Vice-President, EMC, Harrisonburg, VA 22801.

Systems technician, academic programs, Eastern Mennonite College & Seminary, Harrisonburg, Va. Full-time, year-round position. Individual will assist with the technical aspects of installing and maintaining campus information systems. Primary responsibility will be to support users in academic departments, especially labs/networks in business, computer science, and the seminary. B.A. in computer science or information systems, or equivalent combination of experience and education required. Contact the EMC Personnel Office at 703 432-4108.

Video producer, Mennonite Central Committee, Akron, Pa. Applicants must have at least six years experience in actual video production as well as overseeing video production. Salaried position begins Sept. 1; applications due July 15. Contact Goldie Kuhns, PO Box 500, Akron, PA 17501-0500.

• **Change of address:**

Perkasie Mennonite Church from 4th and Chestnut Street to 320 W. Chestnut St., Perkasie, PA 18944.

NEW MEMBERS

Akron, Pa.: Philip Zimmerman, Ken Beam, Steve Smucker, Jim Shenk, Donna Shenk, Jan Miller, Calvin Miller, Sandra McLaughlin, Alfred Claassen, and Gladys Claassen.

Catawba Valley, Hickory, N.C.: Kathy Ivey, and Julie and Chuck Shoemaker.

Conestoga, Morgantown, Pa.: Harry and Nancy Richards, and Lamar and Stacey Stauffer.

Doylestown, Pa.: Jenny Bishop, Michael Fennell, Bill McElhaney, and Kent Wyble.

Elmira, Ont.: Mark Allan, Tamara Allan, Anthony Hiebert, Izzy Bowman, Karen Albrecht, Grace Martin, Rob Martin, Joyce Neff, and Dave and Vicki Roth.

Stoner Heights, Louisville, Ohio: Mary Fortney.

Tedrow, Wauseon, Ohio: Emily Nafziger.

Wooster, Ohio: Julie Kuhns, Megan Miller, and Dustin Welty.

BIRTHS

Bechler, Pamela and Kurt, Bad Axe, Mich., Rachel Nicole (first child), May 16.

Bergey, Michele Knauer and Tom, Harleysville, Pa., Brittany Michele (first child), May 19.

Boldt, Susan Widrick and Larry, Lowville, N.Y., Mary Florence (third child), April 23.

Eash, Coral Wilson and Scott, Orrville, Ohio, Jade Marie (third child), May 6.

Eigsti, Starla Albrecht, Sebewaing, Mich., Connor Jay (second child), April 10.

Geiser, Shelley Rutter and Joe, Apple Creek, Ohio, Ashley Lauren (first child), April 27.

Hershberger, Esther Chupp and Jake, Inola, Okla., Ryan David (fifth child), May 10.

Jantzi, Roberta Snyder and Peter, Lowville, N.Y., Rachael May (fifth child), May 8.

Landis, Bonita Gochenaur and John R., Lititz, Pa., (twins) Kam Bryant and Kegan Grant (second and third children), May 1.

Mast, Sara and Ed, Wooster, Ohio, Andrew Jon (third child), Jan. 9.

Miller, Tina Billheimer and Jim, Wooster, Ohio, Brock Alan (second child), May 1.

Miller, Donna Bellesfield and Scott, Pryor, Okla., Jordan Scott (first child), April 30.

Peachey, Annette Beachy and Troy, Myakka City, Fla., Shem Samuel (second child), May 16.

Pool, Brenda Wadel and Dean, Chambersburg, Pa., Emily Mae (first child), April 28.

Poplett, Greta Cender and James, Golden Valley, Minn., Alicia Cender (first child), May 9.

Schmucker, Mara Belle Frey and Douglas, Wauseon, Ohio, Adrienne Marie (second child), April 11.

Short, Rachel Regier and Brad, Archbold, Ohio, Abby Rebecca (first child), May 8.

Wenger, Sue Weaver and Ron, Apple Creek, Ohio, Chad Michael (second child), March 31.

Wilkinson, Carole Dessureault and Jim, Elmira, Ont., Lucas Charles Malcolm (third child), April 11.



Rosedale sends new workers. *Irwin, Ohio (RMM)*—Eight voluntary service workers attended orientation at Rosedale Mennonite Missions April 30-May 6 then left for one- to two-year assignments in the U.S. They are (left to right):

Mary Esther and Lester Miller, Middlebury, Ind., to Rosedale, Ohio; Marti Miller, Sugar Creek, Ohio, to Irwin, Ohio; John Martin, Mill Hall, Pa., to Rosedale, Ohio; Robin and Merlin (front

row) Bontrager, Middlebury, Ind., to Louisville, Ky.; Fred Yoder, Belleville, Pa., to El Dorado, Ark.; Clint Ellis, Tallahassee, Fla., to Rosedale, Ohio.

MARRIAGES

Bechler-Connley: Kevin Bechler, Pigeon, Mich. (Michigan Avenue), and Sherry Connley, Petersburg, Mich. (Methodist), Feb. 19.

Bontrager-King: Nori Bontrager, Cochranville, Pa. (Buhler), and Nolan King, Cochranville, Pa. (Maple Grove), April 16, by Linford King.

Brookmyer-Short: Cinamon Brookmyer, Syracuse, Ind. (Eighth Street), and Tony Short, Archbold, Ohio (Zion), May 7, by Ellis Croyle and Myron Schrag.

Derstine-Kulp: Janelle Derstine, Dublin, Pa. (Deep Run East), and Jay Kulp, Ottsville, Pa. (Deep Run East), April 30, by Tim Weaver.

Dolgnier-Smucker: Deborah Dolgnier, Ill. (Harvest Time Bible), and Sam Smucker, Orrville, Ohio (Smithville), April 9, by Richard Ross and Dalmus Meeks.

Dorsing-Zimmerman: Kevin Dorsing, Othello, Wash. (Warden), and Wanda Zimmerman, Manheim, Pa. (Erisman), May 7, by Eric Henderson.

Horsley-Moser: William Edward Horsley III, Suffolk, Va. (United Methodist), and Sonya Moser, Johnstown, Pa. (Stahl), April 30, by Mary Grace and Harold Shenk.

Kiser-McCauley: Michelle Kiser, Telford, Pa. (Rockhill), and Daniel McCauley, Telford, Pa. (Rockhill), May 7, by Michael Derstine and Russell Detweiler.

DEATHS

Amstutz, Ron, 39, Kidron, Ohio. Born: Nov. 16, 1954, Orrville, Ohio, to Nathan Amstutz and Anna Geiser Amstutz Neuschwander. Died: April 5, 1994, Fort Yukon, Alaska. Survivors—mother; brother and sisters: Jay, Rosetta Myers, Carlene. Funeral and burial: April 11, Sonnenberg Mennonite Church, by Dennis R. Kuhns.

Bean, Dorothy, 80. Born: Dec. 13, 1913, Wilmot Twp., Ont., to Warren and Margretha Axt Bean. Died: May 9, 1994, Hamilton, Ont. Survivors—brothers and sisters: Andrew, Gordon, Ruth Miereta, Hilda Mae Helmuth. Funeral: May 13, Waterloo, Ont., by Renee Sauder, Pat Falk, and Doug Snyder. Burial: Erb Street Mennonite Church Cemetery.

From the pens of our sisters . .

Prayers of an Omega:

Facing the Transitions of Aging

by **Katie Funk Wiebe**

Wednesday is Humpday

What has been will be again, what has been done will be done again, there is nothing new under the sun. (Eccles. 1:9)

God of all eternity, I didn't need to look at the calendar to tell me it is Humpday. Monday and Tuesday move by on snail's feet. Usually there's little or no mail. People don't call.

Then comes Wednesday. It's like the hump on a camel. Crawl over it and you slide off the end. Until Wednesday comes I'm climbing toward the hump, waiting for the weekend, for when people have time to call, and for going to church and maybe going out to eat.

Paper, \$6.95; in Canada \$9.60.

Why Didn't I Just Raise Radishes?

Finding God in the Everyday

by **Melodie M. Davis**

When the children were small, they enjoyed a wonderful Sesame Street book featuring the tireless Cookie Monster. In it Cookie Monster frustrates a character who finally exclaims, in a nonsense kind of line, "Oh, why didn't I just raise radishes?"

It's a question I've asked myself many times when frustrated with parenting. However, there are countless other times I rejoice that I'm not just raising radishes, but wonderful, God-created little human beings.

Paper, \$7.95; in Canada \$10.95.

Traces of Treasure:

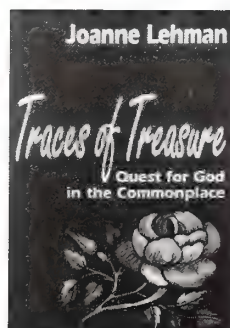
Quest for God in the Commonplace

by **Joanne Lehman**

Inner Sanctum:

The kitchen table
checkered cloth
cookies baked
oven's off.
Dripping faucet
humming fridge
tea is steeping
lift the lid.
Mugs are hanging
on the wall.
Sip the tea
till it is all.
Think your thoughts
dream your dreams
a kitchen's more
than it sometimes seems.

Paper, \$7.95; in Canada \$10.95.



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Brenner, Ruth L. Hartzler, 71, Smithville, Ohio. Born: Feb. 5, 1923, Marshallville, Ohio, to Harvey J. and Edith Hostetler Hartzler. Died: April 30, 1994, Wooster, Ohio. Survivors—husband: William Brenner; children: Marla Mast, Marian Beeler, Marlin; brothers and sisters: Helen Kreider, Lois Ramseyer, Eileen Lehman, Harold and Glenn Hartzler; 6 grandchildren. Funeral and burial: May 4, Oak Grove Mennonite Church, by Jim Schrag and Norma Duerksen.

Curran, Elizabeth Boorse, 72, Souderton, Pa. Born: Feb. 2, 1922, Souderton, Pa., to Russell Boorse and Blanche Trauger Boorse Boyer. Died: April 21, 1994, Coopersburg, Pa. Survivors—children: James R., Pamela Parish, Mindy Meehan; sisters: Ethel Wiedman, Lorraine Moyer, Jean Schrauger; 7 grandchildren, one great-grandchild. Predeceased by: John Joseph Curran (husband). Funeral: April 25, Franconia Mennonite Meetinghouse, by Russell Detweiler. Burial: Hatfield Cemetery.

Detweiler, Cevilla Steiner, 88, Fairview, Mich. Born: Jan. 31, 1906, Morrison, Ill., to Meno and Margaret Gsell Steiner. Died: May 10, 1994, Fairview, Mich., of a stroke. Survivors—children: Edith Kauffman, Tilman; brother and sisters: Verle Smith, Edna Eash, Lloyd; 3 grandchildren, 3 great-grandchildren. Predeceased by: Chester R. Detweiler (husband). Funeral: May 13, Fairview Mennonite Church, by Virgil Hershberger. Burial: Fairview Cemetery.

Eichelberger, Gary Lee, 43, Heston, Kan. Born: May 3, 1950, Mount Pleasant, Iowa, to Alie W. and Ethyl Zieglofsky Eichelberger. Died: April 13, 1994, Wichita, Kan., of cancer. Survivors—wife: Marianne Harms Eichelberger; children: Roger, Dean, Lynn, Sharlene, Lisa; stepmother: Barbara Miller Eichelberger. Funeral and burial: April 16, Grace Hill Mennonite Church, by James Voth.

Gehman, Marvin L., 74, Souderton, Pa. Born: May 30, 1919, Lansdale, Pa., to Jacob F. and Emma Landis Gehman. Died: April 29, 1994, Sellersville, Pa. Survivors—wife: Mabel B. Godshall Gehman; children: Glenn, Marvin, Jr., Gerald, Dennis, Wayne, Larry, Gloria, Pauline, Linda, Janet Derstine, Karen Landis, Kathy Derstine;

brothers and sisters: Dennis, Lawrence, Clifford, Leroy, Sara Derstine, Kathryn; 21 grandchildren, 4 great-grandchildren. Funeral and burial: May 3, Franconia Mennonite Meetinghouse, by Curtis Bergey and John Ehst.

Gerber, Floyd, 87, Leesburg, Ind. Born: April 15, 1906, Reading, Minn., to John and Barbara Yoder Gerber. Died: March 18, 1994, Leesburg, Ind. Survivors—children: Marlene Diener, Robert; sisters: Dresella Yoder, Sarah Slabaugh, Mattie Miller, Kate Herli; 8 grandchildren, 8 great-grandchildren. Predeceased by: Ruth Miller Gerber (second wife) and Ida Chupp Gerber (first wife). Funeral: March 21, Bourbon Mennonite Chapel, by Bob Gerber and Paul Commons. Burial: South Union Fellowship Cemetery.

Graber, Rose A. Eigsti, 86, Eureka, Ill. Born: April 16, 1908, Manson, Iowa, to Joseph C. and Anna Zerlein Eigsti. Died: May 3, 1994, Eureka, Ill. Survivors—son: Henry; sisters: Edna Stoltzfus, Eileen Heintz. Predeceased by: Jacob R. Graber (husband). Funeral and burial: May 7, Roanoke Mennonite Church, by Rick Troyer and Elmer Wyse.

Handrich, Forest Jacob, 82, Fairview, Mich. Born: Aug. 13, 1911, Fairview, Mich., to Elmer Jacob and Verna Beachy Handrich. Died: May 12, 1994, Saginaw, Mich., of congestive heart failure. Survivors—wife: Vesta Mae Zook Handrich; children: Donovan, David, Philip, June Clairmont, Bonita Venhuizen, Beth Crawford; brothers: Willard, Bruce; 16 grandchildren, 7 great-grandchildren, 9 stepgrandchildren, 10 step great-grandchildren. Funeral and burial: May 14, Fairview Mennonite Church, by Virgil Hershberger and Ellsworth Handrich.

Johnson, Catherine Ebersole, 78, Sterling, Ill. Born: Nov. 22, 1915, Sterling, Ill., to Roy H. and Ruth Nice Ebersole. Died: May 1, 1994, Sterling, Ill. Survivors—children: David E., Robert C.; brothers and sisters: Everett, Robert, Charles, Eugene, Willard, Miriam Shank, Anita Oberg, Gertrude Campbell, Belva Robinson, Betty Sutter; stepmother: Retha Ebersole; half brother and sisters: Roy Ebersole, Jr., Suellen Ebersole, Verna Kauffman. Funeral and burial: May 5, Science Ridge Mennonite Church, by S. Roy Kaufman.

Landis, Ruth Marie Peifer, 92, Oregon, Pa. Born: Jan. 4, 1904, East Petersburg Pa., to Daniel and Fannie Harnish Peifer. Died: May 12, 1994, Lititz, Pa. Survivors—children: Elma Myers, Amos P., Daniel P.; 12 grandchildren, 12 great-grandchildren. Predeceased by: Walter Oberholtzer Landis (husband) and John Walter (son). Funeral: May 16, Spacht Funeral Home, by Thomas Horst and John Landis. Burial: Landis Valley Mennonite Church Cemetery.

Myers, Ruth H. Gross, 66, Blooming Glen, Pa. Born: July 27, 1927, Blooming Glen, Pa., to John C. and Katharine Huddle Gross. Died: May 8, 1994, Blooming Glen, Pa., of renal failure. Survivors—husband: Norman S. Myers; sons: N. Douglas, Lowell D., Steven R.; 4 grandchildren. Funeral and burial: May 12, Blooming Glen Mennonite Church, by David A. Stevens and Truman H. Brunk.

Nice, Alma L. Heckler, 85, Harleysville, Pa. Born: June 21, 1908, Harleysville, Pa., to Henry S. and Sallie Landis Heckler. Died: April 24, 1994, Sellersville, Pa. Survivors—children: Clair H., Evelyn H.; 3 grandchildren, 5 great-grandchildren. Predeceased by: Elmer C. Nice (husband) and Floyd H. (son). Funeral and burial: April 27, Franconia Mennonite Meetinghouse, by Floyd Hackman and John Ehst.

Rundall-Lapp, Janet Marie Keister, 56, Milledgeville, Ill. Born: Sept. 8, 1937, Freeport, Ill., to Howard and Mina Shields Keister. Died: May 6, 1994, Freeport, Ill. Survivors—husband: Dale Lapp; children: John and Robert Rundall III, Joan Rada, Rita Foster; stepchildren: Brian and Kelly Lapp, Julie Hendricks, Dawn Thayer; brother and sister: Howard Keister, Joyce Smith; 10 grandchildren, one great-grandchild, one stepgrandchild. Funeral: May 11, Walker Mortuary, by S. Roy Kaufman. Burial: Oakland Cemetery.

Strickler, Florence Musser, 93, Smithville, Ohio. Born: May 9, 1900, Bellfountain, Ohio. Adopted by Peter and Nettie Ann Hooley Musser. Died: May 8, 1994, Wooster, Ohio. Survivors—children: Robert, Harold; 13 grandchildren. Predeceased by: John Strickler (husband) and Clyde, Johnny, and Ray (sons). Funeral: May 11, Smithville Mennonite Church, by Glenn Steiner

and Richard Ross. Burial: Oak Grove Mennonite Church Cemetery.

Wirth, Emma Holderman, 90, Wooster, Ohio. Born: 1903, McWren, Tenn., to David and Nancy Schrock Holderman. Died: May 3, 1994, Wooster, Ohio. Survivors—son: Robert; 5 grandchildren, 4 great-grandchildren, 2 stepgrandchildren, 4 step great-grandchildren. Predeceased by: Homer Wirth (husband). Funeral: May 5, Smithville Mennonite Church, by Richard Ross and Glenn Steiner. Burial: Smithville Cemetery.

Yoder, Edith, 92, Goshen, Ind. Born: Oct. 24, 1901, Lagrange County, Ind., to Mose A. and Katie Hostetler Yoder. Died: May 3, 1994, Goshen, Ind. Survivors—children: Mertice Bontrager, Marlene, Wallace, Maurice, Donald; 15 grandchildren, 29 great-grandchildren. Predeceased by: Quinton Yoder (husband). Funeral: May 6, Forks Mennonite Church, by Eugene Bontrager and Donald Yoder. Burial: Forest Grove Cemetery.

CALENDAR

Mennonite Board of Missions board of directors meeting, Harrisonburg, Va., June 9-11

North Central Conference annual meeting, Surrey, N.D., June 10-12

Iowa-Nebraska Conference annual meeting with Northern District of the General Conference Mennonite Church, Henderson, Neb., June 16-19

Mennonite Board of Congregational Ministries board of director, Elkhart, Ind., June 17-18

Ohio Conference annual meeting, Cleveland, Ohio, June 17-19

Virginia Conference annual meeting, Williamsburg, Va., June 22-25

Women Doing Theology conference, Bluffton, Ohio, June 23-25

Mennonite Publication Board, Scottdale, Pa., June 23-25

Pacific Coast and Southwest Conferences, Reedley, Calif., June 23-26

Urban Anabaptist Gathering, Tampa, Fla., June 24-26

Northwest Conference annual meeting, Camrose, Alta., July 1-3

South Central Conference annual meeting, Tulsa, Okla., July 1-3

Peace Sunday, July 3

Allegheny Conference annual meeting, Mt. Pleasant, Pa., July 7-10

Eastern Mennonite College & Seminary board of trustees meeting, Harrisonburg, Va., July 8-9

THE LAST WORD

South Africa, the Middle East, and integration

These have been good news weeks for our world. At the end of April, decades of apartheid officially ended in South Africa as thousands got to vote for the first time. Two weeks later came a historic agreement between Israel and the Palestinians, allowing for possible new relationships in the Middle East.

"The end of apartheid is not something I expected to see in my lifetime." Myron Augsburger of the Washington (D.C.) Community Fellowship spoke for many with that statement at the inauguration of Stanley Green (a native of South Africa) as the new president of Mennonite Board of Missions on May 1.

From many viewpoints, peace should not have been possible in either part of the world. There was just too much going against it. Decades of animosity had built up between peoples with different histories, different beliefs, separate identities. Peace was, many believed, too difficult and too costly to be achieved.

But change has come. True, it's not perfect; unrest continues in both areas. Yet both events are a step in the right direction—something a people of peace should applaud and thank God for.

Can we also learn from them? Does what happened in South Africa and the Middle East have anything to say, for example, about the current discussions of possible merger of the Mennonite Church and the General Conference Mennonite Church?

At first glance, even the idea that the two could be compared seems preposterous. Lives were at stake in South Africa while the MCs and the GCs haven't even been impolite to each other. Even while rocks were being hurled in the Gaza Strip, our two groups were learning to co-operate well: a new confession of faith, a new vision statement, and a new leadership polity document. All are conjoint, and all appear to be having relatively smooth sailing toward adoption by both MCs and GCs.

So if we agree on what we believe, on where we ought to go, and how we operate as we get there, why can't we become one church?

So far the answers are mostly around the edges. Listen closely, and I think you'll detect a familiar ring.

There's suspicion and mistrust; we just don't know each other very well. There are long histo-

ries we are proud of—how proud we're discovering as we consider taking on new histories. There are ways of operating that identify who we are as a people. And there's the feeling that bringing together two groups as diverse as the MCs and the GCs is just too complex to be worth it.

But I can't forget the pictures coming out of South Africa and the Middle East following the new days in their countries. Here were celebration and joy. Here were people contemplating a future with new possibilities and dreams for a new world.

Could that also be true for integration? Some are answering yes. Already in Ontario one GC and two MC conferences have combined into the new Mennonite Conference of Eastern Canada. This summer in California, Southwest and Pacific Coast (both MC) and Pacific District (GC) have indicated they will disband to form two new integrated groups: Pacific Southwest and Pacific Northwest.

Are these people getting carried away by a vision different from that of the rest of the church? Or are they leading the way to a new denomination no longer MC or GC?

That's the decision before us now. Currently district conferences and congregations are receiving a recommendation from the MC and GC general boards that denominational merger take place by the year 2003. Churchwide structures (including possibly this publication) are encouraged to integrate before then.

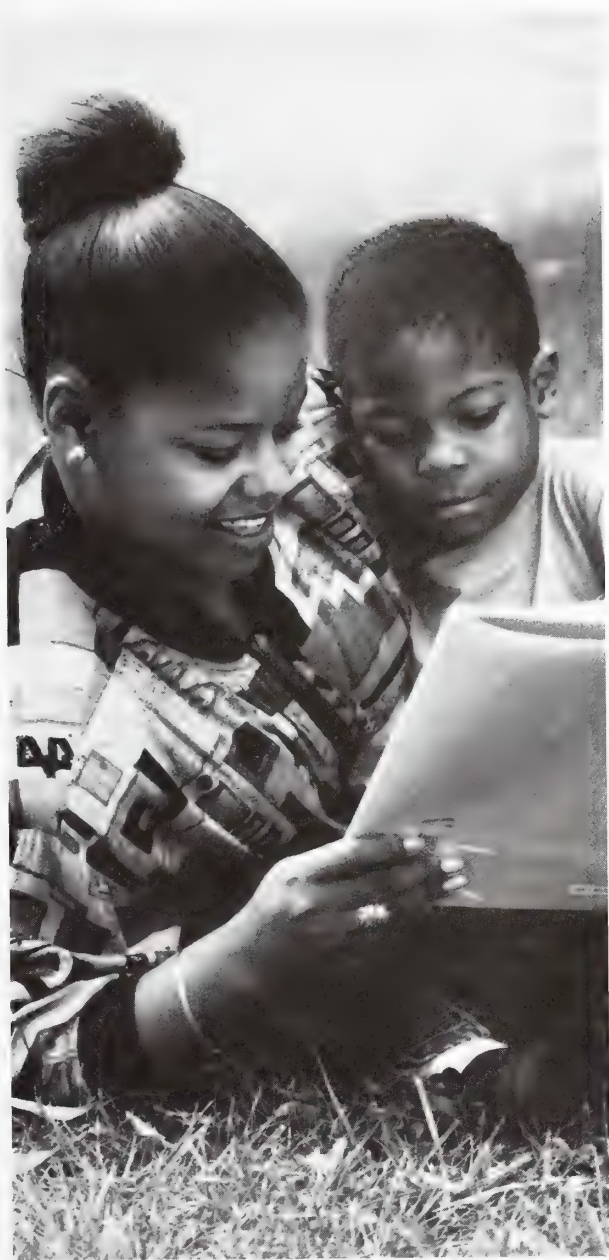
So how do we decide? Each of us will need to say how we feel. We will need to weigh the options and voice our opinions. And we will need to seek the mind of God in prayer.

To help us do the latter, the general boards have set up a network of prayer (see page 8 for details). A good move, this should help us get beyond our feelings and emotions as together, across North America, we seek God's will for our years ahead.

But we might also remind ourselves that it's quite easy to look at what's happening in our world and either critique or applaud moves for cooperation and integration such as in South Africa or the Middle East. Might it be God is calling Mennonites to apply what we believe about peace to ourselves?—jlp

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



In the teaching ministry of the church, how we learn and what we learn are inseparable. Our goal is to be formed, transformed, and empowered by the gospel.

How should we do Christian education in the congregation?

For education to take place we need not teachers but disciples—people willing to become eager followers of Jesus, people who pray, ‘Teach me; I need to learn.’

by
Daniel S. Schipani

The church has many tasks. Among these are reaching out and bringing the message of the gospel to the world. Then we are to make disciples of those who respond. We do this by educating them for life in the church and to become bearers of the good news to others.

How does the church carry out this ministry of discipling and education? We can get some clues from the story of the walk to Emmaus (Luke 24:13-35). Both those on the road and their interactions with each other illustrate key principles for the Christian education ministry of the church.

The disciples. The two disciples of this story seem to be common folk—not even two of “the twelve.” They are leaving Jerusalem like so many others on the Sunday after Passover. They have a sense of defeat; they are confused, baffled by doubt, fear, and anxiety. Disillusionment mingles with some hope because of the word

ALSO IN THIS ISSUE

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prayers for Haiti 8**
- Mennonite, Buddhist leaders
discuss shared peace concerns . . 9**
- AIDS affects all mission work
in Uganda, MCC staff reports . . 10**

The story of the encounter on the road to Emmaus shows us the central role of education in the life of the church for its worship, community, and mission.

they had received from "some of the women." But they have many questions.

The disciples feel the need for a new sense of direction. This struggle for some kind of resolution is an essential attitude for transformation—i.e., education—to take place. To want more light; to want to grow—that is crucial indeed.

This desire motivates the two disciples to welcome the "stranger" and to dialogue with him about the Scriptures. Thus the first step of community building takes place: they willingly share their stories and visions.

This is our first insight into Christian education: for education to take place, we need not teachers but disciples. We need people willing to become eager followers of Jesus. In fact, one of the wisest attitudes we may have and one of the more meaningful prayers that we may pray is, simply, "God, teach me. I need to know. I really want to learn and grow." And good teachers, like Jesus, will in turn elicit and reinforce that kind of disposition.

A second insight also soon becomes apparent. In the walk along the road to Emmaus, something happens which becomes the turning point of the story: the disciples put their faith into action by inviting the stranger to share a meal with them. Thus the second phase of community building occurs. By receiving the gift of hospital-

ity, the stranger becomes their "companion"—a word derived from *cum panis*, "with bread."

We need reflection *and* action, understanding as well as practice. Reaching out to the stranger is indeed a major dimension of the gospel of the reign of God. And community building is a central concern in the curriculum of the educational ministry of the church.

The disciples on the road to Emmaus give us a third important insight into Christian education. After their moment of understanding around the table, when they seemed to be making sense of the whole thing—the meaning of hope in Christ, the true way of redemption or liberation, the acknowledgment of the actual presence of the risen Lord—they decide to go back to Jerusalem. This is where the action is. And the action must continue. They must go and tell what has happened. The road to Emmaus does not really lead just to Emmaus; it goes back to Jerusalem as well.

The teacher. We now turn to the "stranger"—who turns out to be Jesus himself. Again, at least three new clues about the nature of Christian education stand out.

First, we observe that this teacher joins the disciples right where they are in the journey, entering their reality. He does not tell them right away who he is, nor does he dictate the truth of Scripture and the gospel in a paternalistic or authoritarian fashion. Instead, he encourages them to share their story—memories as well as dreams—so as to become actively and personally involved in the discipling process.

Second, Jesus does much more than listen. He summarizes their story in a way that captures their imagination and opens them to hearing another view of what has been happening. He also provides needed resources for a new understanding of salvation in light of the biblical story so that the disciples can relate to their own pilgrimage and their own hope. Their human, physical journey is becoming a sacred journey as well.

Third, we observe that Jesus' teaching includes a variety of activities. He certainly engages in much more than cognitive and verbal



As we engage in mission, we will meet other "strangers." Together with them, we will have occasion to encounter the living Christ once again.

God's Spirit desires to lead us in our quests for understanding. What a responsibility this puts on Christian education.

transactions. His tutelage is also richer than mere "instruction" because he teaches with a spirit of compassion and solidarity, in a climate of fellowship and companionship.

Indeed, Jesus accepts the gift of hospitality, puts himself at the disposal of the disciples, and serves them in their own setting. Eventually he leaves the scene at the opportune moment—something that many of us have a hard time doing!

Context and timing. As we study the story of Emmaus from a Christian education perspective, we realize that learning and transformation take place in different surroundings: Jerusalem, the road, Emmaus. We too are invited to engage in discipling—to educate and be educated—in changing locations at opportune times.

We often favor planned instruction and guided learning for education. Yet the settings can be more or less formal and casual. There is so much to learn in the very experience of fellowship and communion, in and through worship and celebration, in proclamation in words and deeds, or in mutual discipling. This rich, multifaceted context of Christian education brings our attention to "teachable" moments in our environments: home, congregation, neighborhood, school, work—and even on the road.

Process and context. In the teaching ministry of the church, how we learn and what we learn are inseparable. This intimate relationship is well illustrated in the Emmaus story.

The passage depicts a variety of themes around the central motif of the way of the cross and resurrection. A rich and complex agenda becomes the subject matter: current events are discussed, people's fears, hopes, and actions are considered, personal feelings and thoughts are shared, the Scriptures are searched anew. This is a very inclusive curriculum indeed.

It confirms that God is interested in anything and everything that is relevant for us—and that God's Spirit desires to lead us in the midst of our quests for truth and understanding! What a wonderful model! And what a responsibility this places on Christian educators!

Another quick look at the resurrected Jesus as teacher points to a variety of methods he employed: use of questions, discussion-reflection, dialogical and critical interpretation, exposition of the Word, dramatization. Learning is so rich and profound because several dimensions of the

disciples' character have been engaged. Their minds, their hearts, their wills—all have been transformed.

Purpose. What is the goal of this educational journey? It is certainly much more than physically recognizing Jesus. It is much more than merely knowing the Bible. The purpose is to be formed, transformed, and empowered with the gospel of the reign of God. In fact, this reflection on the Emmaus story helps us to affirm the central role of education in the life of the church. The purpose is really threefold:

- As shown by the Emmaus event, the discipling journey aims to foster and enhance worship; learning and adoration are linked. Genuine worship involves and invites future learning. And the educational ministry can in turn lead to more meaningful worship. *Education for faith and discipleship enables worship.*

- The discipling journey is to promote and facilitate the nurturing of faith in the context of community formation and development. The two disciples return to share their testimony with others. In turn, a growing faith and a maturing community will call and make space for a sound educational ministry. *Education for faith and discipleship equips for community.*

- Faithful witness as proclamation and service is clearly a direct result of the encounter with the risen Christ, the liberating teacher of this narrative. To the extent that Christian education is true to its nature and role, mission is also enhanced and revitalized. *Education for faith and discipleship empowers for mission.*

And again, as in the case of worship and community, actual mission work enriches the educational ministry. Further, as we engage in mission we will always meet other "strangers." Together with them, we will always encounter the living Christ once again!

Daniel S. Schipani is professor of Christian education and personality at Associated Mennonite Biblical Seminary, Elkhart, Ind. This article was adapted from a chapter in a new book on Christian education he is writing with Marlene Kropf.

Jesus' way of teaching tells us to leave the scene at the opportune time—something which many of us have trouble doing.

"It is good to give thanks to the Lord, to sing praises to your name, O Most High. . . . For you, O Lord, have made me glad by your work; at the works of your hands I sing for joy."

—Psalm 92:1, 4, NRSV

Gospel Herald



EDITOR

J. Lorne Peachey

ASST. EDITOR

Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottsdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

The Gambling Mania Tests Our Private and Public Faith by

Harold Jantz (May 3) says exactly what I have been wanting to say for some time. I hope we can take its message to heart.

I would only want to highlight that not only are some Mennonites participating in and supporting lotteries as individuals and citizens. But, as your editorial, "How Do You Put the Camel Through the Needle?" (May 19), notes at least one Mennonite-related institution in my community is seeking to raise a large amount of money in a closely related way: a raffle for a \$175,000 house. This can only promote and bless highly undesirable habits of mind and heart—those described so well by Harold Jantz. If we should oppose this way of raising money for governments—and we should—how much more should we oppose it as a way of raising money for church-related projects.

*Ted Koontz
Elkhart, Ind.*

Dress has always been a touchy subject for Mennonites, and things have not changed much. My "bonnet's" off to your courage in the editorial, *Why I Wear Jeans to Church* (May 3).

I am in a bind on this one because I can wear either hat. Never having been clothed with the cloak of an ethnic Mennonite family or community, dress was never a warp and woof issue, and it never became a target for rebellion or reaction. When I wore the "plain coat," it was from conviction; and when I stopped wearing it, there was no emotional wear and tear for me.

For whatever reasons, Mennonites have changed their clothes but find it hard to change their minds. It is difficult to change one's worldview even when laced with religious piety.

You make some tight-fitting points in the context of worship; but, without skirting the issue, wouldn't you agree there is a difference between corporate worship and informal worship in the backyard or by the lake? Like it or not, we are influenced by the world we live in, and a few years ago you would not even have thought of "jeans."

The focus in worship should be GOD not people. When I worship, I am there to practice God's presence, not to impress the banker or street person. At

the same time, corporate worship is in a cultural context, and I doubt if God cares much what we wear. We are often less concerned about offending God than offending our peers.

Given our present North American culture, I believe God is most honored in corporate worship by attire which reflects dignity and respect and which says, "This is a very important event."

*D. Lowell Nissley
Lancaster, Pa.*

In his May 3 letter, Robert Erck suggests that conservative Amish and Mennonites who vote Republican must not be absolute pacifists, since the Republican Party supports a strong military. But the same is true for Democrats.

Personally, I never vote. I agree with traditional Anabaptist arguments against voting and I don't like the idea of choosing between the lesser of two evils.

Even so, I'm not completely neutral. I would have preferred to see Bush win the last election because he was against abortion while Clinton supports legalized abortion. Clinton, like Bush, supports capital punishment, and he's no more likely to support unilateral disarmament and the abolition of all our armed forces than Bush.

Since abortion has killed over 32 million unborn babies since it was legalized in 1973, tolerating the Democratic position on abortion merely because they supposedly have a slightly better position on national defense is a good example of what Jesus called "straining a gnat while swallowing a camel."

*Jerry C. Stanaway
Elmhurst, Ill.*

Another Way to Look at Dress

(May 3). I agree wholeheartedly that we must focus on hurting people around if we are to find a cure for our out-of-control materialism and consumerism. I also am thankful for the cross-cultural experience that I had at Eastern Mennonite College and the ways it opened my eyes. I continue to struggle with how my life needs to change. Your editorial hit the nail on the head.

*Lynn Stoltzfus
Harrisonburg, Va.*

Thank you for *The Viewing* (May 3). The depth of feeling, tenderness, and story of the funeral

were deeply moving. They were also a profound testimony to the faithfulness of God from generation to generation.

I also very much appreciated the editorial on dress and the article on gambling. I personally do not find any temptation to play the lottery and feel it is sin. But the more subtle and pernicious gambling comes in the form of sweepstakes and raffles. Thanks for raising this as an issue.

Wesley S. Mast
Tiskilwa, Ill.

What Should Be Our Response to AIDS? (May 10). In answer to the question, "Is AIDS God's judgment on the world?" consider this: "AIDS is Satan's joke on mankind!"

First Satan was successful in convincing many that promiscuity is good and that alternate lifestyles are acceptable. Now, since AIDS is taking so many lives, Satan has also convinced people to blame God for that which originated with Satan: rebellion, sin, and sickness.

It is up to us to show God's truth and love.

Carol Billman
Pipersville, Pa.

Concerning AIDS and the church's response to it (May 10), the texts I keep returning to are Matt. 9:5, Mark 2:9, and Luke 5:23. Jesus asks, "Is it easier to say, 'Your sins are forgiven,' or to say, 'Stand up and walk?'"

There is a delicious irony here: it is easier to just say "Your sins are forgiven," for there is no way to empirically verify that it is so. To say "stand up and walk" and being able to deliver on the promise is a much riskier proposition. But, on the other hand, to say, "Your sins are forgiven," and have it be true is in fact even riskier, for forgiveness properly belongs to God alone.

Similarly, we find it easier to speak of treatment and a possible cure of AIDS than we do the sinful behavior that often accompanies it. Such was the case of the two articles in your May 10th issue. Ivan Emke was particularly cowardly in his attempt to "rethink" the media misrepresentations of "PWAs." I don't know what media outlets he is thinking of, but I cannot turn around without seeing yet another dramatic portrayal of a PWA facing with superhuman long-suffering and courage.

In all cases any suggestion that this

might be a consequence of sin is summarily dismissed if it is raised at all, yet the fact remains that AIDS is overwhelmingly transmitted by way of sexual contact or by used needles. Yes, there are people who fall outside these categories, but they are the exception, not the rule. In any case, this provides no argument against seeing this as God's judgment. The just suffered along with the unjust in the Babylonian captivity, yet it was seen as God's just punishment on a disobedient nation.

Does this mean that Christians should oppose funding on AIDS research? By no means! We must keep looking for a cure, and with God's help we will find it. Does it mean we must oppose clean needle distribution and the encouragement of condom use. Not necessarily, for the aims of public health are rarely those of the church. From a public health standpoint, questions of sin and forgiveness are beside the point. But for the church, they are its very reason for being.

Accordingly, to the homosexual or addict (with or without AIDS) let us say, "Go [or more appropriately in this case, Come with us] and sin no more." And let us never forget what Dorothy Weaver neglected to mention about Jesus's healing of the cripple at the pool at Bethesda. He said, "Now that you are well again, leave your sinful ways, or you may suffer something worse" (John 5:14).

Eric D. Martin
Houston, Texas

I read with interest the articles, *Mennonites Continue to Face Tough Questions About Peace* (Apr. 5 and 12), by Leo Driedger and Don Kraybill. But I was disappointed that the instructions and example of Jesus were not central to the discussion.

The articles identify four moral dilemmas, analyze these dilemmas, and sug-

gest various possible resolutions. Systematic torture, moral standards of government, state violence, civic obligation, and church membership are mentioned without any significant effort to understand how Jesus responded to similar issues in his day.

At one point the authors even note that "the life . . . of Jesus . . . requires . . . a rejection . . . of violence . . . yet . . . some situations . . . necessitate . . . violence." The implication of such an analysis is that Jesus is not relevant to contemporary life—a heresy as old as the New Testament.

The peacemaking tradition of the church is a spiritual commitment, not a political strategy or a sociological characteristic. The 19th century theories of Max Weber mentioned in the articles cannot adequately describe, analyze, or guide the faith and practice of the church.

The intellectual leadership of the church must clearly base their analysis on the example and instruction of Jesus. I look forward to other articles on peacemaking that demonstrate a deeper commitment to the Prince of Peace.

Roger Farmer
Wayland, Iowa



I am not sure your response to the Martins Mennonite Church Sunday school class letter (May 17) on RE-imagining 1993 is consistent with your reporting in the past. *Gospel Herald* did report more than a year ago on a group of "over 40 Mennonites" that attended a pro-abortion rally in Washington, D.C.

To my knowledge they were not officially representing the Mennonite Church, although your neutral tone in reporting suggested so. *Gospel Herald's* calling is to a more noble task than neutral reporting.

Ron Troyer
Waterford, Pa.

Pontius' Puddle



Feisty and faithful

by Jane Yoder-Short

Today's questioners are far more subtle than 467 years ago. But the need for the Frau Weynkens is every bit as great.

Oil is good for salad, or to oil your shoes with." Sounds like a reasonable statement to me. But for this, and other statements like it, Frau Weynken was burned at the stake. How could such harmless advice get a person executed?

The year is 1527. It is the 18th of November. Frau Weynken, who has been held prisoner, is brought before the governor and the full council of Holland.

When asked the simple question, "What do you hold concerning the holy oil?" Frau Weynken replies: "Oil is good for salad, or to oil your shoes with."

Now we see why she was executed. Frau Weynken was obviously disrespectful to her superiors, unpatriotic toward her government, and irreverent regarding the laws of her day. If we listen in on her interrogation we hear how feisty and faithful she was:

Question: What do you hold concerning the sacraments?

Frau Weynken: I hold your sacraments to be bread and flour.

Question: What do you hold concerning the saints?

Frau Weynken: I know no other mediator than Christ.

Question: If you do not speak differently and turn from your error, you will be subjected to an intolerable death. . . . Do you then not fear death which you have never tasted?

Frau Weynken: . . . But I shall never taste death, for Christ says, "If a man keeps my sayings, he shall never see death." John 8:51. The rich man tasted death and shall taste it forever. Luke 16:23.

For two days following her initial arraignment Frau Weynken was begged by monks, priests, and her friends to recant. Two friars brought her a crucifix, saying, "See, here is your Lord and your God."

Frau Weynken answered, "This is not my God; the cross by which I have been redeemed is a different one. This is a wooden god; throw him into the fire and warm yourselves with him."

After five days of trying to persuade Weynken to be reasonable, the authorities gave up and led her away to be burned. At the last moment a monk exclaimed, "Mother Weynken, will you gladly die as a Christian?"

She answered, "Yes, I will!" The monk quickly

asked her if she would renounce all heresies. "I do," came her reply.

The monk must have been hopeful as he said, "This is well. Are you also sorry that you have erred?"

"I formerly did err indeed, and for that I am sorry. This however is no error but the true way, and I adhere to God."

On the 20th day of November, Frau Weynken was strangled then burned at the stake. Did people of her day think she got what she deserved? Did people think that holy oil and the sacraments weren't worth making a fuss about? What would you have advised her?

A more complete account of her story is found on page 422 of *Martyrs Mirror*.

Similar to the story of Frau Weynken is the inquiry of Minnie Knight, a distant cousin of widow Weynken. She was questioned by many faithful monks, friars, and friends of her time:

Monk Monnie: What do you think of the new Mall of America?

Minnie Knight: Mauls are great for splitting wood.

Monk Monnie: Listen, Ms. Knight, I'm talking Mega Mall, acres of parking, acres of sacred shopping.

Minnie Knight: This is an asphalt god. Better that it were still a wood lot.

Friar Champ: It has been said you have failed to faithfully view the broadcasting of the Rose Bowl.

Minnie Knight: A rose bowl is best left as a container for roses.

Bishop T. Vince: Having no television is strictly forbidden. Renounce your heresy and accept the blessedness broadcasting brings.

Minnie Knight: We fix our eyes on what is unseen, for what is seen is temporary but what is unseen in eternal. 2 Cor. 4:18.

Friend Violet Rage: Minnie dear, you need to be more assertive. Aggression is okay. You are the boss.

Minnie Knight: Whoever wants to be boss should act like a slave. Mark 10:44.

Friend Nan Tendo: Ms. Knight, have some fun. Enter into the virtual reality of Mortal Combat and Death Quest. You're missing out on all the action.

Minnie Knight: Let us put aside the games of darkness and put on the armor of light. Rom. 13:12.

Friend Ira Hess: You need to be more supportive of the laws of this great nation. We can't

accept people making selective payment of taxes. You should be happy to pay for your defense.

Minnie Knight: I give to God what is God's. My loyalty belongs to the Lord. I want no one killed in my name.

Minnie Knight is obviously disrespectful to her superiors, unpatriotic toward her government, and irreverent regarding the laws and norms of her day. Her story is in *Mythical Martyrs of the Twentieth Century*. It's the book being written now by today's faithful servants.

If Frau Weynken were alive today, how would she answer our interrogators? Today's monks, fri-

ars, and Madison Avenue questioners are far more subtle, but the need for the feisty and faithful continues. Do our answers ring with as much conviction as Weynken's?

What's that? Am I interested in a free sample of Mary Kay Facial Oil, guaranteed to make me beautiful?

I hear oil is great for your shoes, and God will beautify the meek with salvation. Psalm 149:4.

Freelance writer Jane Yoder-Short, Wellman, Iowa, is active at East Union Mennonite Church, Kalona, and with her husband, Dale, and five children, ages 1-14. She says she prefers olive oil to holy oil on her salad and was even once offered a free Mary Kay facial.

You would have been proud. Or maybe . . .

by
*Philip K.
Clemens*

. . . I should use another word. But I think your reaction would have been pride. Pride to see your pastor there. Standing in line with other pastors, coming forward.

After all, when do you see your pastor involved this way? Certainly not on regular weekdays and Sunday mornings. Your pastor has too much to do. To plan, to organize, to preach, to console, to encourage, to hear. To *do*.

When does your pastor have the opportunity to bow down in adoration and thanksgiving? When can she completely lose herself in the wonder and beauty of corporate worship? When does your pastor have the freedom to cry or to doubt? When can he come humbly for confession and healing?

If you could have stood where I stood, and watched these wonderfully varied and gifted pastors come forward, you would have raised a quick prayer of thanksgiving. A prayer of thanks for their humanness, for their commitment.

It happened during a worship service at pastor's week at the Associated Mennonite Biblical Seminary, Elkhart, Ind. One pastor told me he attends pastor's week at the seminary every January, no matter what the theme is. He needs these times of worship and fellowship for his own spirit. He needs to get away from his home congregation, to a place where he can freely open himself.

Another pastor told me she tries to attend at least one gathering for pastors every year so she can drink in what is there without having to plan it. Another told me it's written into his contract that he attend pastor's week every year.

They came forward, four lines of them. It overwhelmed me. As one of several pastors who planned worship for the week, I was struck with the awesomeness and sanctity of that moment. Here in front of us, of me, were pastors, my partners in church leadership, each coming to have hands laid on them for a specific need. It was a moment of grace.

In that moment of grace I realized again what it means to be a person for God. It is not what I say or who I am. It is my willingness to be used by God. The pastors in front of me were not coming to me. They were falling before God with open hands and hearts, with needs and prayers. Their souls cried out for the balm of God's blessing and the touch of God's hand.

In that act of worship we were all transformed. There were no expectations to live up to. There were no congregational members to be strong for. There were no risks to take. Nothing to do.

You would have been proud. Proud to see your pastor there. Standing in line with other pastors, coming forward.

Philip K. Clemens is pastor at College Mennonite Church, Goshen, Ind.

Unfinished prayers for Haiti

The ever-worsening situation in Haiti today can only have us in a state of suspended supplication. There are no easy solutions for complex problems.

by
J. Robert
Charles

As terrible as this may sound," Frank Epp once confessed, "Though I have never yet said, 'Amen,' I have sometimes prayed for nuclear war." It must have been the state of the world that brought such a prayer. But good objections stopped the late Canadian Mennonite leader short of a final "let it be so!"

The ever-worsening situation in Haiti today has me in a similar state of suspended supplication. Less persuaded of "the grace of doing nothing" than a theologian back in the 1930s, I'm nevertheless unsure about what should happen next. And uncertain about how to pray or work for it.

The problem is hardly a shortage of options. For months, zealots, prophets, and reformers have filled secular and Christian media with ideas on why and how to rid Haiti of the military regime that ousted democratically elected President Jean-Bertrand Aristide back in 1991.

Nor is my problem any lack of yearning that the cup of military terror and repression pass from the Haitian people. I'd be ecstatic to see "justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:24) upon the Caribbean country where I worked for a year in the late 1970s and returned last year with a Christian Peacemaker Team (CPT).

For what actions on Haiti do I find myself praying, only to fail in my turn to summon a resolute "Amen!" at the end of the petition?

Send in more human rights monitors!

Observers sponsored by the United Nations and the Organization of American States, as well as by church groups such as CPT, have documented extensive human rights abuses against suspected Aristide supporters. Lives have undoubtedly been saved, and even more extensive abuses prevented by such nonviolent deterrence.

But send in hundreds more such monitors? Isn't this just a waste of Band-Aids when surgery is urgently required? At best this is a holding action. Haiti's thick-skinned oppressors are unlikely to be shamed into changing their ways by whatever international public outrage the observers stir up.

Send in the Marines! By all estimates, the

small Haitian army would fold in the face of a well-planned military intervention. And since the U.S. trained and equipped the forces terrorizing their own citizens, doesn't Washington now have a moral responsibility to break their yoke?

But then what? To restore President Aristide (who has not called for such action) to office and keep him there in this way would require foreign troops to remain at least until December 1995, when his term expires. Are Americans or Haitians ready to repeat the "nation-building" the U.S. attempted in Haiti from 1915 to 1934? I doubt it. Not surprisingly, Latin American countries aren't enthused about such intervention. And anyway, what business does a Mennonite have advocating for the use of military force?

Enforce the international economic sanctions! Imposed on oil and weapons last year, sanctions were recently extended to all trade except for medicines and certain foods. The Dominican Republic seems ready to plug the smuggling loopholes that have made a mockery of the embargo. With the economic screws further tightened, within months internal discontent will force Haiti's military leaders to relinquish power.

Or so goes the theory. At least this avoids using overt military force. But do sanctions have a proven track record against dictatorial regimes insensitive to popular opinion and suffering? Not really. Moreover, sanctions are a form of warfare, an indiscriminate weapon that ironically ends up hurting those we want to help and enriching those we want to punish. And how can we justify pulverizing the entire Haitian economy to try to get at the several hundred bad guys?

How to get from the current tragedy to a "real solution"—that's the problem. There is no clear-cut way. And realizing that many of Haiti's travails predate 1991 and have little to do with politics—and thus cannot simply be blamed on those drug-dealing generals and their paramilitary henchmen—this makes matters even more complicated.

So for now, my prayer for Haiti will remain unfinished.

J. Robert Charles, Goshen, Ind., is a graduate of Tufts University with a doctoral degree in political science. He is a member of the Waterford Mennonite Church.

Mennonite and Buddhist leaders find common ground in concern for peace

Kishiwa, Japan (MBM)—Three Shingon Buddhist priests accepted Japan Anabaptist Center's (JAC) invitation to a dialogue with Tokyo area Mennonite leaders on the theme of "Peace: How do we understand it and what we're doing about it."

At the May 23 meeting at the JAC, each group presented an opening paper—Nemoto for the Shingon priests, and Michio Ohno for the Mennonites.

Nemoto noted that Buddhist teachings on peace begin with the founder of Buddhism, Shakyamuni. He taught mercy, charity, and a respect for all life. He rejected nonpeaceful means for making peace. His instructions called for priests to distance themselves from the military.

At the heart of Buddhist teaching for everyday life is an emphasis on the avoidance of evil, the practice of good, and the maintenance of a pure heart. There are also ten commandments which closely parallel the Mosaic Law (except for the absence of God), including the commandment not to kill.

Yet Buddhism, as a whole, has not taken the path of practical obedience to those teachings, Nemoto said. Another set of obligations in Buddhist teaching complicates any authentic peacemaking effort where other nations are involved. The "Shi-on" or four obligations are to: the environment, the king, parents, and to the people (literally all living things).

During the Showa Era and World War II, this sense of obligation resulted in Buddhism being drawn into collaboration with the military fascist government. A few small antiwar expressions were made, but these were ruthlessly silenced.

Ohno's presentation from the Mennonite perspective explained why there was an Anabaptist (re-baptizer) movement. More than infant baptism per se, the real issue was the state church structure.

In this arrangement, the church was bound to state ethics and compelled to baptize infants and serve in the military. The first Anabaptists saw this as a fundamental unfaithfulness to Christ and the Scriptures. They refused to compromise even at the risk of their own lives.

Ohno also shared from the excitement of his own personal experience. As a pastor in the United Church of Christ in Japan, he was already, as he says now, a "humanistic" pacifist—a rarity in his own denomination. Through contact with a Mennonite missionary, he learned of the Anabaptists, studied at Associated Mennonite Biblical Seminary in Elkhart, Ind.,

and returned to Japan to join the Mennonite Church as a convinced, unconditional, biblical pacifist.

"The unique three-hour dialogue experience was marked by mutual respect, warmth, and humility," reports Charles Shenk, Mennonite Board of Missions worker in Kishiwa.

"We found that we have common concerns and that we are all less than we would like to be in the fulfilling of our religious callings. We were able to ask each other, with some new awarenesses, what the function or responsibility of religious leaders is in the face of war and other injustices."

Graduates called to dedicate themselves to ministry

Scottdale, Pa. (EMS/RBI/HC)—May 19-22 was filled with graduation ceremonies at three Mennonite institutions in Ohio, Kansas, and Virginia.

Rosedale Bible Institute. "Ministry is giving of oneself, while service is simply fulfilling obligations. Go, and be ministers!" Sam Scaggs told the class of 1994 at Rosedale Bible Institute's commencement exercises in Irwin, Ohio, May 19. Twenty graduates received diplomas in Missions and Church Planting, Bible and Theology, Christian Ministries, Biblical Studies, and World Missions.

Commencement speaker Scaggs, a pastor of Cornerstone Ministries in Harrisonburg, Va., spoke from John 13 as he contrasted service and ministry.

"Service," he said, "is short-term and program-oriented. It calls for low commitment and little time, is task oriented. Anyone can do it. Ministry, on the other hand, is eternal, people-oriented, calls for high commitment, and is for life. Ministry makes a spiritual difference in people's lives and can only be done by believers."

Scaggs told of how he was profoundly moved when a poor Bulgarian Turkish woman washed his feet on his recent visit to her home. "I didn't want her to wash my feet," he said, "but I've learned that in order for us to be effective ministers we need to also humbly receive the ministry of others."

Eastern Mennonite Seminary. The largest class ever to graduate from Eastern Mennonite Seminary—41 members strong—participated in May 21 commencement exercises in Harrisonburg, Va.

About one-third of the class will be involved in pastoral-congregational ministry, with the remainder pursuing further schooling, chaplaincy work, overseas missions, and other church-related assignments.

Hesston (Kan.) College granted associate of arts degrees to 174 graduates at its May 22 commencement service.

Former Mennonite Board of Missions president Paul Gingrich presented the commencement address on the theme, "From Elmina to Hesston." Elmina, a fort on Africa's Gold Coast, became in 1637 a port for the export of Africa's people into slavery.

Gingrich tied the African experience at Elmina to the Jewish experience at Auschwitz, the Native American experience, and the Palestinian experience in Israel's West Bank. He challenged the graduates to confront the "pressure points" of today's world: racism, sexism, sexual and emotional abuse, AIDS, and political and ethnic conflicts.

Ralph Lebold, director of External Programs at Associated Mennonite Biblical Seminary in Elkhart, Ind., spoke to Hesston's Pastoral Ministries graduates during their commissioning service May 21.

Remember the day Grandpa and Grandma graduated from Hesston College?

Kathleen and Denton Jantzi celebrate graduation with grandson Timothy. Kathleen earned a degree in nursing and Denton completed the college's Pastoral Ministries Program.



Widespread AIDS impacts all work in Uganda, mission workers report

Kampala, Uganda (MCC)—"AIDS seems to affect everything we do here in Uganda," says Ron Ferguson. Pam and Ron Ferguson of Melba, Idaho, serve as Mennonite Central Committee (MCC) country co-representatives in Uganda where an estimated one in six persons have the HIV virus that causes AIDS.

"When we go to a government office to arrange for visas and other work documents, the process is often delayed because staff are attending funerals. MCC teachers and community development workers come into daily contact with AIDS victims or people whose relatives and friends are struggling with AIDS," Ron explains.

MCCers Dave and Jean Kramer, and son, Noah, of Kalamazoo, Mich., live in Rakai District, known as the "epicenter of the AIDS crisis." About 50 percent of the population here is HIV positive. Dave

teaches toolmaking and blacksmithing at Kiteredde Construction Institute where some 25 students have lost one or both parents to AIDS. Most are raising, or helping to raise, younger siblings. The skills they learn will help them to more easily find a job in this country of widespread unemployment.

War and AIDS have also created many orphans in Soroti, a town in northeastern Uganda. During Uganda's long years of civil war, government soldiers, many of them HIV positive, occupied the area and raped local women. In this impoverished area, MCCers Lynn and Sandy Munson of Regina, Sask., work on development projects, including purchasing dairy cows for milk that generates income to pay primary school fees for orphans.

MCC also funds various Ugandan organizations' AIDS projects. Since 1992 MCC has supported Ugandan volunteers

at the Mengo Hospital in Kampala, Uganda's capital. This year MCC gave \$1,300 (U.S.) to train 16 volunteers to care for AIDS' sufferers, and to pay for their travel expenses. The volunteers regularly visit AIDS patients' homes to discuss their physical ailments as well as their feelings about impending death.

The volunteers also repair doors, windows, and make other home improvements so sick people can fend off pneumonia, potentially fatal to their damaged immune systems. Volunteers sometimes locate radios and batteries to combat the loneliness AIDS victims feel as they lay on mats in isolated huts, waiting to die.

"When I see the compassion with which the Ugandan volunteers comfort sick people, I'm impressed by their empathy. They really can understand much better than we non-Ugandans can," Pam says.

Uganda was one of the first countries to establish AIDS control programs, including using TV, radio, and other media to provide information about how AIDS is spread, and distributing AIDS education materials throughout the country.

MCC Uganda recently helped send a team of Ugandan AIDS counselors to Tanzania to train Tanzania Mennonite Church Hospital staff.—*Pearl Sensenig*



Ugandan brothers. Many elderly Ugandans find themselves raising their grandchildren and great-grandchildren when the parents die from AIDS. In some families older siblings care for younger children after parents die. A 1991 government survey of one district found one in four children were orphans. In Uganda, an orphan is defined as a child having one, or no, parents.

MPH opts out of cooperative youth material

Des Plaines, Ill. (GCMC/MC/COB)—The largest publishing partner of Anabaptist youth material has decided to bail out, citing financial losses.

At a May 17-18 meeting of the youth section of the Anabaptist Curriculum Publishing Council here, Mennonite Publishing House, Scottdale, Pa. (Mennonite Church) announced that it will no longer cooperatively publish *With, YouthGuide*, and two youth curriculum—*Youth Bible Studies* and *Youth Electives*.

The two smaller publishing partners—Faith & Life Press, Newton, Kan. (General Conference Mennonite Church) and Brethren Press, Elgin, Ill. (Church of the Brethren)—will continue to publish *With* and *YouthGuide* and will start a new youth curriculum in fall 1995.

Mennonite Publishing House (MPH) also announced plans to publish its own youth curriculum and to be a cooperative user of *With* and *YouthGuide*.

MPH representatives explained that decisions are now being made on the basis of whether they reduce debt. MPH lost \$111,000 (U.S.) on the cooperative youth material in the last fiscal year; \$48,000 or 43 percent of the loss was due to overhead, including inventory write-offs and interest applied to its debt.

Publisher J. Robert Ramer shared how difficult it has been for MPH to pay for the bulk—about 60 percent—of the bills for the cooperative youth material. The amount each publishing house paid was determined by sales.

Faith & Life Press (FLP) and Brethren Press also lost money on the cooperative youth products. In the most recent fiscal year, Faith & Life lost \$29,000.

MPH and FLP have published *With* together since the youth magazine started in 1968. The two publishers initiated *YouthGuide*, a resource for youth workers, in 1989. They also have a long history of working together on youth curriculum; their first joint project was in 1974. Brethren Press joined MPH and FLP to produce youth curriculum beginning in 1980.

"Many times I have come away from these meetings really energized by cooperative work. I have been absolutely convinced that we are getting something done together that none of us could get done individually," said FLP publisher Norma Johnson. "It is sad to realize that we are ending our cooperative publishing for youth."

"This decision has been awhile in coming. We see it as an opportunity to be more fiscally accountable to the projects we publish," said Levi Miller, MPH director of congregational literature. "We look forward to continuing to serve youth in appropriate ways."

"The important thing to remember is that all of our youth will continue to be served," noted Wendy McFadden, director of Brethren Press. "While I am sorry that Mennonite Publishing House needed to withdraw from cooperative publishing, I can see some possibilities for creative, new ways to provide resources for our youth."—*Carla Reimer*

Pictured left to right, Ivan Ruiz (Emmanuel), Tony Rodriguez (Cordero de Dios), Marilyn Ruiz (Emmanuel), and Ana Matilde Guzman (Cordero de Dios) share a laugh after a potluck picnic. Rodriguez, Guzman, and pastor Benjamin Retana visited Emmanuel Mennonite Church, their sister congregation in Florida, this May. Earlier, three Emmanuel members visited El Salvador.



Exchange visits solidify sister church relationship

Gainesville, Fla.—Two exchange visits between churches have cemented a sister relationship between a Mennonite congregation in Florida and a Baptist congregation in San Salvador, the capital of El Salvador.

The Salvadoran war was raging in 1989, when Mennonite Central Committee workers challenged North American Christians to greater commitment to their sisters and brothers in Latin America.

In hopes that a relationship with a Christian congregation would help them better understand the crisis in El Salvador, Emmanuel Mennonite Church asked MCC country directors to help them find a good match for a sister church relationship. Contact was made with Iglesia Bautista El Cordero de Dios (Lamb of God Baptist Church), a church of similar size—about 40 members.

In the early years, congregation members sent letters and photos back and forth. With their newfound insights into the war in El Salvador, people at Emmanuel wrote letters to Congress, asking for an end to military aid to El Salvador.

Visits deepened the relationship over time. This Easter, three Emmanuel members—pastor Heidi Kreider, Virginia Campbell, and Mark Moser—spent a week in San Salvador. Three Cordero de Dios members returned the visit around the time of Pentecost.

Both trips included interaction with church members, sightseeing, worship services, and visits to communities where church members work.

The key to the sister relationship, Kreider says, is mutuality.

"This was never intended as a place for us to send aid or do a project for them,"

she explains. "Instead, it provided a way for us to get to know each other, learn about how we live out the gospel in different settings."

The Emmanuel congregation is learning from Cordero de Dios' rich use of creative arts—painting, symbols—in worship. The Salvadoran congregation also is skilled in interpreting the Bible in very practical ways, Kreider says.

The churches continue to send letters, including biographical sketches of the different families within the churches. Some exchanges of music and artwork are taking place. Another idea is to do a simultaneous Bible study, sharing perspectives on the same passages.—*Cathleen Hockman*

Aspiring young actors got a taste of theater when Eastern Mennonite College's Theatre AKIMBO offered acting classes for children April 13-May 11. Designed for youth ages 8-13, the 22 students met once a week with AKIMBO artistic director Barbra R. Graber and theater student Jeremy T. "Jay" Conn.

Participants expanded creative expression and self-confidence through a variety of exercises and improvisations. The class culminated with a performance in Lehman Auditorium.

"My philosophy is to teach that everyone is an artist," Graber says. "We need to create to stay healthy. Children, especially, seem to be in touch with the creative urge."

The sessions grew out of requests from the community. Graber hopes to offer additional classes if there is sufficient demand.

After spirited discussion during a congressional meeting—which concluded a nine-month discernment period—Salford Mennonite Church, Harleysville, Pa., approved funds to send two delegates from the congregation to the Calcutta Mennonite World Conference in 1997. At the same meeting on May 22, members approved donating \$8,000 to the MWC travel fund to finance delegates from Asia, Africa, and Latin America.

The approved proposal states members believe "the congregation would benefit spiritually by sending two delegates to the 1997 MWC" and also that Salford desires "to be supportive of the equipping of leadership across national boundaries in the international family of faith."

Because the conference will be held in a newer Mennonite community, the congregation sensed a responsibility to be an advocate for this particular world gathering. As member Jim Styer said, "It is important that we North Americans be interested in this world conference and support the growing Mennonite church in Asia."

ACP cites Gospel Herald for editorial and news

Hendersonville, N.C.—A *Gospel Herald* editorial received an award of merit from the Associated Church Press as the best opinion piece in a member magazine in 1993. The award went to editor J. Lorne Peachey at ACP's May 28-31 convention.

The judges of the annual ACP professional awards also gave an honorable mention to *Gospel Herald* for one of the three best news stories appearing in a church magazine.

The editorial receiving the honor was "Feeding the Hungry with Messy Theology" (Jan. 12, 1993). In it Peachey dealt with the problem of having to rely on military assistance to minister to the needy in Somalia.

In their comments about the editorial, the ACP judges said, "Of all the editorials on this difficult topic, this presented the most clear position. While others

backed off from exploring the full consequences of their position, the editors here acknowledge the problems posed by their stance—maintaining an ideology of peace—and suggest how to work around these problems without losing credibility."

Honorable mention for the best news story in a magazine went to assistant editor Cathleen Hockman for her article, "Compassionate Response Essential When AIDS Comes to the Congregation" (Nov. 2, 1993). The story reported on the church leaders conference on AIDS, held last fall in Bluffton, Ohio.

The Associated Church Press is a professional organization of religious publications representing the major Protestant denominations as well as several Catholic groups. Current membership is 185.

Journals lead to friendship for MCC English teacher in Vietnam

Hanoi, Vietnam (MCC)—Everyone at Hanoi Agricultural University #1 seems to know Kris Peachey's name. As she strolls the tree-lined paths of this 3,000 student campus, cries of, "Hello, Miss Kris. How are you?" greet her.

Peachey, a member of College Mennonite Church in Goshen, Ind., is one of two Mennonite Central Committee (MCC) teachers of English as a Foreign Language here. Most of her students are faculty members who feel English language training will give them greater access to agriculture information in international journals and research periodicals.

Peachey also instructs undergraduates and children at the university's primary school. Additionally Peachey attends an English club where she teaches "Dutch Blitz" and other card games, and fields questions such as "Do you have an ancestor shelf in your home in America?"

Peachey says she enjoys putting to use the teaching skills she learned at Goshen (Ind.) College, particularly because she is able to form relationships with her students.

Soon after Peachey arrived at the university last fall she distributed notebooks to her students and asked them to write on various topics of Vietnamese and personal life. She wrote responses to their entries, sharing about herself and her perceptions of life in the United States.

These assignments led one student to

invite Peachey to her home village. Together they biked some 18 miles to reach the one room where the family of five lives. Peachey spent the weekend chatting over cups of jasmine tea with the family and other villagers. At night she shared a bed with the three female family members.

"I was overwhelmed by the hospitality I was shown and amazed at the villagers' lack of animosity when I told them I was American," she noted.

"The war is past for the Vietnamese people. They are looking to the future."

But poverty, caused by years of war, Vietnamese government policies, and decades of international economic isolation, continues.

Peachey recalls one class when she grasped a student's wrist to demonstrate a point about watches and telling time.

She quickly realized that the student's slight wrist, stunted due to lack of nutritious food, was a source of embarrassment to him and the other students.

Hanoi Agricultural University, too, reflects the general lack of funds. Few students have access to textbooks. Most professors read the lessons to the students who copy the information into their notebooks and memorize it for exams.

MCC workers have purchased English language books, a television, VCR, and English videos to create an English library for students.

MCC worker Rachel Durkee of Rice, Minn., also teaches English at Hanoi Agricultural University. MCC has been involved with the school, one of only four agriculture universities in Vietnam, since 1990.—*Pearl Sensenig*



MCC teacher Kris Peachey interacts with Hanoi Agriculture University students.

Young adult issues are really church issues, meeting participants say

Mt. Pleasant, Pa. (GCMC)—"It is important to acknowledge that there is a sociological difference in terms of the coming age-group in the church. Ministry cannot continue to be done the way it has always been done. We are a different breed," said planning committee member Dawn Ranck, Lancaster, Pa., at a gathering on young adult issues May 12-14 at Laurelville Mennonite Church Center.

"The most important thing about the Young Adult Network is that it is starting from a congregational level and allows for more ownership."

Some 30 Mennonite and General Conference Mennonite church leaders and young adults discussed strategies for being a force of renewal and change in the church. Young adult issues, they said, are really church issues that young adults can help bring into focus.

In study sessions, the following state-

ments were forged as a message to the wider church:

1. *What is your experience of being a young adult in the church?*

"Many young adults have positive experiences in their congregations because of lasting relationships. Yet many also have had experiences of loneliness and isolation when the church is unable to respond to changing life and faith needs. Young adults may become cynical, despairing, and forsake the church altogether."

2. *What are your needs and wants from the church?*

"Young adults want to contribute to congregational life. They want to experience congregations which meet their needs, offer a safe place to search for wholeness, and foster a dialogue of faith."

3. *How can young adults have a voice in the church?*

"Young adults recognize the need to

participate and speak up. At the same time, congregations need to look creatively at the ways in which they validate and advocate for young adults."

4. *How can we help the church to become a listening and helping church?*

"Allow the church to be a safe place for all to share their laments as they relate to young adults and their relationship to the church. Young adults need the church to allow others to know them and walk with them."

Gordon Driedger, youth and young adult minister of Ottawa (Ont.) Mennonite Church, noted, "As a young adult working to bring young adults into the church, the experience of coming together and sharing my struggles and hearing other struggles not only fills me with new ideas, but also gives me hope for young adults to be a part of the Mennonite Church today, tomorrow, and years from now."

• **Honorary doctorate given.**

Mary Oyer received an honorary doctorate in humane letters from Christian Theological Seminary, Indianapolis, Ind., as part of the school's commencement May 15. Oyer, Goshen (Ind.) College professor emerita of music, is professor of church music at Associated Mennonite Biblical Seminary, Elkhart, Ind.

• **Intern program begun.**

Recent college and seminary graduates of many fields are sought for a new urban internship program in Pittsburgh, Pa. Business majors, artists, social workers, nurses, teachers, youth ministry workers, and international development majors can perform one-year internships in their field of study through PULSE—Pittsburgh Urban Leadership and Service Experience. Placements begin Sept. 1. Information available from PULSE, 100 N. Bellefield Ave., Suite 5, Pittsburgh, PA 15213; phone 412 681-9988.

• **Centennial march planned.**

People will be marching, walking, and running to open the celebration of the centennial of Goshen (Ind.) College. On Sept. 10, footraces (10-mile and 5-km.) and a parade will open festivities scheduled throughout the school year. "Our Community and College: A Century of Education" is the theme of the parade—a symbolic recreation of a turning point in GC history, according to organizer Sue Conrad. "In 1941 when the college received accreditation from the North Central Association, student body president Charles Ainlay and others met the school's president, Ernest Miller, at the train station upon his return from the NCA meeting, and gave him a procession back to campus." Information on the races or parade is available from Conrad at 219 535-7535.

• **Faculty members retire.**

Five faculty members with more than 152 years of combined education and experience retired this spring from Goshen (Ind.) College. The retirees are: Robert Buschert, professor of physics; Ruth Gunden, director of international education and professor of physical education; Marlin Jeschke, professor of philosophy and religion; Gerhard Reimer, professor of German; and Gordon Yoder, direc-

tor of special gifts. They were honored May 6 at the annual faculty banquet, which took place at Greencroft Senior Center.

• **Seminary staff honored.**

Marlin E. Miller was one of 13 honored on May 6 at an annual celebration event for faculty and staff at Associated Mennonite Biblical Seminary, Elkhart, Ind. Miller has served for 20 years at the seminary, including 15 as president of Goshen Biblical Seminary, one of the two seminaries that make up AMBS. Dean Gayle Gerber Koontz presented a gift to Miller, concluding her remarks by saying, "God gave the rest of us presidents so that we might sleep at night."

• **Loans available for '95-96.**

Graduate students pursuing careers in the nursing field are invited to apply for loans being offered by Mennonite Health Services and Mennonite Board of Missions. These loans, available from the Miller-Erb Nursing Development Fund, range from \$300 to \$2,000 per study year. Applications are due Feb. 1, 1995, and are available from Amy Herr, MHS, 2160 Lincoln Hwy. East, Box 6, Lancaster, PA 17602-1150; phone 717 293-7125.

• **Coming events:**

Hispanic Convention Assembly, Lancaster (Pa.) Mennonite High School, Aug. 3-6. Speakers include Pablo Findenbinder and Jorge Vallejos. Youth convention will be held simultaneously. Information available from 219 294-7131.

40th anniversary, Christopher Dock Mennonite High School, Lansdale, Pa., Oct. 14-15. "Festival on Forty Foot" includes a performance by the alumni reunion choir, golf and tennis tournaments, other sports activities, open house, an anniversary video, and drama by Ted Swartz. Information available from the alumni office at 215 362-2675.

Conference, "The Experience of Mennonite Women," The MeetingHouse, Harleysville, Pa., Oct. 20-22. Speakers include Donella Clemens, Marlene Epp, Hope Kauffman Lind, Mary Jane Hershey, Kimberly Schmidt, and Carolyn C. Wenger. Planned especially for conference and church based historians, the event includes seminars and a panel discussion. Information available from Carolyn Nolan at The MeetingHouse (215 256-3020).

• **New resources:**

Peace Sunday packet, based on the inter-Mennonite statement "A Commitment to Christ's Way of Peace," contains dramas, stories, and prayers. The packet also explains how churches can organize intergenerational festivals of peace with various booths dedicated to peace activities. Available from Mennonite Central Committee at 717 859-1151 (U.S.) or 204 261-6381 (Canada).

• **Job openings:**

Faculty position in pastoral care and counseling, Associated Mennonite Biblical Seminary, Elkhart, Ind. Half-time position to be filled by July 1, 1995. Candidates should be able to be certified with the American Association of Pastoral Counselors and the Canadian Association for Pastoral Practice and Education. Send a letter of application, résumé, and references by Aug. 15 to dean Gayle Gerber Koontz, AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999; phone 219 295-3726.

Faculty positions, Eastern Mennonite College, Harrisonburg, Va. Position in *business* includes teaching responsibilities in business administration and management; Ph.D. and experience in business preferred. Position in *physical education* includes teaching and coaching (women's volleyball and another Division III sport) responsibilities; doctorate preferred, master's degree required. Both full-time positions begin fall 1994. Send résumé to vice-president and academic dean, Lee Snyder, EMC, Harrisonburg, VA 22801.

Writing program director, Goshen (Ind.) College. Responsibilities include beginning and operating a writing center and assisting faculty in implementing a Writing Across the Curriculum program in 1995-96. M.A. or Ph.D. in rhetoric or composition or related field desired, with writing center experience preferred. Position is half-time for 1994-95, with the possibility of additional teaching assignments. Send letter of application and résumé to interim academic dean John Nyce, Goshen College, Goshen, IN 46526.

NEW MEMBERS

Forest Hills, Leola, Pa.: Angela Carper, Kelly High, Dean Myers, Matthew Overly, Angela Wagner, Heather Weaver, and Patrick Zimmerman.

Grace, Berlin, Ohio: Myron Hershberger, Ray Miller, Olen and Deanna Schlabach, Keith Schlabach, Ken Schlabach, and Sheryl Schlabach.

Kidron, Ohio: Bruce Friesen.

Lombard, Ill.: Maggie Brown, Leanna Kaser, and Brent Kaser.

Martins, Orrville, Ohio: Keith Schloneger, Bev Schloneger, and Tami Horst.

North Main St., Nappanee, Ind.: Melvin Miller and Gertrude Miller.

Olive, Elkhart Ind.: James and Vera Weaver and Charles and Gladys Haarer.

Smithville, Ohio: Alex Beattie, Anita Beattie, Rhonda Nixon, Ivan Mast, John Wenger, James Myers, and John Myers.

Souderton, Pa.: Walter Kline and Frea Kline.

Rejoice! Editor Opening

Rejoice! is a devotional guide serving the Mennonite constituency in North America.

The job is a quarter-time position. It involves recruiting writers for devotional material, editing and working with associate editors, overseeing printing/production, and reporting to publishers.

Applicants need a bachelor's degree, a good knowledge of Bible and theology, and experience in writing and editing. Applicants would also need to be an active member of a Mennonite church and acquainted with Mennonite community.

Send a letter of application, résumé and your views on devotional literature to: **Michael Dick, Board of Resource Ministries, #302-32025 Dahlstrom Ave., Clearbrook, BC V2T 2K7. (Deadline for application: September 1, 1994.)**

BIRTHS

- Bowman**, Sharon Martin and John, Pequea, Pa., Christina Lauren (first child), April 11.
- Critchfield**, Denise Peters and Norman, Hesston, Kan., Michelle Elizabeth (second child), May 13.
- Eubank**, Becky Ray and Leaven, Phoenix, Ariz., Vanessa Lynn (second child), March 25.
- King**, Karen Lee and John, Wauseon, Ohio, Alexis Renee (third child), May 17.
- Loberg**, Frances Butz and Lance, Salem, Ore., Matthew Aaron (third child), May 12.
- Schaffter**, Deb Horst and Larry, Sterling, Ohio, Tara Danielle (first child), May 13.
- Werntz**, Linda Kortemeier and Donald, Freeport, Ill., Adam Tyler (second child), May 6.
- Yoder**, Brenda Lazzaro and Ronald, Shipshewana, Ind., Brett Daniel (second child), March 6.

MARRIAGES

- Byler-Metzler**: Shawn A. Byler, Belleville, Pa. (Allensville), and Sharon K. Metzler, Belleville, Pa. (Rockville), May 14, by Philip Barr.
- Geisinger-Hilty**: Connie Geisinger, Smithville, Ohio (Smithville), and Duane Hilty, Orrville, Ohio (Crown Hill), May 14, by Glenn Steiner and Richard Ross.
- Greene-Yutzie**: Aaron Greene, Roseburg, Ore. (Melrose Community), and Angela Yutzie, Salem, Ore. (Salem), May 14, by Todd Fink.
- High-Martin**: Timothy High, Millersville, Pa. (Stumptown), and Anita Martin, Ephrata, Pa. (Ephrata), Feb. 26, by Leroy Martin.
- Hoke-Witmer**: Wendy Hoke and Rodney Witmer, Manheim, Pa. (Erismen), May 14, by Eric Henderson.
- Janicki-Toews**: Jill Janicki, South Bend, Ind. (Catholic), and Rick Toews, South Bend, Ind. (Hesston), May 14, by Chris Johnson.
- Kauffman-Misto**: Jill Kauffman, Lansdale, Pa. (Plains), and Edward Misto, Cranston, R.I., May 7, by Richard J. Lichty and Michael A. Meneses.
- Kiser-Lowry**: Carol Kiser, Harrisonburg, Va. (Weavers), and Craig Lowry, Harrisonburg, Va. (Weavers), May 14, by Joseph and Edith Shenk.

- Martin-Miller**: Darin Martin, Denver, Pa. (Ephrata), and Marcia Miller, Ephrata, Pa. (Lutheran), March 12, by Jeffrey H. Pretz.
- Nofziger-Snow**: Mick Nofziger, Wauseon, Ohio (North Clinton), and Melissa Snow, Wauseon, Ohio (Church of Christ), March 26, by Charles Gautsche.

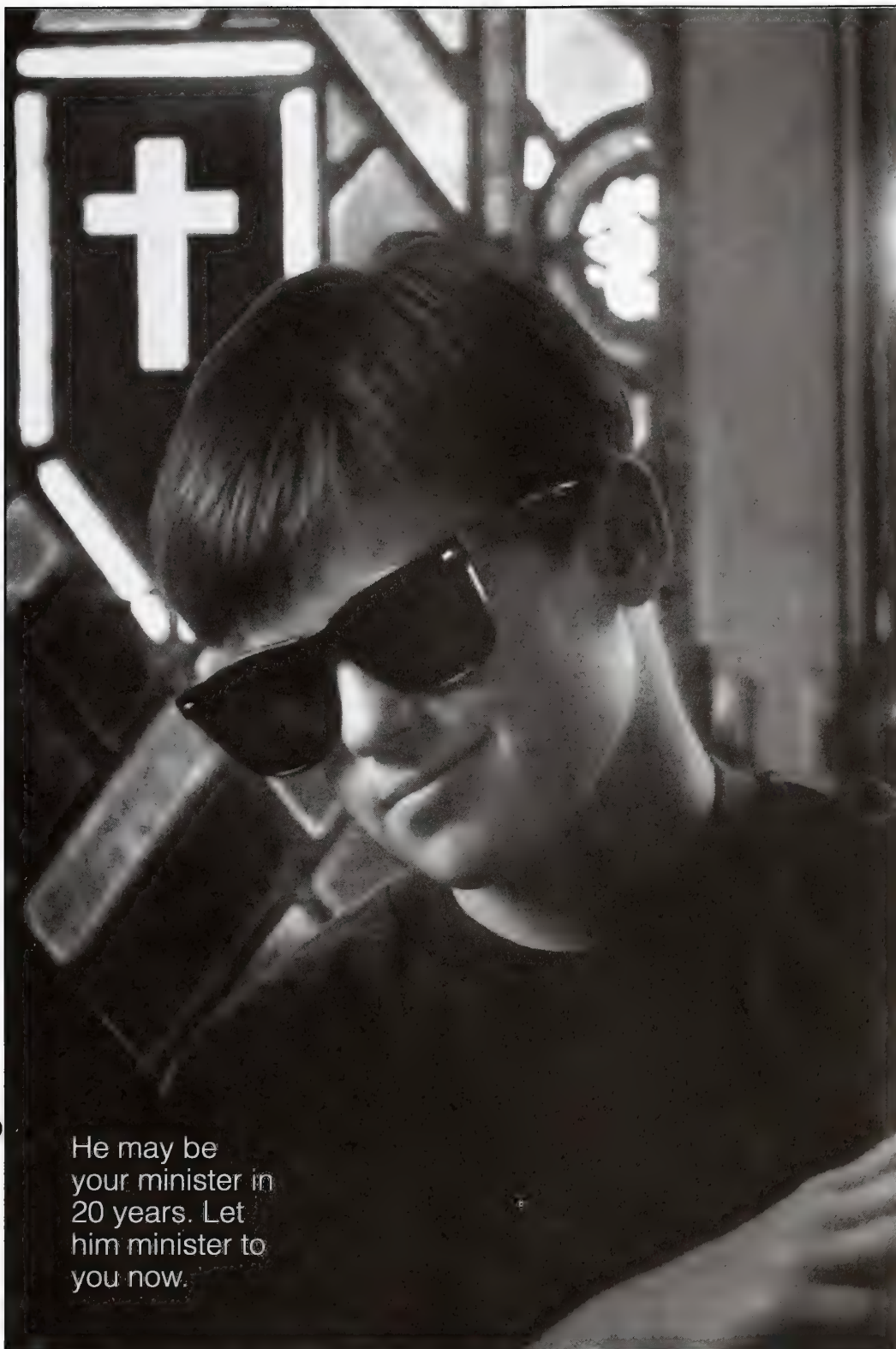
DEATHS

- Cameron, David Snyder**, 11, Cambridge, Ont. Born: March 30, 1982, Cambridge, Ont., to Clare and Cathy Snyder Cameron. Died: March 23, 1994, Cambridge, Ont., in an automobile accident. Survivors—parents; brothers and sister: Daniel, Thomas, Elizabeth; grandparents: Don and Leta Snyder, Anna Cameron. Parents' church: Kitchener-Waterloo House Church. Funeral: March 26, Preston Mennonite Church, by Doris Gascho.
- Cross, Ralph G.**, 86, Fairview, Mich. Born: June 21, 1907, Midland, Mich., to George and Fannie Eash Cross. Died: April 2, 1994, Fairview, Mich., of heart failure. Survivors—children: Richard, Robert, Becka, Margaret Gerber; brothers and sisters: Mahlon, Enos, Bert, Sue, Saloma, Daniel, Harry, George, William; 7 grandchildren. Predeceased by: Velma Steiner Cross (wife) and Marcia Kelly (daughter). Funeral: April 5, Fairview Mennonite Church, by Virgil Hershberger. Burial: Fairview Cemetery.
- Detweiler, Roland M.**, 84, Harleysville, Pa. Born: July 15, 1909, Silverdale, Pa., to Ira and Emma Moyer Detweiler. Died: May 11, 1994, Harleysville, Pa., of colon cancer. Survivors—wife: Margaret "Peg" L. Landis Detweiler; son: R. Glen; 2 grandchildren. Funeral and burial: May 15, Blooming Glen Mennonite Church, by Truman H. Brunk, David A. Stevens, and Harold Rosenberger.
- Fry, Clarence A.**, 94, Morton, Ill. Born: March 15, 1900, Carlock, Ill., to Albert and Minnie Yoder Fry. Died: May 10, 1994, East Peoria, Ill. Survivors—wife: Idella Zimmerman Fry; son: Donald; brother: Robert; 2 grandchildren. Congregational membership: First Mennonite Church of Morton. Funeral: May 12, Morton, Ill., by Glen A. and Thelma Horner. Burial: Pleasant Grove Cemetery.

- Hostetler, Ruby Mishler**, 79, Shipshewana, Ind. Born: Oct. 4, 1914, Shipshewana, Ind., to Homer and Lydia Miller Mishler. Died: May 14, 1994, Shipshewana, Ind., of pancreatic cancer. Survivors—husband: Orie Hostetler; children: James, Glen, Letha Bontrager, Verda Bontrager, Rosalie Simon; brothers and sisters: Dorsa, Paul, Ruth Miller, Lois Haarer, Margaret Coffman; 7 grandchildren, 2 great-grandchildren. Predeceased by: Stanley, Lowell, and Shirley (children). Funeral and burial: May 18, Shore Mennonite Church, by Carl Horner and Barry Loop.
- Hostetler, Timothy**, 25, West Liberty, Ohio. Born: May 6, 1969, Bellefontaine, Ohio, to Dwight and Shirley Smucker Hostetler. Died: May 10, 1994, Springfield, Ohio, of ventricular fibrillation; he was brain damaged at birth. Survivors—parents; brothers and sisters: Conrad, Michael, Twila Jane Good, Phama Woodyard. Funeral: May 13, Littleton Funeral Home, by Robert Woodyard. Burial: Highland Memorial Cemetery.
- Lied, Dorothy G. High**, 73, Lancaster, Pa. Born: Aug. 18, 1920, Warwick Twp., Pa., to Phares W. and Lydia Ann Good High. Died: May 3, 1994, Columbia, Pa. Survivors—husband: Daniel G. Lied; daughters: Dawn Becker, Twyla Stick; 4 grandchildren. Funeral: May 6, Ephrata Mennonite Church, by J. Elvin Martin and Leroy W. Martin. Burial: Landis Valley Mennonite Cemetery.
- Martin, S. Jay**, 84. Born: Inter-course, Pa., to Abram I. and Alice Martin. Died: April 17, 1994, Paradise, Pa. Survivors—wife: Sue D. Denlinger Martin; children: Robert L., Frank L.; brothers and sisters: Ruth Hostetter, Mable Groff, Amy Hess, Paul, Charles; 9 grandchildren, 6 great-grandchildren. Predeceased by: Sandra Rissler (daughter). Funeral and burial: April 21, Paradise Mennonite Church, by Fred Martin and Delmar Sauder.
- Miller, Raymond**, 46. Born: July 2, 1947, Millersburg, Ohio, to Mose and Clara Kline Miller. Died: May 18, 1994, Wooster, Ohio, of Hodgkin's disease. Survivors—mother; siblings: Crist, Barbara Weaver. Church membership: Grace Mennonite Church. Funeral: May 21, Miller residence, by David R. Clemens and Andy Miller. Burial: Sam Hershberger Cemetery.

- Nyce, Leonora**, 73, Telford, Pa. Born: Dec. 28, 1920, Hatfield, Pa., to Howard H. and Mary Landis Moyer Nyce. Died: May 17, 1994, Sellersville, Pa., of cancer. Survivors—brothers: Paul, Carl, Arnold. Funeral and burial: May 21, Plains Mennonite Church, by Richard J. Lichty, Michael A. Meneses, Steve Nyce, and Gerald C. Studer.
- Richer, Clara L. Short**, 84, Wauseon, Ohio. Born: Dec. 30, 1909, Henry County, Ohio, to Aaron and Verna Yost Short. Died: April 21, 1994, Wauseon, Ohio, of a heart attack. Survivors—husband: Willard G. Richer; children: Roland, Velda Rufenacht, Aldine Holsopple, Larry; brother: Kenneth E.; 16 grandchildren, 15 great-grandchildren. Funeral: April 24, North Clinton Mennonite Church, by Charles Gautsche and James Roynon. Burial: Pettisville Cemetery.
- Stanton, Emma Alice Klempel**, 84, Hartville, Ohio. Born: Nov. 3, 1909, Germany. Died: May 20, 1994, Canton, Ohio. Survivors—children: Virginia Freeman, Loretta Hazelton, Blythe, Richard; brother: Frank; 13 grandchildren, 8 great-grandchildren. Predeceased by: Lincoln W. Stanton (husband). Funeral and burial: May 26, Hartville Mennonite Church, by Dave Hall.
- Weinhold, Martha Elizabeth Landis**, 90, Ephrata, Pa. Born: Dec. 19, 1903, Brecknock Twp., Pa., to Samuel Aucker and Barbara Reiff Weaver Landis. Died: March 20, 1994, Ephrata, Pa. Survivors—children: D. Ernest, John D., Esther Mae Gehman, Edith A. Keener; brothers and sister: Raymond E., A. Roy, Marion Eby; 19 grandchildren, 39 great-grandchildren, one great-great-grandchild. Predeceased by: Daniel Rupp Weinhold (husband). Funeral: March 23, Ephrata Mennonite Church, by M. John Nissley and Leroy Martin. Burial: Metzler's Mennonite Cemetery.
- Yordy, Esther E. Studer**, 88, Morton, Ill. Born: Oct. 8, 1905, Roanoke, Ill., to Chris and Emma Bachman Studer. Died: May 21, 1994, Morton, Ill. Survivors—children: Harold, James, Marilyn Harrington; sister: Emma Martin; 8 grandchildren, 20 great-grandchildren. Predeceased by: Clarence E. Yordy (husband). Funeral: May 24, First Mennonite Church of Morton, by Glen Horner. Burial: Pleasant Grove Cemetery.

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THE LAST WORD

Butterflies, slugs, and wet bathing suits

Settings for education can be more or less formal, observes Daniel Schipani in this week's cover story on Christian education. Just so, it seems appropriate to note that even as the school year is winding down or finished, another educational setting is just beginning its season: our church camps.

Praise to those who serve with all too little recognition in this unglamorous mission field!

It seems other kinds of mission assignments are more popular these days: short-term building projects in different parts of the country or overseas, disaster relief, or other brief mission activities in urban settings.

Certainly such ventures can be valuable educational experiences. But at the same time, many of our own church camps are struggling to locate willing staff. We don't hear too much about our vision for ministry in camping.

Granted, there's nothing very exotic about mosquitoes' bites, mud, all-too-short nights, scratched arms and scraped knees, grass stains, and the wet bathing suits of camp service.

But service it is. People certainly don't work at camp for the money. Dana L. Sommers, director of Camp Amigo, Sturgis, Mich., notes in a recent newsletter that staff "recruitment becomes increasingly difficult because camps are not known for their great pay." To help alleviate this problem, Camp Amigo has set up summer staff educational funds to help subsidize summer wages.

But across the country, hundreds of volunteers continue to step forward to work at church camps, even for stipends as low as \$30 per week.

Who reaps the benefits?

Thousands of campers, to begin—whether worshipping around a campfire, interacting with positive young adult role models, or experiencing the wonder of the natural environment for the first time.

The conventional wisdom statistic you'll hear says that a child experiences more Christian education time during a week at church camp than in a full year of Sunday school classes. The camp "curriculum" includes everything that happens during the week, from chapel to meals to hiking to capture-the-flag.

But as Schipani notes, education in a setting like church camps usually goes both ways: both teacher and learner, child and staff, come away blessed.

Church camps provide a setting for youth and young adults to develop leadership skills—whether comforting a homesick camper, enforcing quiet at bedtime, or leading devotions.

Besides children's programs, our camps provide an invaluable resource to congregations as a place for retreats: "getaway" time, for reflection, recreation, and renewal.

Last but not least, church camps are a place to learn respect for God's world and to praise the fanciful Maker who created butterfly and slug, hill and lake, skitterbug, rabbit, and mountain laurel.

Drift Creek Camp, where I went as a child and later worked as a counselor, is nestled in the coastal range of Oregon. The magnificent Douglas fir trees there are so tall, one can only see a limited portion of sky. On a clear night, the framed sky glows with innumerable stars, and with awe and gratitude, we discover with the psalmist:

*The heavens are telling the glory of God;
 and the firmament proclaims his handiwork.
 Day to day pours forth speech, and night to
 night declares knowledge. There is no speech,
 nor are there words . . . yet their voice goes
 out through all the earth, and their words to
 the end of the world (Ps. 19:1-4).*

I may never have felt closer to God than there in the mountains, looking up at the stars.

So praise to the cooks, preparing homemade meals for hungry campers. Praise to the dishwashers, working in the steam on hot summer days. Thanks to the nurses, craft leaders, and lifeguards. Thanks to the guest pastors.

Praise to the counselors and camp directors, whose patience will be tested and hearts warmed during the next several weeks. May God grant them an overflowing measure of good cheer, wisdom, and kindness.

And thanks to those whose insight has founded and sustained our church camps. We've got a good thing going.—*cmh*

June 21, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Can women and men be friends?

Should we even try, in this day of tensions and awkwardness, of old assumptions being inappropriate, of not being able to do 'just what comes naturally'?

These are awkward, tense times between women and men. We don't have to look to the Navy Tailhook Convention assaults, the Thomas-Hill hearings, or the Lorena and John Bobbitt trials to sense the depth of alienation between the sexes. And a glance through recent issues of Mennonite periodicals will remind us of our church's own cross-gender problems.

Part of the current tension and awkwardness between us is because we are unsure of each other's intentions. We are finding that old assumptions about appropriate, acceptable behavior aren't valid anymore. We can't just do "what comes naturally" or what is customary and be sure our behaviors are acceptable to each other.

Why is it so hard to have healthy relationships and friendships between men and women?

One reason for this current dilemma among Christians is because the Bible can be read in different ways on appropriate roles for Christian women and men in the home and church. Some Christians find in Scripture support for a hierarchical or dominant-subordinate model for

by
Carolyn
Holderread
Heggen,
Gayle
Gerber
Koontz,
and Ted
Koontz

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If Christians do not learn to be friends across the gender gap, how is it possible to incarnate the message of the gospel with any degree of integrity?

The gospel is good news. It offers us real life and joy. Nowhere does this joy come more clearly than when we form healthy friendships. The promise to us is great.

male-female relations. Others read the same Bible and highlight the stream which challenges us to live together in communities of faith where there are no longer "male nor female" distinctions and where all are challenged to exercise their spiritual gifts.

Another factor which contributes to our strained relations is our inheritance of unhealthy relationship models. Most biblical stories take place against the backdrop of patriarchal social history. Except for the stories of Jesus' interactions with women, most reflect a negative view of women and offer a limited vision of possibility for healthy, mutually respectful interactions between women and men. In modern times we continue to observe distorted and destructive models. Alienation is inherited through years of observation and learning.

Because men and women often come to relationships with different expectations, friendships between us are challenging.

We have been socialized very differently as women and men. We are given clear messages associating separateness and control with maleness. As men internalize these messages, intimacy becomes a threat to male identity. Women's conception of self tends to be rooted in a sense of connection and relatedness to others. It is no wonder that men's friendships with other men tend to be marked by emotional distance and participation in activities together while women's friendships are characterized more often by emotional closeness and intimate verbal sharing.

Perhaps the biggest obstacle to healthy friendships between women and men is imbalance of power or the inequity of our starting point. Students of friendships from Aristotle to modern writers have observed that an essential ingredient for true friendship is equality. Without equality, genuine respect (especially for the dominant one) and honest communication (especially for the subordinate one) are very difficult.

In our culture men generally hold substantial power advantages over women—in earning power, political power, religious power, institutional power, and physical power. This imbalance creates a crucial barrier to healthy friendships between women and men.

The fact that there is an imbalance may be more readily apparent to women than to men. As group theorist Carol Pierce observes, the dynamics between dominant individuals or groups and their subordinates are often invisible to the

dominants and of all-consuming importance to the subordinates.

Those of us with power in particular relationships tend to deny that we have it or to discount its significance. We tend to interpret conflicts in terms other than power struggles. Those of us without power tend to notice our lack of power and to interpret outcomes of conflict in terms of that lack.

Coming to grips with the realities of power may be especially difficult for Mennonites because we sometimes have felt called upon to renounce all power as evil. This may be particularly hard for Mennonite men who struggle to forsake power as "good Mennonites" and to be in control as "good men."

Another factor which makes it complicated to

How can we call on Serbs and Croatians to stop fighting if we cannot be friends as two genders in our own homes?

have wholesome friendships between men and women is the complex dynamic of sexual attraction and energy. J. B. Priestly observes that friendships between some women and men will face complications that aren't present in same-sex friendships for most people. He identifies an "undercurrent of excitement" in such friendships. While that "excitement" can be wonderfully enriching, we all know from sad experience that it also can lead to deep hurt if managed poorly.

Given all the problems with friendships between women and men, why even bother trying? One reason to do so is that we are created for relationship. A central Christian conviction has to do with God bridging the gap to us, establishing relationship—friendship—with us by coming to us in human form. We are called to relationship with God, and with one another.

Although it is important to cultivate deep friendships with persons of our own gender, there are also important reasons for women and men to become friends with one another. It hardly seems thinkable that God would create us for relationship—and then rule out half the human race as potential friends!

Another reason is that our differences as men and women mean we have some unique things to offer one another. Perhaps because of our biology, surely also because of our socialization,

women and men tend to live in different “cultures,” to experience the world in different ways. We have much to learn from and to contribute to one another, specifically through our maleness and femaleness.

Though dangers of stereotyping are real, men often offer a readiness to act, to do, to attend to the external world, which can be gifts to women. Women, in contrast, often give men more awareness of the inner and relational world and more facility in communicating about it.

Perhaps most important, at least at this time of special brokenness in relationships between women and men, we Christians must learn to be friends across the gender gap in order to incarnate the gospel with integrity. How can we call on Serbs, Croatsians, and Muslims—or Palestinians and Israelis—to be friends (or even to stop wounding and killing each other) if we cannot be friends as two genders in our homes, institutions, and congregations—we who share the same language, the same sociological setting, and the same faith?

Ours is a gospel of reconciliation, a gospel which calls us to friendship with one another and with God. In our too frequent failures to be genuine friends as men and women we have discredited the gospel and given unbelievers more reason to be skeptical of the truth.

If we believe the gospel is true then it is also true that we can find healthy ways to be friends as women and men—despite the difficulties. Doing so is a first and essential step in becoming authentic bearers of good news.

The gospel is good news, not bad. It offers us real life, joy. Nowhere does this joy come to us more clearly than when we form deep, healthy, friendships. The promise is great.

But, within the community of faith, is it really possible for a woman and man who are not married to each other and who are committed to not becoming romantically or physically involved with each other to become close friends?

While we believe it is possible, we are keenly aware of the dangers inherent in such a relationship and of our human tendency for self-deception. For Christians, such friendships must never be considered “private” but must always be experienced in the context of the larger community of faith, supported and held in accountability by other believers who also are committed to sexual integrity and marital fidelity. If we would be ashamed to have our community of faith know about what is happening in our friendships, something is wrong.

Because we have too few models of healthy, mutually respectful friendships between women and men, we must enter such friendships prayerfully, honestly, and consciously. We suggest the following guidelines for such friendships:

1. Make sure the relationship is consistent with the values and commitments of both friends and of the larger community of faith. See the friendship in the context of each friend's life and commitments, not in isolation.

2. Make sure the relationship is based on equality and mutual respect.

3. Ask yourself, “If a respected Christian friend (or my spouse) were here, would I be comfortable saying this or doing this with my friend?”

4. Build in mechanisms for accountability (e.g., periodically talk to a spiritual mentor or Christian friend about the friendship).

5. Be aware and realistic about the dynamics of sexual energy. Avoid placing yourself in situations which may increase sexual temptation.

6. Establish guidelines and limits for the level

(continued
on page 8)

Although it is important to cultivate deep friendships with persons of our own gender, there are also good reasons for women and men to become friends.



"We urge you not to accept the grace of God in vain. For he said, 'At an acceptable time I have listened to you. . . .' See, now is the acceptable time; see, now is the day of salvation."
—2 Cor. 6:1b-2, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey

ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottsdale, PA 15683.

Phone: 1 412 887-8500

Fax: 1 412 887-3111

E-mail: LORNE%5904477@mcimail.com

HOCKMAN%5904477@mcimail.com

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READERS SAY

Wide Ties and Narrow Lapels (Apr. 26). Reading this editorial reminded me of the time I attended a ministers' meeting in Florida wearing a plain, frock suit. The leader looked at me and said I was the snazziest-dressed person there. And here I thought I was a plain Mennonite.

Permit me too to comment on reporting sexual misconduct by church leaders. Someone once noted that when a person falls in the army, they pick him up, bind his wounds, and care for him. When a Mennonite falls, we shoot him.

Samuel Strong
Harrisonburg, Va.

Thanks for the May 10 issue. It is "heavy" and helpful. The two articles on AIDS are "right-on," encouraging us to think clearly what we as Christians can do.

In *Rethinking What the Media Tell Us About AIDS*, Ivan Emke is right in encouraging us to walk with PWA. Almost reluctantly, we did just that with a dear relative. It opened our hearts, and we are now ready to accept another PWA when the need is known.

Thanks also for printing the letter from the Council on Faith, Life, and Strategy as well as the news story of how a conference provides guidance on addressing clergy sexual abuse.

We need to study all these issues before they are a problem to us, our family, or our church. Only then can we begin to deal with them in a sane, Christian way.

Marilyn Yoder
Archbold, Ohio

Iwant to affirm Dorothy Jean Weaver and Ivan Emke for what they said about our response to AIDS (May 10). There are a few things I wish they both would have said.

In *What Should Be Our Response to AIDS?* Weaver asked the question: "Does AIDS in some fundamental way represent the judgment of God . . . ? Or is AIDS to be viewed as a human tragedy . . . ?" I am glad she turned to the biblical perspective to answer this question. Weaver seems to say that each alternative is supported by one strand of biblical tradition.

So why do we have to choose sides? Couldn't AIDS represent the judgment of God on our sinful lifestyle and a tragedy which calls forth compassion? (Please note the intentional use of the

word "our"; the Bible condemns self-righteousness more than any sinful lifestyle.) I know only too well how hard it is to confront destructive behaviors (in myself and in others) and communicate compassion to those suffering the consequences of sinful behaviors. But we must teach prevention (preach repentance) and we must treat with compassion (serve and forgive). Jesus did. Maybe that is why there are two biblical strands. I wish Weaver would have developed both biblical alternatives.

In *Rethinking What the Media Tell Us About AIDS*, Emke tells us the mainstream media spreads misrepresentations about AIDS. Much that is important is left untold. Often the religious press is no better. Sometimes it encourages us to distance ourselves from those who are HIV positive. And so few of us hear the individual stories of everyday challenges and small victories among people with AIDS.

Emke doesn't really address why the media picture we receive is so deceptive. Could it be because the basic values and purposes of the mass media are not those of the kingdom of God? Instead of with secular values and money-making purposes, we must view the events of the world through the eyes of faith. Learning and adopting the worldviews of the prophets would help us do that.

Which brings me to my final comment. I am both challenged and encouraged as I read *Gospel Herald*. I think this is because it is one member of the media that does view the events of the world, although imperfectly, through the eyes of faith.

Carlyle Schlabach
South Bend, Ind.

Iwas happily surprised to see you print two articles about AIDS (May 10). Both are good. But I find it's a lot easier to write about AIDS than it is to deal with it personally.

In March of 1990 a woman told me her brother had AIDS. He was a respected member of the congregation I was pastoring. This sent me scrambling for resources. No one could help me. Finally I received the names and addresses of two Mennonite churches who had worked on this issue. I received very helpful replies from both of them.

I had enough knowledge of AIDS to know I did not have to be afraid to visit the man, touch him, or hug him. I

walked with him in a pastoral relationship for over two years. I served him communion and made sure that I was the one to wash his feet. This was before the congregation knew he had AIDS.

A few months before he died, he asked for an anointing service, which we had in a Sunday morning worship service. He had two requests: that he might die in his home and he would be able to control his pain. God granted him both requests.

Now retired, today I work for the only social service agency in northwest Ohio that provides services exclusively to people living with HIV. I put in over 20 hours a week and drive over 1,000 miles a month. I have had four buddies die since I work there. HIV-AIDS does not discriminate—it infects old and young, rich and poor, male and female, black and white, rural and urban.

What can one do about this disease? Learn all you can about it, especially how it is transmitted. Then reach out to persons living with HIV-AIDS in love, compassion, caring, and listening without judgment or condemnation. If the question of "how" they became infected is a primary concern, one is not ready for an effective ministry with or to a person living with HIV-AIDS. When their physical, emotional, social, and material needs come first, God will provide the time and situation to deal with the "how" question.

Homer E. Yutzy
Wauseon, Ohio

Ending a pregnancy is a matter that is polarizing the country and causing intense feelings on both sides. One reason for disagreement is a lack of understanding as to when life begins. It begins with the union of the male sperm and the female ovum. The contention that life does not begin at conception is a specious argument. If there were no life there would be no growth.

The unborn child is a living entity with all its human components in place. It needs only a relatively few months to develop into a complete human being. Claiming the right to extinguish that life is on a par with the claim that one has the right to destroy other children already born.

Some women undergo the unnatural experience of abortion with relative impunity, but it leaves others with a sense

of guilt and depression. As a result of that several women I know have said, "Never again."

Some situations in life allow for a second chance, but not abortion. So it would seem to be to the advantage of women to consider well the physical, ethical, and religious issues involved before embarking on a course that may be a cause for regret later.

M. K. Stoner
Nampa, Idaho

The Gambling Mania Tests Our Private and Public Faith (May 3). Is *Gospel Herald* now prepared to examine the rich form of "gambling," i.e., playing the stock market, accepting and charging interest, etc.?

Like gambling, these also involve no "creative activity, genuine work, or cooperative effort." Their fundamental appeal "is a spirit of greed," although dressed in finer clothes, thereby garnering more of our respect.

What does the Bible have to say

about these activities? What should the church's response be to these temptations?

Sandy Richardson
Seattle, Wash.

Thanks for giving me up-to-date news and information about our Christian witness (or lack of it) through the *Gospel Herald*. I thank God that I receive this independent, fair, informative, Christian perspective on issues of our day, devoid of the political agenda so many other Christian information givers have succumbed to.

Lee Maniaci
Reading, Pa.

Gospel Herald welcomes letters in response to our news and features. Please keep them brief, writing about one point or idea. Send them to "Readers Say," Gospel Herald, 616 Walnut Avenue, Scottdale, PA 15683.

We at Community Mennonite Church, Markham, are saddened and angered at the senseless killing of our friend and fellow member, Odell Segers, on Friday, April 8. He was shot at his business on the west side of Chicago in an apparent robbery.

Born under "dirt poor" conditions in rural Missouri during the Depression, Odell exemplified what an African-American man could accomplish through hard work, initiative, and some self-taught skills—a role model very much needed in our time and community. Coming to Chicago area as an 18-year-old, he parlayed those assets over a 40-year period into a successful mattress factory that employed more than 20 African-Americans and Hispanics.

Now the business is closed with little possibility of reopening. What's especially hurtful is that this factory existed in a west side neighborhood from which most businesses had already fled to more attractive and secure environments. Odell's wife had asked him to retire a few years ago, but he liked his work and what he was able to accomplish through it. All that has been lost, however, because of violent greed.

Odell also understood the social re-

sponsibility that comes with success. As a congregation we often experienced his generosity. One year he bought our VSers new bikes; last year he helped support one of our members to go to Haiti on a peace-keeping mission.

Odell had been a member at Community Mennonite since 1971. He chose to belong to a cross-cultural congregation even though he himself had been victimized by a racist education and discriminated against in the workplace. These obstacles simply became challenges for him to overcome. And overcome them he did—until the bullet ended his life.

We seek to join with all those who desire to rebuild our neighborhoods into communities of justice and peace and mutual responsibility—communities where our children can play safely without fear of being attacked or abducted, where our seniors can live secure in their homes, and where entrepreneurs like Odell can continue to be productive. To that end, we have committed ourselves anew to actions and relationships which seek justice tempered by mercy and reconciliation grounded in understanding.

Members and Friends
Community Mennonite Church
Markham, Ill.

When the Spirit breaks out in Argentina:

Reliving the book of Acts

Imagine a church that grows to 150,000 in eight years. Seekers who can't wait for the invitation. A maximum security prison where one-third turn to Christ.

by Ron Geddert

Could the book of Acts actually be relived in the 20th century? From reports filtering out of Argentina over the past several years, it seems like something to that effect might be happening.

In an effort to find out for ourselves, 14 Winnipeg, Man., church leaders traveled to that country Feb. 21 to March 9.

What our group saw was a remarkable turning to a vibrant Christian faith in a country that has for years been steeped in nominal Catholicism (really a mixture of Roman Catholicism and occultism). And the comparison to the book of Acts is not inappropriate.

Imagine an individual church which has grown to 150,000 members in just eight years. Imagine a maximum security prison where one-third of the inmates gather almost daily to worship, intercede for fellow prisoners, and receive teaching.

Imagine an evangelistic crusade where the crowds have to be restrained from coming forward before the invitation is given, and eventually one-third of the attenders respond to the call. Imagine healings, demonic deliverance, and other expressions of God's power before your eyes.

The beginnings of revival in Argentina go back at least 22 years when pastor Omar Cabrerra held a public crusade in Santa Fe. At the time, religious meetings were not allowed in public facilities, so he used the lot on which his family had planned to build their home as a crusade site.

Cabrerra began the crusade with a 45-day fast. Crowds responded and the crusade continued for 550 nights. Cabrerra's church and others in the town mushroomed.

The ministry was accompanied by signs and wonders, especially healings. It was something new to the Argentinean church and both evangelicals and the Roman Catholic Church found the signs and wonders difficult to accept.

Today that ministry, called *Vision de Futuro*, is a church somewhat like a denomination with 95,000 members in 647 "annexes" around the

country. It is the fourth largest church in the world.

While the ministry broke the ice for a more vibrant Christianity, in many ways Argentina was not yet ready for a major spiritual breakthrough. Religious persecution followed the Cabrerras around the country.

The spiritual climate in Argentina changed in the early 1980s, the result of several factors. One was the granting of religious freedom. Just as significant was a nationwide loss of hope, stemming from the political and economic malaise of the '70s and the 1982 loss to Britain in the Falklands War. This produced an openness to whatever offers of hope there might be. It left fertile ground for the gospel—as well as for spiritist activity.

At this time the evangelistic ministry of Carlos Annacondia began. Sensing God's call to give up his hardware business for full-time Christian min-

Not all agree Argentina has experienced a revival. Some believe it is still to come, that the country's churches are in a period of preparation.

istry, he began praying for the sick in hospitals. This led to evangelistic campaigns in which, it is reported, upwards of two million people have made faith decisions.

His ministry is unique; at each meeting he calls forward not only those seeking salvation but also the sick and oppressed. Contrary to conventional North American wisdom, Annacondia provokes demonic manifestations, then those who display demonic-induced behavior are ushered out for deliverance ministry.

Many also come for healing. Our group from North America saw numerous people healed and experienced healing among ourselves as well.

Annacondia has been criticized for the low retention rate of his converts. Yet surveys show that the rate is similar to that of typical mass evangelism campaigns. Perhaps as important as his evangelistic results, his campaigns have played a significant role in uniting church leaders across denominations; Annacondia requires unity among area pastors before responding to an invitation.

Another fascinating story surrounds the ministry of Hector Gimenez, a former drug dealer who was rescued by Christians after being shot in a

in the 20th century

drug deal that went sour. When their prayers for him were answered with instant healing, Gimenez began a ministry among his former colleagues.

His efforts received a major breakthrough in 1986 when he was given air time on a local radio station. The response was astounding, and his radio work grew into a church-based ministry in a vacant downtown Buenos Aires theater.

The church grew rapidly; in a three-month period in 1986, it soared from 500 to 5,000 in attendance. Today the church, called "Waves of Love and Peace," numbers 150,000 members.

One of the most amazing stories from Argentina, though, surrounds Olmos Prison. This maximum security prison was formerly the toughest institution in the country, the source of prison riots throughout Argentina's prison system, and noted for its violence, rapes, and murders.

But the witness of a Christian prison guard, an incarcerated pastor, and an evangelist who was allowed to hold meetings inside the prison (through the efforts of the guard and the pastor) started a revival.

Today, one-third of the 3,000 prisoners are members of a highly disciplined prison church, led by several of the more mature inmates. All members fast at least twice weekly and take turns at least weekly in all-night prayer vigils. They are required to tithe even of the provisions brought in by their relatives.

The entire fourth floor of the prison, once the nerve center for prison riots and a center for Satanic rituals, is reserved for the evangelical Christians. Riots in the national prison system have virtually ceased. And although one-third of the church members are discharged every year, the church continues to grow.

Despite such examples of remarkable evangelical growth, not all agree that Argentina is in a great revival. Argentineans themselves feel they are in a period of preparation for revival. As evidence, they point to a low retention rate of converts from Annacondia's crusades; to the low proportion of the population which is evangelized (Argentina is still largely a secular country); to the isolation of the various ministries from one another (Annacondia is the exception); to the lack of widespread social change which historically has accompanied great awakenings.

Mario Snyder, pastor of a Mennonite congregation, says that when revival comes, it always has three characteristics: transformed lives, a social impact, and a government that is shaken. "These things we don't see very clearly

here in Argentina [yet]," Snyder says today.

Snyder himself has played a significant role in stimulating renewal and revival in the Mennonite Church. A former missionary who ran into conflict with his board when he embraced the spiritual renewal of the early 1970s, Snyder chose to remain in pastoral ministry in Argentina. He and three non-Mennonite pastors combined their efforts to bring the gospel to people of Buenos

Mennonite churches in Argentina have brought the Anabaptist concept of discipleship to the renewal movement.

Aires' west zone. The four congregations have grown to nine with some 2,500 members. Snyder's Moron Church is the only one that is Mennonite.

The Mennonite conference itself has been significantly influenced by Snyder, as well as by the renewal and revival movement in general. Although there was a difficult period in which the renewal-oriented people such as Snyder were divided from the more traditional Mennonite members, there is now mutual acceptance and a broad-based middle ground.

Snyder and his group of churches uniquely emphasize Anabaptist concepts of discipleship within the renewal movement. The Mennonite conference, on the other hand, is open to the full range of spiritual experiences associated with the renewal.

For his part, Snyder has been fully reconciled to the conference and to his former mission board. In fact, until two years ago he served as secretary of the conference.

As for growth, the Mennonite Church, like all denominations in Argentina, is growing. In the past year it grew by 3 percent despite losing 5 percent of its membership from the Moron Church to start two new congregations, which will not necessarily be Mennonite.

The experiences of the Argentinean church may not exactly mirror those of the book of Acts. But there are similarities. These similarities remind us of our own Anabaptist beginnings. They can serve to call us back to the vitality that characterized our infancy.

Ron Geddert, Winnipeg, Man., editor of the Mennonite Brethren Herald, wrote this article for Meetinghouse.

'Chant' goes platinum

In a week it bounded from No. 32 on the pop charts to No. 5, and went platinum—with sales of a million copies—in just a month. One cut has been spun off as a single and as a music video aimed at MTV.

The latest rock band? No—it's an album of 1,000-year-old Gregorian chant, sung by Benedictine monks of Santo Domingo de Silos in Spain.

"Chant," by Angel Records, has been No. 1 on the U.S. classical charts since it appeared in March. It actually reached No. 12 before it was released, since some stores opened their shipments early. —from a report in the *New York Times*

Paraguayan Mennonite Brethren pastor survives shot in the neck

On April 16 Felipe Amarilla, a Paraguayan Mennonite Brethren pastor, was doing house-to-house visitation. While teaching the Bible in one particular home, an unknown person came in, verbally abused him, and then shot him.

The neighbors quickly carried Amarilla to the hospital; a week later he was examined by specialists in Asunción. The bullet remains lodged at the base of his skull, near the spinal column. Doctors are trying to determine if it can be removed.

Amarilla is able to move his arms and his neck. He has lost hearing in his right ear, but it is not known if this loss is temporary or permanent. Authorities have arrested a suspect, but his name and identity are not yet known.—from reports in *Mennonite Brethren Herald*

Church leaders cleanse house previously hit by firebombs

A group of mostly Zionist church leaders ministered to a Mennonite missionary couple in Umtata, South Africa, after they experienced two fire-bombings during pre-election turmoil.

Gary and Jean Isaac are General Conference Mennonite Church missionaries with the Africa Inter-Mennonite Mission. On May 15, following a Bible conference at their home, a bishop led the group in

Bible reading, singing, and praying.

He prayed over a basin of water, and then "we began a slow march to our backyard," Jean says. "Filling the space over which the fire bombs [bottles filled with gasoline and bits of rubber] had been hurled a month earlier, we sang out praises of joy, thanking God for his protection."

Neighbors joined the group in song and dance. The bishop flicked the blessed water around the house, inside and out. By the time the group left, the Isaacs felt "relieved of the heaviness the bombings had had on us."—Africa Inter-Mennonite Mission release

Times change.

Franz Jagerstatter, an Austrian Roman Catholic executed during World War II for conscientious objection, is featured on an Austrian postage stamp with the phrase: "He followed his conscience."

—*The Mennonite*

Can women and men be friends?

(continued from page 3) of intimacy you will express together—before temptations arise.

7. Watch for danger signs such as sexualized fantasies or comparing your spouse unfavorably with your friend.

8. If you are married, make sure your spouse is aware and supportive of the friendship. Don't keep secrets. Take care to put the time, attention, and energy into the marriage which is needed to keep it vital and central.

This is not a finished list! We offer it seeking further discernment and counsel. We need each others' wisdom on these matters.

Perhaps to some these guidelines seem restrictive. We intend them to be cautious because of the pain caused by inappropriate—wrong—"friendships" and because we can so easily deceive ourselves, especially in this area. Yet we do not see them as "restrictions," but as markers which can help free us for meaningful, life-giving friendships as women and men.

As we each grow in the depth and clarity of our central commitment to God (and, if married,

to our spouse) we will find ourselves freer to enter significant and healthy friendships with persons of the opposite sex than we can be if our commitments, and our guidelines, are fuzzy. We will find ourselves wanting to maintain appropriate boundaries, rather than yearning to cross them.

In John 15:15 Jesus says to his disciples, "I call you friends." Let us learn to call one another friends, even across the barriers which divide us as women and men.

Carolyn Holderread Heggen is an elder of Albuquerque Mennonite Church and the author of Sexual Abuse in Christian Homes and Churches (Herald Press, 1993). Gayle Gerber Koontz is dean at Associated Mennonite Biblical Seminary in Elkhart, Ind., where she teaches theology and ethics. Ted Koontz teaches ethics and peace studies at AMBS. This article was developed from presentations made by Gayle and Ted at College and Assembly Mennonite churches in Goshen and in a seminary class, and by Carolyn and Ted at Philadelphia 93 and Pastors' Week at AMBS in 1994.

Number of churches involved in LIFE process reaches peak

Elkhart, Ind. (MBCM)—When the Living in Faithful Evangelism (LIFE) project was launched in 1988, planners hoped that 300 congregations would participate. Today, 340 Mennonite and General Conference Mennonite churches have been or are presently involved in the three-year cycle.

This spring represents the peak of the process in terms of the number of congregations involved at once.

Over the past several months, 155 congregations have sent to LIFE staff their research projects which are part of the first year experience. LIFE staff have been overwhelmed by the quality and quantity of these research projects, and have been responding to the findings as quickly as possible.

There are five paid staff persons and 1,000 volunteers who are part of the LIFE resourcing system.

LIFE after 1995. The LIFE project is a joint effort of the Mennonite Board of Congregational Ministries (MC) and the Commission on Home Ministries (GC).

In recent months, MBCM and CHM officials have begun considering ways to provide evangelism and church growth resources to congregations so that momentum can be sustained.

Both agencies have tentatively agreed to a trial period with the Andrew Center set up by the Church of the Brethren. A church growth and evangelism resource center for congregations, the Andrew Center provides consultants to interested congregations.

MBCM and CHM are interested in having such a resource center available to congregations, but hope to provide a Mennonite consultant for congregations which call for help.

September summit. A September "summit" is planned for Sioux Falls, S.D., where CHM, MBCM, and LIFE staff are

gathering to discuss the evangelism and church growth needs of the church beyond 1995.

"There is a ground shift of change in Mennonite congregations," observes MBCM executive secretary Everett J. Thomas, "and we want to provide help that builds on the momentum for evangelism created by the LIFE project."

South African Cabinet appointee requests prayer

Umtata, South Africa (MCC/AIMM)—At a June 5 tea Ezra Sigwela, newly-appointed Cabinet Minister for South Africa's Eastern Cape Province, appealed to North American Mennonites to pray for him and his family. Mennonite workers Gary and Jean Isaac and Bob and Nelda Thelin attended the tea held in Sigwela's home here.

Sigwela, the provincial Minister for Administration, Development Planning and Land Reform, is a longtime friend and co-worker of Mennonites.

In 1986 the Sigwelas participated in a six-week Mennonite Central Committee Servanthood Sabbatical. The program was designed to provide respite for South African church staff working in situations of extreme stress and danger during the apartheid era. Ezra, his wife, Zuki, and the couple's youngest child, spent the sabbatical in Kansas.

On their return trip to South Africa, during a scheduled stopover in London, the Sigwelas received a message that advised them not to return home because the security police had detained the staff of the Transkei Council of Churches. During interrogation, the church staff had been repeatedly asked about Ezra's whereabouts.

The Sigwelas returned to North America and after a long, difficult process their other three children were permitted to join them. During the next three years

lism created by the LIFE project.

"It is doubtful that we will sustain a project that includes a network of over a thousand people after the LIFE project concludes in 1996. However, we do want to have strong resources available for congregations wishing to work assertively at church growth and evangelism."

Ezra took courses at Bethel College in North Newton, Kan., and at Associated Mennonite Biblical Seminary in Elkhart, Ind.

In addition the family traveled widely, speaking about South Africa in many Mennonite churches and schools. They returned to South Africa in 1989.

Sigwela says he feels overwhelmed by the magnitude of his new responsibilities, which include:

- Paring down the bloated bureaucracies of the former homelands of Ciskei and Transkei and building a new single administration for the province. This involves the potentially volatile task of laying off some administrators. In the existing climate some may not hesitate to express themselves by violent means.

- Bringing development to those who have been most disadvantaged by the apartheid system, the rural poor.

- Restoring land to people who were forcibly removed and rectifying the imbalance of the current situation in South Africa where 87 percent of the population owns only 13 percent of the land.

Ezra and Zuki are having a hard time adjusting to life in the top ranks of government where security guards are ever present. They have lost their lives as private citizens. Ezra compared the new situation to his old one while a political prisoner for 10 years on South Africa's notorious Robben Island. There, too, there were many guards.

Ezra is unstinting in his praise of North American Mennonites' support during the liberation struggle as well as their work in demonstrating God's love in helping the disadvantaged poor to develop themselves.

During his sojourn in North America he was constantly impressed by the warmth of his welcome. "I almost became a Mennonite," he said. Instead, he serves his own Methodist church as a lay preacher.

Smuts Nkonyama, a participant in MCC's Servanthood Sabbatical program in the early 1990s, is now Minister of Economic Affairs in the Eastern Cape Provincial Cabinet.—Gary Isaac

The LIFE Field Staff group is the "braintrust" behind the three-year church growth process. Seated (left to right) are: LeRoy Mullet, Marilyn Miller, Mary Jane Eby, Ed Bontrager, and Sandra Liechty. Standing are: Dale Bauman, Louise Showalter, Irvin Schmidt, and Thelma Horner. Leonard Garber (not pictured) is also a member of this group.



Conference explores redemptive ministry to perpetrators of incest

Goshen, Ind.—Mennonite pastors were among representatives of 150 congregations of every stripe May 18 who heard Oaklawn staff talk about their spiritual duty to depose rulers.

These "kings" were not political potentates, but the perpetrators of incest, the most common form of sexual abuse, which leaves its victims no place to retreat.

"The sex offender creates a secret, private kingdom, in which he wields sexual power over his subjects—but it is a kingdom of bloated selfishness, a kingdom of bondage and destruction for both despotic king and victimized subjects," said Gordon Dyck, a pastoral counselor at Oaklawn, a mental health center where a half-day conference examined ministry to sex abusers and their families.

"These kinds of things are going on within church families. Most of the time, we think these kinds of things don't occur," testified the pastor of one medium-sized conservative church in northern Indiana. In recent years, the church faced six cases of fathers sexually abusing their children.

"I wish my congregation had not had these six cases," the pastor said. "But I'm really afraid there is more than that. I wonder, how many other cases have gone on that I have not been aware of?"

Before age 18, as many as one of every four girls and one in six boys is sexually abused. Most abusers themselves were childhood victims.

"Untreated child victims have at least

three choices when they turn adult," according to Dyck. "They can be sheep—remain a victim. They can be wolves—repeat the sexual abuse on the next generation. Or they can be shepherds—become pastors and therapists or other helpers of sheep and wolves."

The issue leaves churches wrestling with endless questions.

"How do we support the abuser without being sucked into his pattern of denial? Should we always give credence to the accuser? Those are real difficult questions for us to answer," said the pastor.

"The tendency for us is to forgive too quickly before the abuse is dealt with," the pastor said, noting the tendency of abusers to try to "cover up" their mistakes. "We have had to work with the abuser to get him not to force his wife and family to grant him forgiveness, using

Scripture as a mallet to hammer them into reconciliation."

Restoration and forgiveness first require perpetrators to accept the consequences of their behavior, participants said. When perpetrators persist in denial and try to retain their fallen kingdom, the church can serve as the place where the truth always is told.

"When the kingdom falls apart for the perpetrator, it is *kairos* time [precisely the right moment of crisis] for the Christian church to introduce this deposed king again to the kingdom of God," Dyck said.

"There, the perpetrator can be freed from his own controlling lordliness, and become a subject in a kingdom of justice, mutuality, healing, and recovery—a kingdom where there need be no secrets, where relationships are built on trust and honesty."—Tom Price

Credit union specialists share skills in Moscow

Moscow (MEDA)—Credit union specialists from Canada, the United States, and Russia spent a week here sharing insights on how to start and run credit unions and credit cooperatives.

Billed as the first of its kind in the former Soviet Union, the May 23-27 event drew 40 Russian participants. It was organized by Mennonite Economic Development Associates (MEDA) and its partner agency, the Moscow-based Association of Christians in Business (ACB).

North American instructors included

Larry Miller, president of the Pennsylvania Mennonite Federal Union based in Scottdale, Pa.

Although pre-revolutionary Russia had a thriving credit union movement, it is estimated there are only 40 to 60 there today.

But more community-based credit institutions are emerging, says Christopher Shore, MEDA's regional director in Russia. He feels the conference was a vital step in supporting small business and micro-enterprise development.

Two years ago, Shore notes, the main obstacle faced by Russian entrepreneurs was the lack of knowledge about how to start, register, and grow a business.

"Today, hyperinflation has ravaged the savings pools of many people, and so obtaining credit is a major hurdle for starting or expanding a business," he says.

ACB president Alexander Zaichenko sees credit unions as a way for Russians to rebuild their economy from within.

"We consider this conference important not only because we now have good ideas on how to begin our own credit program to help small and micro-businesses, but also because we are committed to help widen the opportunity for people and communities to take control of their own economic destiny," he says.

The conference was seventh in a series designed by MEDA and the ACB to help Russians develop business skills. Since early 1983 the MEDA/ACB partnership has trained 680 people in entry level and skills upgrading programs.

Women's issues in Nepal. *Goshen, Ind. (MBM)*—"The biggest problem for the women of Nepal is low self-esteem," said Draupadi Rodaya at a recent gathering here. "They have the demands of their duties and responsibility of family; they do not care for themselves."

Since 1990, Rodaya has served as coordinator of the Advisory Group on Nepali Women, an advocacy group of the United Mission to Nepal. A year ago the group opened a center in Kathmandu for women in crisis. At right, Rodaya holds up a poster which became the cover for a cassette tape of songs produced by the advisory group to raise awareness among Nepali women. "Next year we will have a more positive image: looking ahead," she said.

Rodaya was the guest of Darlene Miller, former Mennonite Board of Missions worker in Nepal, who worked with the Advisory Group on Nepali Women from its beginning until her return to the U.S. in 1992.



MCC's 'empty barns' restocked in record time

Ephrata, Pa. (MCC)—Generous individuals and churches have restocked Mennonite Central Committee's (MCC) "empty barns" in record time.

School kits and bar soap poured into MCC warehouses in Canada and the United States over a four-week period, meeting



Wilmer Kraybill piles school kits onto the mounds already delivered to the MCC Material Resource Center in Ephrata, Pa. Members of Kraybill's church, Hopewell Mennonite in Elverson, Pa., assembled the kits.

a May 31 deadline to urgent requests for these items for war victims in Bosnia and Sudan.

"This was fast, this was fast," exclaims MCC staffperson Kevin King. "We met our goal of 3,500 school kits. We made pick-ups at the Great Lakes Depot in Goshen, Ind., and at shops and churches in Archbold, Plain City, and West Liberty, Ohio. And they came in from all over via UPS."

Harrisonburg, Va., and Chambersburg, Pa., churches, as well as West Coast MCC, continue to collect school kits for future use.

"We hope to have them on their way to Bosnia in the next two to three weeks," King says. "Shipping details have hampered our attempts to get them out sooner."

While people prepared school kits in the United States, Canadians delivered new bar soap to provincial MCC offices—enough to fill a 20-foot shipping container.

Canadians donated 950 cartons of soap and U.S. Americans gave some 150 cartons, for a total of 1,100 cartons—roughly 70 percent of the 1,600 cartons needed. That translates into about 211,000 soap bars.

A shipment of school kits and soap was scheduled to set sail to Sudan on June 17, and should arrive there July 20.

The New Sudan Council of Churches asked MCC to ship the supplies in 55-gallon metal drums. The Sudanese, who have endured nearly three decades of civil war, have found an additional use for the drums: they climb into them, using them as mini-bomb shelters, during air attacks.

Video on sexual abuse cited as 'Best of Class'

Birmingham, Ala. (MBM)—A video on the theme of sexual abuse, and a radio spot series on the changing roles of men in society, were among Mennonite productions winning awards at the recent communications awards banquet of the Religious Public Relations Council here.

"Beyond the News: Sexual Abuse" received an Award of Excellence in the documentary/educational video category and also a "Best of Class" award in the nonbroadcast audio and video class for its discussion-format treatment of the topic of sexual abuse from a Christian perspective.

Jerry Holsopple was producer for the video which features Carolyn Holderread Heggen, author and psychotherapist, as well as the stories of victims and perpetrators told by actors.

The "Being a Man" radio spots also won an Award of Excellence in radio. The 10-part series consists of 30-second spots featuring the comedy duo Ted Swartz and Lee Eshleman, and was produced by Jerry Holsopple.

Both award winners were produced by Mennonite Board of Missions Media Ministries department in Harrisonburg, Va. —Melodie Davis

June Alliman Yoder came away from her sabbatical in India this year "very impressed with how the church in India prays." The associate professor of communication and preaching at Associated Mennonite Biblical Seminary, Elkhart, Ind., spent some four months of her one-year sabbatical teaching at Union Biblical Seminary in Puna, India.

This seminary has no development staff; the treasurer and other staff pray together for an hour each day for very specific needs. They ask that if funds do not come to fulfill those needs, they be guided in how to make adjustments. Faculty meetings begin with an hour of prayer, followed by tea and then the business meeting. Students participate in weekly prayer meetings.

When Yoder went to visit a friend in the women's dorm who had just received news of her successfully arranged marriage, the woman was kneeling by her bed. "Oh, I'm just now thanking God," she told Yoder; "come and help me."

"Prayer is so normal, natural, and intense—a lifeline upon which [Indian Christians] depend," Yoder says.—Mary E. Klassen

In response to growing awareness about sexual misconduct among ministers, the Southeast Conference is requiring its ministers to sign a code of sexual ethics.

The code notes that "sexual abuse and immorality are causes for discipline within the church," and that "ministers accept their responsibility to call each other to account and to exercise their biblical responsibility to confront the colleague concerning perceptions of inappropriate sexual relationships."

The code also states that "ministers accept their obligation to disclose information regarding previous sexual violations . . . prior to formal candidacy for a new ministry position." "There was some caution at first, wondering, do we want to require this?" says executive secretary Raymond Martin. "But it really is a requirement—I can't think of a reason a pastor would have not to sign it."

A letter from the Anti-Defamation

League isn't necessarily a welcome sight to a book editor. But Herald Press editor David Garber was pleased recently to receive the following note from ADL's assistant director of education:

"Thank you for sending me review copies of *Why Are Your Fingers Cold?* by Larry McKaughan and of *Are You My Friend?* by Janice Derby. I found these to be two of the best multicultural books for young children that I have seen, and believe me I have seen many!"

Both picture storybooks were exhibited April 7-10 in Italy at the Bologna Children's Book Fair, recognized by *Publishers Weekly* as "the publishing world's leading specialist show."

The letter continued, "These books were immediately added to the supplement, 'A Selected Bibliography of Books to Read with Children,' which is part of the new *A World with a Difference Study Guide* published this spring."

Declining enrollment a vital concern for AMBS

Elkhart, Ind. (AMBS)—Associated Mennonite Biblical Seminary president Marlin E. Miller's proposed emphases for the next two years prompted discussion of AMBS's future directions at the May 19-21 meetings of the AMBS board.

After enumerating more than a dozen significant accomplishments in the last four years, Miller acknowledged that declining enrollment is a vital concern for AMBS.

"Student recruitment is the most important institutional strategic issue for the next two years, and likely for the next three or four years," he noted.

Building financial support and implementing curriculum changes are also important, but these efforts have good momentum. "The momentum for student recruitment and enrollments needs to be changed," Miller said.

The board recruitment and enrollment committee held its first meeting prior to the beginning of the board's plenary sessions. In the report of their discussion, they questioned whether AMBS should develop programs in other regions of the U.S. and Canada.

Tim Schrag, board member from Beatrice, Neb., and chair of the committee, asked, "Do we get people here [to campus] or does theological education go out to people?"

Miller responded, noting, "In the last decade we have been working to find a

Pro football player endows honors scholarship

Harrisonburg, Va. (EMC)—Los Angeles Raiders quarterback Jeff Hostetler has established the Jeff and Vicky Hostetler Endowed Honors Scholarship at Eastern Mennonite College.

His initial \$75,000 (U.S.) gift, made possible by the sale of his family farm near Johnstown, Pa., will benefit EMC's Honors Program.

The new program, which is designed for students with outstanding academic and leadership qualities, began last fall. Hostetler's aunt, Judy H. Mullet, is one of the programs' faculty advisors.

Other EMC connections for Hostetler, who grew up in a Mennonite home in Hollsopple, Pa., are that his parents and three of his sisters attended the college.

An outstanding student himself, Hostetler graduated from the University of West Virginia with a 3.9 grade point average in 1984. He joined the New York

Giants and led the team to a Super Bowl victory in 1991. In 1993 he moved to the Los Angeles Raiders.

Jeff and Vicky Hostetler and their three children make their home in Morgantown, W.Va.



Vicky and Jeff Hostetler

balance between a community-based concept for theological education and nontraditional models."

AMBS has been in the forefront of developing conference-based theological education and opportunities for distance learning. However, AMBS administrators believe that campus-based education, with interaction among students and faculty, has strong advantages.

In addition to finding the appropriate balance between on-campus and off-campus theological education, Miller emphasized the need for balance between change and continuity.

He noted a new plan of study for the Master of Divinity degree and two new concentrations in the two-year master's degree programs as examples of recent major changes.—Mary E. Klassen

Retirement community CEO lands in pastoral role for seminary project

Harrisonburg, Va.—As chief executive officer of the 610-member Virginia Retirement Community, Elbert Detwiler knows time is valuable. So when he took a class at Eastern Mennonite Seminary this spring, he decided to design a class project related to his work.

But his chosen project ended up pulling him from behind the CEO's desk—and into a pastoral role, sharing and praying with retirement community residents.

The class was called Prayer and the Faith Tradition, taught by Nate Yoder and Wendy Miller. For his project, Detwiler decided he would circulate a questionnaire and then interview seniors about their experiences with prayer.

His original plan, Detwiler explains, was to pick the brains of long-time Christians, gleaned from them good ideas and techniques that had made prayer effective for them throughout their lives. If younger

people could hear these ideas, he figured, they wouldn't have to go through as much struggling themselves.

But the 10-12 seniors Detwiler interviewed didn't offer ways to become "instant prayer warriors," he says.

Rather, they offered other insights into the nature of prayer. The most significant of these is that "effective prayer comes out of relationship, not techniques," Detwiler suggests. And as that relationship with God deepens over time, God's answers to prayer may change.

"As we get older and more mature as Christians, God wants us to walk on our own. He might answer the same prayer differently for a person who's been a Christian 20 years than one who's been a Christian 20 days."

As God teaches a person to walk on their own, there may come a time when God seems to leave, Detwiler says. This

is the "dark night of the soul," described by St. John of the Cross in a book by the same title which Detwiler discovered after the interviews were over.

The person-to-person conversations became times of close sharing, Detwiler says. "In about half, I asked if we could enter into a prayer experience together.

"For those that I was in close contact with on this project, the experience deepened, changed our relationship. I was not the boss, the business person—I became something other than that, too. Now we know each other on a different level."

Detwiler observes this changed relationship has the potential to affect how conflict might be handled later on. Yet he recommends this sort of activity to other Christian business people. "It was a great experience, a unique experience." Detwiler is a member of Harrisonburg Mennonite Church.—Cathleen Hockman

• **Prayers at Capitol.** Some 1,000 Christians representing numerous countries, creeds, and cultures gathered on the steps of the U.S. Capitol May 5 for prayer and worship to honor the National Day of Prayer. Pastor Paul Gaskins of Christian Conquest Ministries, a Virginia Mennonite Conference church in Washington, D.C., sang with his wife, Belinda, the closing selection for the service. Thousands of observances were held across the country, calling on God to "Heal Our Land."
—Susan S. Eby

• **Corps members sought.** Christian Peacemaker Teams (CPT) is adding eight new members to the Christian Peacemaker Corps. Applications are being accepted immediately for these positions which will begin with a monthlong training in January 1995. Persons interested in this work who are not able to commit to three years of full-time service may apply to join the Reserve Corps; these members join CPT's work for 3-8 weeks each year as they are able. For information or an application, specify interest in full-time CPC or Reserve Corps and contact: Jane Miller, CPT, 2025 Nicollet Ave. #203, Minneapolis MN 55404; phone (612) 870-1501; e-mail to jane@m=plscept.uci.com.

• **Missionary transitions:** Bonnie Berge arrived June 1 for a three-month home leave from Kenya. She serves as EMM/MCC Somalia representative and is based in Nairobi, Kenya. Her address is c/o Shirley Castellow, 920 Cogliandro Dr., Chesapeake, VA 23320.

Beth and Stephen Gibbs, with Stephen, Daniel, and Samuel, arrived from Peru May 26 for a six-month home leave. They are serving in church development through Eastern Mennonite Missions. Their address is c/o Piong, 124 Park Drive West, Bridgeton, NJ 08320.

Karen and Titus Guenther, MBM workers in Chile, are moving with their daughters, Angelika and Susanne, to Canada June 24. Their address is c/o CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Rebecca Nicholl arrived May 6 from Guatemala for a three-month home leave. She serves in women's education through EMM. Her address is c/o Ann Hawke, 565 Suncrest Dr., Springfield, OH 45505.

• **Coming events:**

Annual joint convention of the Mennonite Nurses Association and the Mennonite Medical Association, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., June 23-26. The theme, "Benevolence and Business: The Struggle for the Soul of Medicine," will be addressed by keynote speakers Roger Sider and Vida Huber. Information available from 219 534-2664.

75th anniversary, Holly Grove Mennonite Church, Westover, Md., July 30-31. The theme is "A Celebration of God's Faithfulness Through the Years." John Martin will be the guest speaker. Guests are invited to bring photos and share memories. Response requested by July 10. Information available from Judy Albrecht-Bunting at 607 Second St., Pocomoke City, MD 21851; or call the church at 410 957-3463.

• **Job openings:**

Graphic artist in Information Services, Goshen (Ind.) College. The position is part time. Responsibilities include design and layout for a variety of college publications. Qualifications include knowledge of the Macintosh computer, drawing programs and PageMaker, knowledge of printing and production. Application deadline is June 30. Send résumé and three references to John D. Yoder, Goshen College, Goshen, IN 46526.

Library assistant, Hesston (Kan.) College. Nine-month, two-thirds time position begins in August. Computer skills necessary.

Send inquiries and résumé to Margaret Wiebe, HC, Box 3000, Hesston, KS 67062; phone 316 327-8245.

Live-in volunteer, Pleasant View Home, Broadway, Va. Duties include night monitoring responsibilities six nights a week and assisting in care and training with mentally retarded residents during either day or evening hours approximately 32 hours per week. A couple preferred; personal transportation preferred. Contact Evelyn Kratz, director of Partners in Mission, Virginia Mennonite Conference, 901 Parkwood Dr., Harrisonburg, VA 22801; phone 703 434-9727.

Mechanic, Mennonite Publishing House, Scottdale, Pa. Individual will help with repair and servicing of equipment such as presses and cutters. Printing experience not necessary, but high competency in mechanical skills required. Contact personnel manager Nelson Waybill, 616 Walnut Ave., Scottdale, PA 15673; phone 412 887-8500.

Teacher, Hinkletown Mennonite School, Ephrata, Pa. Fourth-grade position is approximately two-thirds time. Application deadline is July 29. Contact Richard Amstutz at the school, 272 Wanner Rd., Ephrata, PA 17522; phone 717 354-6705.

Teachers, Lancaster (Pa.) Mennonite High School. Positions available August 1994 are: *social studies* and *business education*. Apply to principal J. Richard Thomas, 2176 Lincoln Hwy. East., Lancaster, PA 17602; phone 717 299-0436.



Exhibit features Lancaster County. *Intercourse, Pa. (PPG)*—"O Lancaster!" an invitational group show of 13 prominent Lancaster-area artists is on display at the People's Place Gallery for the duration of the summer. The artists are: Joann Hensel, Suk Shuglie, Constantine Kermes, Doug Schlemm, Carol Good, Fred Rodger, Dale Ziegler, Arlene Fisher, Andy Smith, Carol Herr, Donald Dearolf, Steve Wilson, and Richard Ressel. Pictured above is a detail of "Amish Farm, Summer," a watercolor by Dale Ziegler.

NEW MEMBERS

Beth-El, Colorado Springs, Colo.: Janet Voth, Nathan Gillis, and Travis Kinsell.

Hesston, Kan.: Ted and Sue Stuckey, Joe and Norma Hostetler, Charles Hostetler, and Jim and Phyllis Yoder.

Landis Valley, Lancaster, Pa.: Paul and Sue Pearce, Bill and Margaret Gall, and Rodrick Baer.

Lebanon Christian Fellowship, Lebanon, Pa.: Jon Faus and Mary Faus.

Orrville, Ohio: Rachel Ann Beyeler, Jacinta Marie Gerber, Erin Janelle Kauffman, Darrell Steven Phillips, Kevin Lee Steiner, and Nicole Marie Swartzentruber.

Plains, Hatfield, Pa.: Ruth Yoder, Joseph Doerr, Donna Kratz, and Kathleen Leidig.

Salem, Ore.: Melinda Classen, Brandon Kennel, Denae Kennel, and Ruth and Stan Steffen.

Springs, Pa.: Alyssa Brenneman, Jeffrey Folk, Sara Heatwole, Troy Mast, Dawn Probst, and Matthew Yoder.

Waynesboro, Va.: Judy Quick and Landon Quick.

Whitestone, Hesston, Kan.: Mike Bogard, Marlene Bogard, Joe Fenton, and Annette Fenton.

BIRTHS

Arbaugh, Leigh Ann Parker and David, Stuarts Draft, Va., Skyler David (second child), May 15.

Bloemberg, Linda Koch and Jacob, Avon, N.Y., Lianna Rose (first child), May 18.

Elder, Linda Wudy and Ted, Apple Creek, Ohio, Thomas Wudy (second child), Dec. 12, 1993.

Erb, Laura Thomas and Dwight, Newton, Kan., Tasha Janelle (third child), May 12.

Geiser, Linda Siegrist and Randy, Dalton, Ohio, Phillip Thomas (second child), April 30.

Gerber, Andrea Knox and Brian, Kidron, Ohio, Hayley Justine (second child), March 18.

Grabner, Barbara Zandt and Joel, Richardson, Tex., Katherine Elisa (second child), May 26.

Jantzi, Sherry and John, Wellesley, Ont., Avrey Kathrine Mae (second child), March 8.

Kuepfer, Holly Leach and James, Newton, Ont., Candace Breanne (second child), April 28.

Lehman, Soe Luangraj and Jerney, Orrville, Ohio, Taylor Aja (first child), April 5.



Deadly

Harvest

This northern Lao field should be yielding rice. But more than 20 years ago U.S. bombers seeded the area with cluster bombs. Farmers know a swing of their hoe could detonate these still live bomblets. So this field lies fallow, part of the Vietnam War's bitter legacy.

GOD Blessing!
ADDS the

To help Lao people farm without fear, MCC and a British de-mining agency are training teams of Lao to clear bombs. MCC needs \$600,000 U.S./\$836,237 Cdn. for this project. To help clear this land, mail a contribution marked **"713-6008"** to your nearest MCC office.

\$10 U.S./\$14 Cdn. pays a Lao de-miner's salary for a day

\$35 U.S./\$48 Cdn. provides a pair of protective goggles

\$6,600 U.S./\$9,199 Cdn. buys a wide-sweep electronic locator



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(204) 261-6381

Meyers, Donna Gehman and Dennis, Hatfield, Pa., Angel Rose (first child), May 26.

Norris, Sharon Eby and Bruce, Stuarts Draft, Va., Michael Matthew (second child), May 27.

Nussbaum, Connie Murphy and Kim, Orrville, Ohio, Erin Rose (first child), March 18.

Nussbaum, Carla Wenger and Van, South Bend, Ind., Jared Owen (first child), Feb. 18.

Rice, Joanne Rodgers and David L., Pipersville, Pa., Ethan Brett (third child), May 23.

Richard, Rita Zuercher and Kent, Talmage, Pa., Michel Joseph (second child), April 24.

Roth, Donald and Barbara, Wellesley, Ont., Rebecca Annie (first child), March 22.

Sauder, Pam Klopfenstein and Mike, Archbold, Ohio, Darin Michael (third child), May 25.

Schlabach, Kendra Nice and Roger, Amity, Ore., Caleb Robert (third child), May 19.

Slutz, Linda Steiner and David, Kidron, Ohio, Julie Renee (third child), May 17.

Swartzendruber, Sheri Roth and Martin, Phoenix, Ariz., Joseph Jonathan (first child), May 26.

Welty, Mindy Flosenzier and Ron, Goshen, Ind., Monica Jane (first child), May 18.

Zehr, Janet Yantzi and Dale, Milverton, Ont., Brittany Eleah (second child), May 15.

Zimmerman, Naomi Ranck and Leon, Lebanon, Pa., Hannah Ruth (second child), April 21.

MARRIAGES

Armstrong-Brogan: Robin Armstrong, Dallas, Tex. (Peace), and Mark Brogan, Dallas, Tex. (Peace), May 21, by Floyd E. Born.

Claycomb-Lebron: Mary Ann Claycomb, New Enterprise, Pa. (Cove), and Rodney L. Lebron, Newport News, Va. (Warwick River), May 21, by Nelson R. Roth.

Derstine-Nase: Lisa Derstine, Perkaspie, Pa. (Deep Run), and Robert Nase, Harleysville, Pa. (Deep Run), May 21, by Craig Maven.

Jantzi-Lebold: Susan Jantzi, Brunner, Ont. (Mapleview), and Terry Lebold, Wellesley, Ont. (Mapleview), May 28, by Victor Dorsch.

Mast-Steiner: Angela Mast, Dalton, Ohio (Calvary Chapel), and Todd Steiner, Orrville, Ohio (Kidron), May 21, by Bill Detweiler.

Nafziger-Ropp: Wanda Nafziger, Brunner, Ont. (Mapleview), and Andrew Ropp, Brunner, Ont. (Mapleview), May 21, by Victor Dorsch.

Rensberger-Rychener: Kristen Rensberger, Canandaigua, N.Y. (Rochester Area), and Ken Rychener, Middlebury, Ind. (Pleasant Oaks), May 21, by Milton Zehr.

Schloneger-Zuercher: Willard Schloneger, Apple Creek, Ohio (Kidron), and Sue Zuercher, Orrville, Ohio (Kidron), May 22, by Bill Detweiler.

Schreiber-Seltmann: Mike Schreiber, Hesston, Kan. (Hesston Inter-Mennonite), and Charlotte Seltmann, Hesston, Kan. (Hesston Inter-Mennonite), May 28, by Duane Yoder.

DEATHS

Armstrong, Beulah A. Beck, 72, Archbold, Ohio. Born: Sept. 10, 1921, Archbold, Ohio, to Solomon and Clara Roth Beck. Died: May 25, 1994, Archbold, Ohio. Survivors—husband: Jesse Armstrong; children: Donna Shumaker, Grace Coon, Marvin; brothers and sisters: Edwin and Richard Beck, Ilva Bontrager, Irene Meyer, Doris Short; 11 grandchildren, 2 foster grandchildren. Predeceased by: Esther (infant daughter). Funeral: May 29, Central Mennonite Church, by Wilmer and Lois A. Hartman. Burial: Pettisville Cemetery.

Beck, Alice M. Roth, 73, Archbold, Ohio. Born: Aug. 24, 1920, Archbold, Ohio, to Fred and Emma Schmucker Roth. Died: May 15, 1994, Henry County, Ohio. Survivors—husband: Maurice Beck; children: Roger, Connie Kauffman, Marilyn Kauzlick, Joyce; brother and sisters: Harvey, Sarah Nofziger, Irene King; 5 grandchildren. Predeceased by: Charlene (daughter). Funeral and burial: May 18, Lockport Mennonite Church, by Allen Rutter, Keith Leinbach, and Walter Stuckey.

Ebersole, Sueie L. Hess, 82, Lancaster, Pa. Born: Aug. 4, 1911, Lancaster County, Pa., to Henry B. and Susie Longenecker Hess. Died: May 20, 1994, Lancaster, Pa., of cancer. Survivors—children: Rhoda Atzeff, Gabriel, Susan Scott, David, Martha Nardacci, Grace Leaman, Sarah, Miriam Kennell, Henry, Daniel, Paul, Elizabeth Flowers; brother and

sisters: Henry, Fannie Landvater, Emily Spitler; 13 grandchildren. Predeceased by: Daniel K. Ebersole (husband). Funeral: May 23, Stricklers Mennonite Church, by Elmer K. Breneman and Russell J. Baer. Burial: Shopes Cemetery.

Gisel, Vern L., 80, Archbold, Ohio. Born: June 22, 1913, Fulton County, Ohio, to Albert A. and Amanda Lehman Gisel. Died: May 25, 1994, Bradenton, Fla. Survivors—wife: Fannie Short Gisel; children: LaMar, Ned, Nadine Leithauser, Carol Short, Bettlu Fraas; brothers: Ralph, Walter; 11 grandchildren. Funeral: May 28, Zion Mennonite Church, by Ellis Croyle and Dee Swartz. Burial: Pettisville Cemetery.

Hollinger, I. Lester, 83, East Petersburg, Pa. Born: May 3, 1911, East Petersburg, Pa., to Elam W. and Esther Martin Hollinger. Died: May 26, 1994, Lancaster, Pa. Survivors—wife: R. Anna Landis Hollinger; sons: I. Wilmer, Clair M., James L.; sisters: Frances Mummau, Esther Shelly, Matora Hostetter, Corinne Nissley, Jean Zurin; 8 grandchildren, 8 great-grandchildren. Funeral and burial: May 30, East Petersburg Mennonite Church, by Karl E. Steffy, John B. Shenk, and Norman Landis.

Horning, Maria Horst, 94, Ephrata, Pa. Born: Oct. 17, 1899, Ephrata Twp., Pa., to Amos W. and Annie Hostetter Horst. Died: March 17, 1994, Ephrata, Pa. Survivors—children: Titus H., Ivan H., Grace H. Burkholder, Naomi H., Weaver, Lois H., Beitzel, Marie H. Becker; sister: Alma H. Weaver; 21 grandchildren, 35 great-grandchildren, one great-great-grandchild. Predeceased by: Noah H. Horning (husband). Funeral: March 21, Ephrata Mennonite Church, by M. John Nissley and Leroy W. Martin. Burial: Metzler's Mennonite Cemetery.

Martin, E. Elaine Stoner, 41, Jackson Center, Pa. Born: April 11, 1953, Jonestown, Pa., to Clarence and Martha Mae Good Stoner. Died: May 15, 1994, Jackson Center, Pa., of cancer. Survivors—husband: Allen K. Martin; children: Jonathon, Joanne, Amy; brothers and sisters: Wilmer, Alvan, Dale, Nevin, Ruth Ann Ebersole, Marlene Bomgardner, June Kropf, Marilyn Sensenig. Funeral services: May 18, Maple Grove Mennonite Church, by Gordon Myers and Paul Versluis; and May 19,

Gingerichs Mennonite Church, by John Landis and Donald Martin. Burial: Gingerichs Mennonite Church Cemetery.

Sommers, John E., 100, Louisville, Ohio. Born: March 6, 1894, Paris, Ohio, to John and Leah Ramseyer Sommers. Died: May 25, 1994, Hilliard, Ohio. Survivors—children: Owen, Elvin, Earl, Merle, Maxine Brooks, Mildred Schmucker, Arline Schmucker, Lavera Helmuth, Gladys Gingerich, Lucille Schmucker; 39 grandchildren, 69 great-grandchildren, 11 great-great-grandchildren. Predeceased by: Bertha Taylor Sommers (wife). Funeral and burial: May 28, Beech Mennonite Church, by Dan and Rose Graber.

Stalter, Daniel H., 81, Wauseon, Ohio. Born: March 31, 1913, Tofield, Alta., to Simon and Emma Stauffer Stalter. Died: April 24, 1994, Wauseon, Ohio. Survivors—wife: Wilma L. Klopfenstein Stalter; children: Larry, Evelyn Nofziger; sisters: Barbara Wideman, Viola Boettger, Clists Weber, Alma Burkholder, Doris Burkholder; 17 grandchildren, 22 great-grandchildren. Funeral: April 27, North Clinton Mennonite Church, by Charles Gautsche. Burial: Pettisville Cemetery.

Suter, Mary Shank, 90, Harrisonburg, Va. Born: June 8, 1903, to Jacob L. and Fannie Good Shank. Died: May 25, 1994, Harrisonburg, Va. Survivors—children: Eldon L., Raymond O., Jay M., Doris Bumbaugh; brother and sister: Dan G., Grace Campbell; 13 grandchildren, 23 great-grandchildren, one great-great-grandchild. Predeceased by: Jacob C. Suter (husband). Funeral: May 29, Park View Mennonite Church, by Owen Burkholder, Daniel Suter, and David Barker. Burial: Weavers Mennonite Church Cemetery.

Yoder, Mary A. Miller, 85. Born: July 3, 1908, White Cloud, Mich., to Levi and Katie M. Burkholder Miller. Died: May 21, 1994, Bristol, Ind. Survivors—children: Mattie Glick, Gertie Hagen, Katie Graber, Rudy E., Levi E., Abraham E., Delbert L.; brother and sisters: Moses, Clara Bontrager, Kathryn Gunter. Predeceased by: Elmer L. Yoder (husband), Jacob and Noah (sons), and Anna Edwards (daughter). Funeral: May 25, Bonneyville Mennonite Church, by Ken Livengood and Ted Eash. Burial: Miller Cemetery, Middlebury, Ind.

THE LAST WORD

Jerusalem and Antioch must be friends

Gender isn't the only gap across which people stare at each other these days (see page 1). We seem to live in a world of tribalism and individualism with ever more chasms and fewer and fewer bridges.

One of these gaps in the Mennonite Church may have to do with the kind of congregation we want to be. Are we polarizing into two groups, willing to caricature each other, less willing to search together for common ground?

On the one side, we have the "church plants." These are the congregations of enthusiasm and charisma, often revolving around a strong leader. Time, energy, and money go almost exclusively into local programs, many of them centered on outreach. These are the congregations that sing the "spiritual songs" of Eph. 5:19, backed up by bands and worship teams. They are organized around small groups or cells for nurture, discipline, and encouragement.

Then there are the congregations with long years of history and practice, the ones we call "traditional." These are the churches with team leadership, the ones tied in closely to the district conference and the denomination (they likely have one or two members on conference or denominational committees). These congregations sing the "hymns" of Eph. 5:19, once a cappella, today backed up with piano or organ. They do much of their discernment and discipline in business meetings.

Two kinds of congregations with two different styles. The gap between them seems to be widening.

What one group sees as "keeping the faith" the other finds "majoring in minors." One group believes the church is kept alive through outreach; the other feels it will die without nurture. Creativity for one set of congregations becomes ignoring the past for the other.

Both sides might benefit from rereading the book of Acts. Gaps between churches seem to have existed from the very beginning.

There was the church in Antioch, begun by believers attempting to escape the persecution that killed Stephen (Acts 11:19). In their enthusiasm for the gospel, they first witnessed only to Jews, but they got carried away and converted some Gentiles too—even before they had heard about Peter and his sheet-from-heaven vision

(11:20-21). Antioch believers were the first to get the name Christian (11:26), the ones responsible for the first missionary team (13:2-3), and the ones the apostle Paul came back to when on furlough (14:26).

By contrast, the church in Jerusalem was more traditional, concerned with maintaining the true faith. These believers sent a delegation to Antioch to remind the believers about circumcision—causing no small dissension with that move (15:1-2). Apparently they also liked to send out exhortations about how other churches should live and witness (15:22-29).

But note what Jerusalem and Antioch did with their differences. They called a conference and talked. It must have been a lengthy, heated debate—the conference gets all of 36 verses in Acts. Yet in the end, both sides were able to "give."

The Jerusalem cluster could rejoice in the evidence of the work of the Spirit in Antioch, even accepting believers there without the tradition of circumcision. The Antioch cluster could receive an admonition from Jerusalem, not only without rancor but with joy.

The churches of Jerusalem and Antioch can be models for combating the tendency today to go our own ways. We in Jerusalem need the enthusiasm and outward vision of Antioch to bring new life and energy into our midst. We in Antioch need the stability and tradition of Jerusalem to make sure our faith is grounded in Jesus Christ and not on our own whims.

Can we keep Jerusalem and Antioch together? Do we really want to? These become important questions in the current discussions of integration of the Mennonite Church and the General Conference Mennonite Church. We could end up with two new groups based on congregational characteristics and emphases rather than with the one denomination that integration envisions.

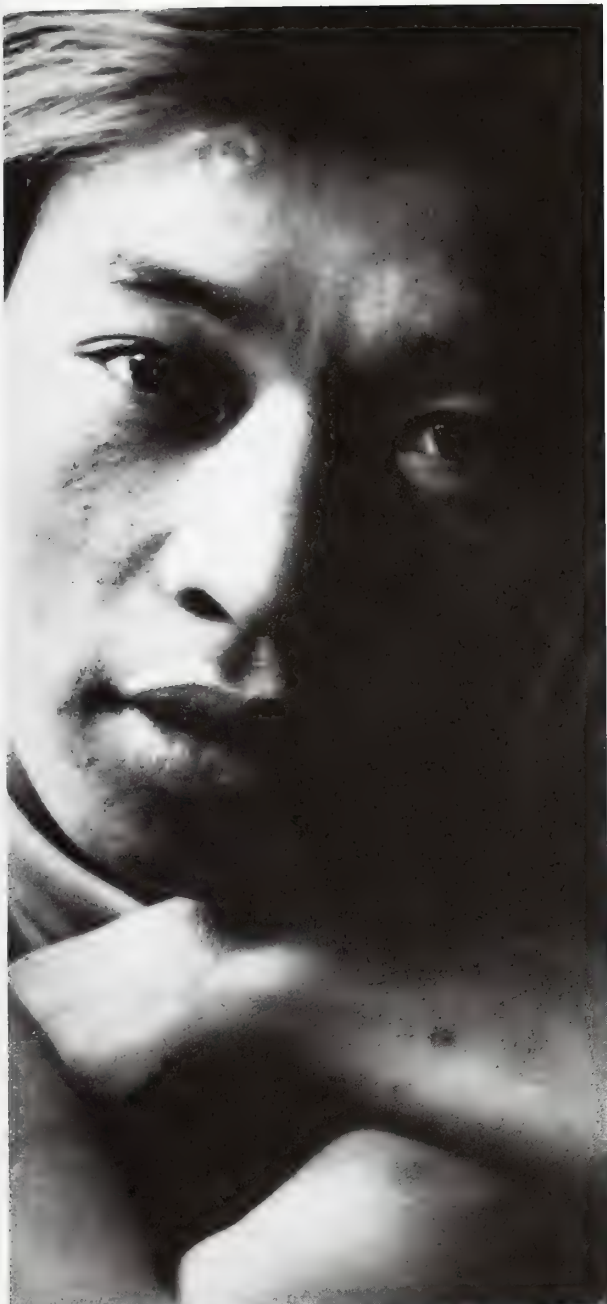
But Jerusalem and Antioch must be friends for more than ourselves. Working together, we can be a model of a new way in a world in which cultures and peoples are becoming more fragmented and hostile to each other. Jerusalem and Antioch must be friends to show a dying world what life in God's kingdom can be about.—jlp



June 28, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Dare we believe God may send another Pentecost to break down the barriers of 'balkanization' and to bridge the gap between peoples with Christ's peace?

Peter, Cornelius, and 'balkanization':

From no prejudice about food to no prejudice against people

As God maneuvered to bring a fisherman to a Roman army commander, God can also work to confront today's oppressive structures with Christ's peace.

Not so long ago, we talked about the first, second, and third worlds. Today we no longer find these divisions relevant. "It is far more meaningful," says professor of government Samuel P. Huntington, "to group countries, not in terms of their political or economic systems or their level of economic development, but in terms of their culture and civilization."

The differences of these civilizations involve "history, language, culture, tradition, and, most importantly, religion," Huntington says. Before our eyes is a new event: the "unsecularization of culture." So *The New York Times* reports that today there are religious fundamentalist movements not only in Christianity but also in Judaism, Buddhism, Hinduism, and Islam.

Because of these differences, "balkanization" is a fact of our decade, but not only in Yugoslavia. It threatens Russia, Canada, India, and, with the deterioration of urban centers, even the United States.

What will save our brave new world? For Huntington the answer is arms. He warns the West

by
Millard
Lind

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Do we dare believe God may send another Gentile Pentecost to break down human resistance to 'Pax Christi,' thereby escaping our threatening annihilation?

not to reduce its military capability too much. Clearly, while some things have altered, many remain the same. Military might is still seen by many as the answer to the world's problems.

But we Christians can find answers to these contemporary questions by reflecting on the story of Peter's sermon in the house of Cornelius (Acts 10:34-48). This sermon bridges one of civilization's deep and wide canyons: the conflict between Jew and Gentile. Some have called the occasion of this text "the Pentecost of the Gentiles," comparing it to what happened in Acts 2 to the Jews. Peter's sermon is decisive for both occasions—he explains what God has done to bridge the gap between peoples.

What Peter learns. Through the Jewish food laws, God teaches Peter that God is impartial to all humanity, despite these deep divisions between civilizations.

In a vision, Peter sees a great sheet on which are clean and unclean animals. He hears a voice say, "Get up, Peter; kill and eat." Peter protests, "I have never eaten anything that is profane or unclean" (10:13-14). Two days later at the house of Cornelius, he says, "It is unlawful for a Jew to associate with or visit a Gentile; but God has shown me that I should not call anyone profane or unclean" (v. 28).

How does Peter shift from no prejudice against foods to no prejudice against people—from anything to anyone?

Sociologists tell us that food laws were intended not merely to discriminate between foods but also between people (cf. Lev. 11), to deepen the rift between insiders and outsiders. Such discrimination once preserved the purity of Jewish religion. But now Jesus the Messiah has come. Gentiles who fear God and do what is right are now invited into God's covenant people without changing their nation. As once 12 tribes made up one Israel, so now many nations will make up one church.

On this day of Gentile Pentecost, Peter perceived that God shows no partiality. But Peter acknowledged that God does have a social and religious strategy: "In every nation," he says, "anyone who fears [God] and does what is right is acceptable to [God]" (Acts 10:35).

These God-fearers—like Cornelius—appear throughout the pages of the New Testament. They had not become members of God's covenant people. But they attended the synagogue, accepted the theological and ethical teachings of Judaism, and observed many Jewish ceremonies. They believed with Israel that "the Lord our

God is one God"—that they are to love this universal God with all their heart and inner being.

But Cornelius was not only a God-fearer. He was also a centurion—commander of a Roman century, a fighting force of 80 men. Cornelius' century was part of the "Italian cohort," typically made up of 600 men; the cohort in turn was part of the Roman Legion, typically 6,000 men, each one a Roman citizen. The centurion was a military professional with important status; all officers above him were politicians.

To one of these many centurions Peter now preaches—at Caesarea, the Palestinian center of Roman administration, just north of present-day Tel Aviv. In the house of Cornelius, the gospel confronts military power.

Centurions appear to be favored in the New Testament narratives. A centurion of Capernaum is the first Gentile to ask Jesus to come to his home, there to heal his valued slave. Of him Jesus said, "I tell you, not even in Israel have I found such faith" (Luke 7:1-10).

Another centurion, supervising the crucifixion, is the first Gentile to confess, "Truly this man was God's Son!" (Mark 15:39; cf. Matt. 27:54, Luke 23:47). And now a third centurion—at Caesarea, the center of the Roman government in Palestine!—is the first Gentile baptized into the Christian church. These three military professionals lead us Gentiles into the covenant people of God!

The Roman army was unpopular with the Jews. The people of God had chafed under military oppression throughout much of their long history. First it was the armies of the Egyptian empire, then of the Assyrian empire, then the Babylonian empire, then the Persians, Alexander's Greek empire, and now the Romans—eight centuries of foreign rule.

And yet the gospel favored the Gentile centurion. Here is a sign that the gospel does not evade the stubborn reality of an alienated world. When Peter was sent to the house of Cornelius, God struck at the heart of all that symbolized Gentile oppression. Cornelius, a centurion, backbone of the Roman army, becomes the first Gentile convert into the Christian church.

What Peter preaches. Peter is candid with Cornelius. At the beginning of his evangelistic message, he confronts Cornelius with the central issue: the impartial message sent to the people of Israel is that God brings "peace by Jesus Christ" (Acts 10:36). To Cornelius, the Roman legion is the chief instrument of peace, *Pax Romana*. Peter, however,

preaches peace by Jesus—in Cornelius' Latin, *Pacem per Iesum Christu*.

Furthermore, Peter says, this Jesus Christ is "Lord of all." Cornelius was stationed at Caesarea, administrative center of the *Pax Romana*. To further this Roman peace, the city had built a temple to the worship of Caesar—proclaiming that Caesar is Lord of all. By his counter proclamation, Peter may well have been charged with inciting a rebellion against Roman authority.

But Peter dares to proclaim the lordship of Christ, not to some friendly congregation tucked away in Jerusalem, but to this unknown man in Caesarea, to a powerful official in the Roman army!

And Peter dares to preach about the social and religious strategy of Christ's lordship. God anointed Jesus of Nazareth, Peter says, not with military power, but with Holy Spirit power. This Jesus "went about doing good and healing all who were oppressed by the devil" (10:38).

Peter's sermon, summarized by Luke, likely included some of the stories about Jesus which are recorded in the Gospels. One might have been the account of his encounter with the possessed man of Gadara—a story which highlights

Jesus of Nazareth does not march with the Roman armies. He is the Messiah crucified, 'the Lord of all.'

the psychological impact of the Roman occupation upon the Jewish people.

Gadara was a city of Greek citizens established east of the Jordan by the Greek empire to spread its culture among the Semitic peoples. In the Roman period, it became a member of a league of 10 Greek cities (Decapolis), each city aimed to propagate the Roman peace among the native people who lived round about.

The possessed man of Gadara, howling among the tombs, cutting himself with stones, exhibits the oppressive effect of this *Pax Romana* upon the Semitic population. When Jesus asked him his name, he replied, "My name is Legion; for we are many" (Mark 5:9). He names the Roman legion as the devil that possesses him; these demons are responsible for his psychological state.

The story notes that the people from the nearby towns were afraid when they saw the healed demoniac clothed and in his right mind.

Promoters of the *Pax Romana* are afraid of the *Pax Christi*.

Peter climaxes his recital of the devil's oppression with the crucifixion: "They put him to death by hanging him on a tree" (Acts 10:39). He does not designate who he may mean by "they." But Cornelius knew all about crucifixions. He had no difficulty supplying the antecedent of *they*.

But even though *they*, the special military force administered by a centurion, put Jesus to death, Peter declares that God raised him on the third day. And this one is "ordained by God as judge of the living and the dead" (10:42). Cornelius, Roman military leader, now stands before the judgment bar of the crucified, risen Lord.

What happened to Cornelius? The text does not say that Cornelius first made a decision. It says instead that the Holy Spirit fell on him, the Holy Spirit that breaks down resistance to God and the divine rule. The believers who were with Peter were astounded. And Peter ordered *them*, Cornelius and his house, to be baptized in the name and character of Jesus Christ. Through death and resurrection, they were transferred from the *Pax Romana* into the *Pax Christi*.

In the wake of 2,000 years of history, God still preaches "peace by Jesus Christ." As God maneuvered to bring the simple fisherman face to face with Cornelius, symbol of Rome's military power, may we dare to hope that today God may also be maneuvering—so that peace by Jesus may effectively confront the oppressive peace of the military structures of this world? Do we dare to believe that God may send another Gentile Pentecost, the Holy Spirit, to break down human resistance to the *Pax Christi*, that we may yet escape our threatening balkanization and annihilation?

If there is to be a revival of fundamentalism, may God grant that it does not deepen the canyons that divide us. Rather, for Christians, may it be a Jesus fundamentalism: "Jesus of Nazareth who went about doing good and healing all who were oppressed by the devil."

Jesus who does not march with Roman armies. He is the Messiah crucified, "the Lord of all."

Millard Lind is professor emeritus of Associated Mennonite Biblical Seminary, Elkhart, Ind. He and his wife, Miriam Sieber Lind, live in Goshen, where they are members of College Mennonite Church. This article was adapted from a sermon Millard gave there on July 4, 1993.

Peter dares to proclaim the lordship of Jesus Christ, not to a congregation tucked away in Jerusalem, but to a leader in the Roman army.

*"My soul waits for the Lord
more than those who watch for
the morning. . . . Hope in the Lord!
For with the Lord there is
steadfast love, and with him is
great power to redeem."
—Psalm 130:6-7, NRSV*

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

Mennonites Continue to Face Tough Questions About Peace (Apr. 5 and 12). I share the concern of these articles about whether our church will maintain its peace position. And they caused me to reflect on why I became and am a conscientious objector.

When I accepted Christ as my Savior, I believed that this new birth radically changed my being. Through God's saving grace, I became a disciple of Jesus, and by his Spirit I sought to follow him in all his teachings. This new life taught me to love my enemies and not be revengeful. To do otherwise was to disobey God.

I believe Jesus' teachings regarding our attitude and actions toward others, be they enemies or not, are not ambiguous. It is central to the gospel.

Restoring our nonresistance-peace position begins with how we interpret our conversion experience. Ultimately the question becomes whether we obey God or man, not how we solve the ambiguous circumstances we face in life, or how successful we are in mediating human conflicts or in bringing peace to society.

We do have confidence that God will rule and overrule. Through the 400 years of Anabaptist history, society has been critical of our lack of responsibility. I feel we should be sensitive to this but not react just to respond to it.

On the question of our responsibility toward injustice, I suggest we allow the Holy Spirit to lead. The Amish have found a means of being very responsible. Others have found ways to carry out the impulse of peacemaking in more dramatic ways. There will be a spectrum of responses to injustice.

Mark Moyer
Scottdale, Pa.

When I read *Puerto Rican Congregations Become 22nd District Conference* (May 3), I was surprised by the statements in paragraph three. Our church has never considered joining the Latin American Mennonite church because there is no such body for us to join. What does exist are fraternal relationships strengthened through special meetings. It is not like being a conference of North America. I also want to clarify the fact we have been strongly influenced by the United States, and sometimes we feel that many things here are similar to those in the United States.

So I share the following information on becoming a conference of the Mennonite Church of North America to provide clear and ample information about this process.

The possibility that the Mennonite Church of Puerto Rico become part of the Mennonite Church of North America had been discussed among us for about 20 years. During Mennonite General Assembly in Eureka, Ill., in 1975, there was some dialogue on this issue, but it went no farther than discussion.

During the following years, the Mennonite Church of Puerto Rico continued to work and maintain a relationship with the Mennonite Church of North America through the Mennonite Board of Missions. These were years of taking the final steps in a change of relationship from that of a mission field to one of partnership. At the same time a fraternal relationship was maintained with the Latin American Mennonite Church.

In 1990, our annual assembly approved a study of the possibility of becoming a conference of the Mennonite Church of North America. A process of analysis, dialogue, and orientation was begun. We took this step because: (1) Our formation had been oriented primarily toward North America because of political status, being influenced more from the North (the United States) than from the South (Latin America). (2) In our formation as a Mennonite Church, we have developed a strong relationship with the Mennonite Church of North America. (3) Many times we have experienced a desire to strengthen this relationship.

Our interest in studying this possibility was shared, both with leaders of the Mennonite Church in North America, as well as with leaders of the Latin American Mennonite Church. As part of this analysis we considered cultural, economic, and human resources. Our culture is Latin, our language is Spanish, and we recognize the influence we have received from the United States. For this reason we affirm that we can function effectively together in the cultural context of the Mennonite Church of North America. We concluded that we could fulfill the economic responsibilities that this required—as well as all of the other responsibilities of an affiliate conference. We concluded also that our contribution with human resources and vision could provide a significant mutual enrichment.

Following a favorable vote by our annual assembly in March 1994 and acceptance by the Mennonite Church General Board the next month, the Mennonite Church of Puerto Rico feels richly blessed. As the Mennonite conference of Puerto Rico, we enter a new era which we are certain will be very important for our mission to extend the kingdom of God. We give glory to God for this!

*José L. Vázquez, executive secretary
Convencion de las Iglesias Evangelicas
Menonita de Puerto Rico, Inc.
Aibonito, Puerto Rico*

I appreciate the May 10 letter from the Council on Faith, Life, and Strategy on understanding and dealing with sexual abuse and misconduct. I am concerned, however, with one sentence. The council writes, "To change the patterns of abusive behavior demands evaluation by specialists experienced with such behavior and months of following a prescribed program of therapy."

In neither my own clinical practices nor that of many other therapists who specialize in the treatment of sexual offenders has treatment been effectively completed in "months." Instead, the process of understanding and changing the complicated, often lifelong patterns of thinking and behaving which led to the abusive behavior requires years of difficult, courageous work.

The news item in the same issue which reports the recent Sunnyside conference on clergy sexual abuse reflects a more realistic guideline when it says, "Treatment for sexual offenders typically takes years, not months. Knudsen said offenders often need three to five years of therapy to begin to take responsibility for their actions and begin recovery."

Although we are understandably anxious to forgive and restore perpetrators of sexual misconduct, we do them and the entire church a disservice when we rush the process of assessment, therapy, recovery, and restoration. May God give us wisdom, patience, and courage as we continue to work with this painful reality.

*Carolyn Holderread Heggen
Albuquerque, New Mexico*

Conference Leaders Join General Board for Church Governance Consultation (May 10).

Your report of this meeting noted five guidelines on when a conference should

intervene in the life of a congregation: When a practice (1) is brand new; (2) appears to be against Mennonite doctrine and tradition; (3) is against Scripture; (4) causes disruption; (5) is about an essential element of the faith. There must surely have been a lot of context in this panel discussion that you did not have room to report. But on the basis of what was printed, I should like to point out that the process of deciding just what issues fit into points 1, 2, 3, and 5 is all too likely to bring about point 4. In other words, all those points beg the question.

The classic formulation of principles that guided the General Conference Mennonite Church from its beginning says it better: "Unity in essentials; liberty in nonessentials; and love in all things."

I would propose that outside intervention is called for only when love has failed. Further, intervention should be confined to the restoration of love. Let each contending party (individuals within a congregation, a congregation versus a conference, a conference committee descending upon a troublesome group) ask: "Do I love my God with all my heart, soul, and mind? Is it possible that my opponent does so as well? Do I love my neighbor, which is to say my opponent, as myself? Is it possible that my opponent has something of value to say to me? Is it possible that we have each, in some measure, fallen short of the glory of God? Is it possible that combining our separate truths will produce a truth greater than the sum of its parts?"

The goal of any intervention should be to produce a "yes" to each of those questions. And how many times should the effort be made? How about seventy times seven?

*Lin Garber
Boston, Mass.*

Ryan Ahlgrim's reply (May 24) to the articles *Mennonites Continue to Face Tough Questions About Peace* (Apr. 5 and 12) states that all Christians should have a peacemaking vision but that pacifism is only one strategy of peace and not central to Scripture. It's the other way around.

Pacifism is more than just a strategy; it is the peacemaking element of the Scriptures. The Scriptures teach proper relationships in the new life; pacifism deals with the human aspect of life and

keeps these relationships "honest" by eliminating the desire to use weapons against people with whom a relationship has broken down.

Pacifism is central to the new Scriptures; it is meant to be lived, complementing the other Scripture commands by keeping the sword at bay. Pacifism is much more than an option, more than just another way to peace. Pacifism is peace.

Christians who understand peacemaking minus pacifism leave pacifism out altogether. They miss the central part of their new life if pacifism isn't lived. Without pacifism the new life still mingles with the old.

*Jeff Hatton
Greentown, Ind.*

Praise the Lord for the letter from the adult Sunday school class of the Martins Mennonite Church (May 17). Wouldn't it be great if every Mennonite church would be as concerned about the RE-Imagining 1993 conference convened by mainline denominations associated with the World Council of Churches?

It gives me no problem for one or two Mennonites to attend a WCC conference for the sole purpose of observing and reporting back to the Mennonite Church. Even such attendance is fraught with subtle dangers unless those attending are well grounded in God's truth. But I am puzzled why twelve persons who claim to be Mennonite would attend any WCC conference, especially one listed as "The WCC Decade of Solidarity with Women." In this conference many of the basic Christian doctrines were held in derision with applause and laughter.

I have attended only one WCC conference. I came away feeling like I needed a sanitizing. On the contrary, I have attended a number of conventions of the International Council of Christian Churches. But I don't ever remember of seeing any of my Mennonite friends there. Why?

*Maurice W. Landis
Lancaster, Pa.*

When I read Myron Augsburger's letter about considering a federation of Mennonite churches rather than integration (May 17), I at once silently cheered! I concur heartily.

*Irene Hershberger
Sugarcreek, Ohio*

Adventures in Mennoland

by
Wayne
Steffen

In the end, Wayne remembered that he too was no different from anyone else. 'If I'm going to sink,' he decided, 'I want to sink with the Mennos.'

One day a mighty storm dropped Wayne and his cat, Ezra, into a strange new world. "This doesn't look like the mainstream culture," Wayne said to his furry friend.

After a moment, heads popped from leafy maple trees and people came out to welcome the bewildered duo. "This is Mennoland," the natives said. "And we are Mennos."

"What are Mennos?" Wayne asked.

"Mennos believe in peace and justice and food," they said.

"Peace and justice are fine things," Wayne said. "And I like to eat." Worry suddenly creased his brow. "How will I live here and feed my cat? We do not eat maple leaves!"

The Mennos chuckled modestly. "Fear not, we have a job for you, at a place called Goshen College."

"I can do that," Wayne answered. And the Mennos took him by the hand, and off they went to the potluck.

Wayne discovered that Menno life centered on a mystical reverence for food. No church service was really complete without the potluck ritual. And at work, Wayne was amazed by the way people would drop everything for the break ritual. After experiencing these ceremonies a few times, however, Wayne was as enthusiastic as the others.

He next discovered that all North American Mennos are related to each other—at least by marriage. Upon meeting for the first time, all Mennos are immediately required to play the "name game." "I am one of the Wayland Yoders," one would say. The other would respond, "Oh, I

know you. You are my cousin's uncle's mother."

"Of course you are," was Wayne's confused reply. They worried because Wayne could not play the name game even though he wanted to be Menno. "Steffen, that could be Menno," they said with a gleam of hope in their eyes. Wayne usually just let his mind wander while the Mennos played, but once he thought of all those coming to Mennoland from India and Africa and wondered if they would feel lonely.

The Menno language was also strange. They spoke in initials, usually beginning with M: MCC, MBM, MMA, MPH, MDS, MARP, MCEC, MEDA, MBCM. They even had a name for him. "You are an OTM," they said. "That means Other Than Mennonite. We would call you a Non-Mennonite, but we have a concern that we don't want to exclude you by calling you a non-something."

Wayne smiled because they worried so about being kind. He already knew having a "concern" was like having "a problem with that." When Mennos said those things they meant, "What you just said is so awful I can't believe my ears. But I will not call you names, because it might lower your self-esteem."

Then there was Menno organization. There were MC Mennos and GC Mennos and Dual-Affiliated Mennos and Independent Mennos. Mennos were in all kinds of conferences and districts. Again, Wayne thought of all those new Mennos and wondered if this was important.

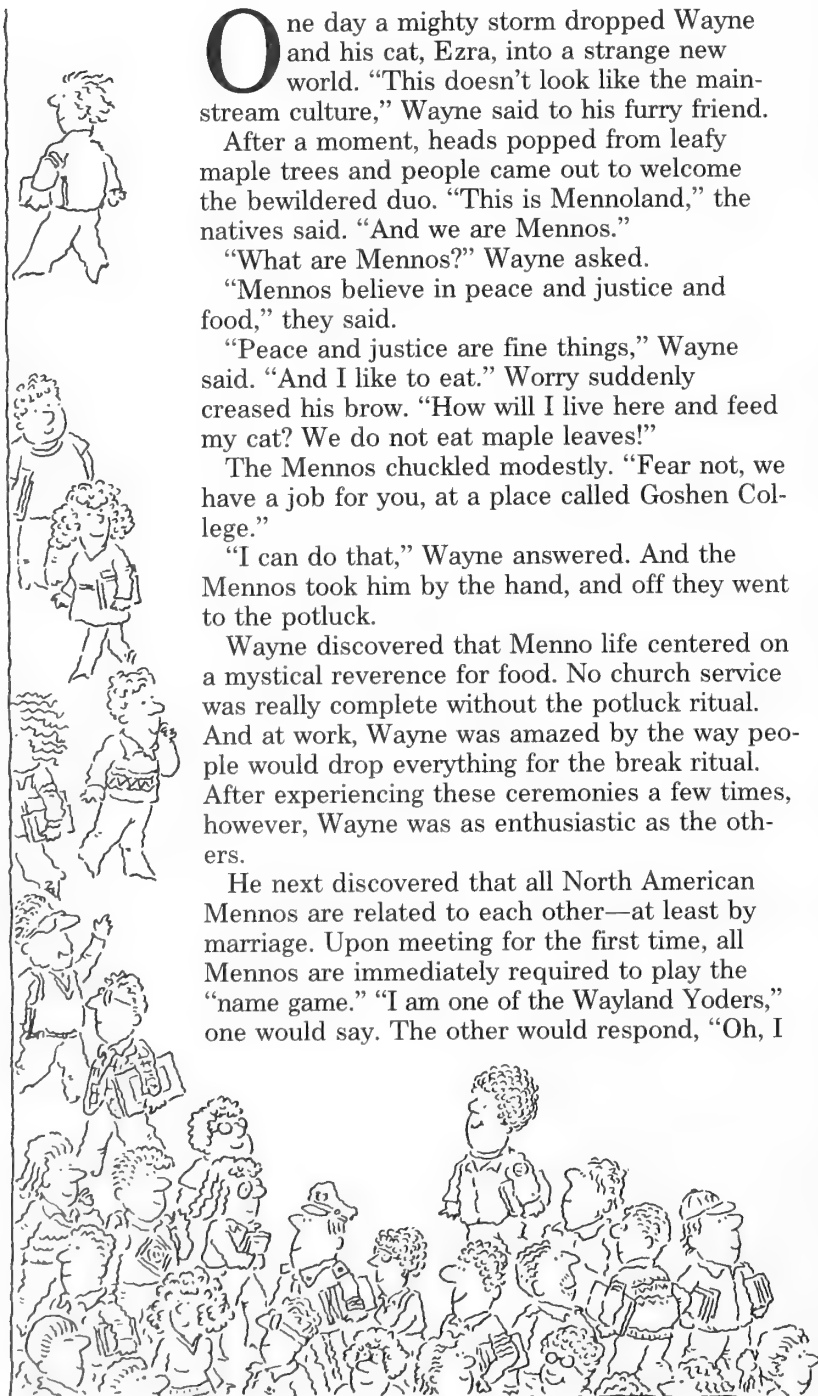
There were things about the Mennos that irritated Wayne. They said "dialogue" when they meant "talk" or "converse," they used "fellowship" as a verb. And, worst of all, they said "persons" when they meant "people."

Wayne could not be mad at the Mennos, though, because they were so friendly. But Wayne worried, too. As nice as they were to OTMs, Mennos were often not so nice to each other. Groups would often, in their own language, trash other Mennos who did not share their exact beliefs.

"Nyah, nyah, nyah," one side would cry, "The Bible says I am right, and you are wrong, so you better straighten up." "Sez you," the other would shout. "You do not understand metaphors and historical context."

Between bouts of debate, Mennos would berate themselves for their problems. "We're not worthy, we're not worthy, we are scum," they would sob.

Wayne joined the MITM (Mennos in the Middle). "Remember," they said. "The problems of



the Mennos are the same as the rest of the world. People who stop going to church, who give less as they make more, who misuse their power, who dwell on small differences instead of large similarities. If the church is to be useful, members must treat one another nicely and deal with their disagreements openly to show a good and true example to the outside world. People are people, and Mennos are people too."

Well, Wayne and the others learned the lesson all moderates learn: those in the center are attacked from all sides.

In the end, Wayne remembered he too was no different from anyone else. "The world is always going down the tubes," he thought. "If I'm going to sink, I'd rather sink with the Mennos. They do a better job of being good than most do of talking about being good."

So he wed Arlene, loveliest of all Mennos. He began going to church with the GC Mennos—a nice balance, since he worked for the MC Mennos—and decided to muddle along as best he could.

He even managed to add to the Menno language. He called himself a MAM: Married a Mennonite.

Wayne Steffen, Goshen, Ind., is a self-admitted expert on nothing, especially Mennonites. For the past three years, he has been employed as assistant director of Information Services at Goshen (Ind.) College. Before that he was a newspaper reporter and editor in the area. "As a journalist I learned to judge people and institutions by their actions, not by their claims. When it comes to the gap between the two, I'd rather laugh than cry."

We need a travel agent in every congregation

In all communities people are organizing and taking trips. Why not get them to do their work for God's kingdom?

by Lynn A. Miller

One of the dreams of Vision 95 called for teams from congregations to go to various parts of North America and the world to learn about people, their needs, and how to minister to them more effectively. Few of these visits have actually happened. Why?

My experience has been that the single most difficult obstacle to sending out these teams is finding someone who has the time and experience to organize the trip. Most pastors are already overextended in their ministries; adult members are also often overbusy in their lives.

But in most congregations there are people who are already organizing and taking their own trips for a variety of reasons—vacations; visiting

friends, relatives, and acquaintances; or even for business. Many of these people are seasoned travelers, already good at making travel arrangements and getting around in new situations.

Some of these people already have a personal interest in the mission of extending the realm of God throughout the world. These are the people who are the natural organizers of these Vision 95 teams.

An example. In the midst of a recent firstfruits living seminar in eastern Pennsylvania, a young man asked if I would have breakfast with him. He said he wanted to "pick my brains," to explore further something I had said during the Sunday morning message about every congregation needing to have a "travel agent." So we met at 8:00 a.m. that Tuesday morning.

He told me he was intrigued by my idea of each congregation regularly sending out teams of people to visit and work with the missionaries and service workers they are supporting. But the key to the "sending out" is a person who is already interested and experienced in that sort of ministry acting as the congregation's "travel

(continued on page 8)



Clinton acts to continue peacetime draft registration

In a May 19th letter to Congress, U.S. President Bill Clinton announced his decision to continue peacetime draft registration. Clinton's action preempted an effort by Rep. Ron Dellums, chair of the House Armed Services Committee, to end draft registration on Oct. 1.

The president's letter told members of Congress "that it is essential to our national security to continue draft registration and the Selective Service System."

Dellums introduced his amendment of May 18 citing the December 1993 Department of Defense report that peacetime registration could be suspended with no effect on military mobilization.

Opponents used the Clinton letter to defeat it, calling draft registration "cheap insurance," a hedge against unforeseen threats, a signal of resolve to potential enemies, and a symbol of the people's support for the Armed Forces. The amendment was defeated 275-125.

—National Interreligious Service Board of Conscientious Objectors

Radio listeners pray for troubled teen callers

More than 10,000 radio listeners pray for troubled teenagers who call a Christian help line. "The healthy and the hurting" listen to the national weekly call-in radio show, host Dawson McAllister told *Religious Broadcasting* magazine.

He asks listeners of his live program to pray at least 20 days a month for a specific teenager who has called the off-air, toll-free line. Prayer partners often offer their homes, money, travel, or whatever else is needed to help the hurting teens.

The program receives 3,900 calls for help each month.—National & International Religion Report

New episodes of 'Christy' to appear

"Christy" isn't on CBS's fall television schedule, but 13 new episodes will be used as a mid-season replacement, the network announced. The series drew good ratings and a devoted following among Christians. It is based on Catherine Marshall's book about the life of her mother.—NIRR

Congregation raises cool million in seven years to feed world's poor

Grace Lutheran Church in suburban Seattle raised \$1 million (U.S.) from 1986 to 1993 to help relieve world hunger, and the church now plans to raise another million. While giving has grown, the church has grown numerically—from 300 to more than 800, according to *The Lutheran*.

"Compassionate hearts grew along with the people's commitment of resources to hunger issues," said pastor Edward Makquart. Twenty years ago at an annual congregational meeting, he challenged members to feed the hungry. Parishioners began to help wherever and whenever they were needed, taking mission trips to Haiti and Jamaica, and working at a food bank and an inner-city mission.

Five nights a week, a church van transports homeless men from inner-city Seattle to sleep in beds at the church. Grace Lutheran youth have helped repair an orphanage in Tijuana, Mexico, and remodel a fellowship hall at a Hispanic church in nearby Toppenish.—NIRR

We need a travel agent in every congregation

(continued
from page 7)

agent"—someone who knows how to get from here to there, how to make the arrangements for both the travel and the visit.

The reason this young man was interested in what I had said was that in the coming year he was planning to go for the second time to both Nepal and Brownsville, Tex.—Nepal for a visit with a Mennonite Board of Missions worker and to Brownsville to work on a Habitat for Humanity house. And he was beginning to suspect that perhaps God was calling him to become his congregation's "travel agent."

What he really needed from me was a shove into his ministry of "congregational travel agent." Sitting there talking with him—and from talking with many others in visiting more than 140 churches with the message of "firstfruits stewardship"—I remembered one of the most striking graduation quotes I have ever heard: "I stand on the brink of a great career; won't someone please push me in!"

Perhaps that's where we are in relation to Vision 95 teams from congregations. Someone just needs to give that extra shove. Someone needs

to tap someone else to be the congregation's travel agent.

The job description is pretty simple. I suggested that the young man begin by inviting others to go along with him on his next trip. Let the congregation know where the destination is, who they will visit, and what work they will be doing. Tell them when they are planning to leave and return, and how much it will cost.

As the number and variety of "mission trips" increases (led by others who have gained experience with him), I suggested that perhaps he might develop a printed catalog of next year's trips, so that each family would have a copy in front of them as they planned their coming vacations and travels.

That's all it really takes—just one person already doing it, a little vision for involving others, and someone willing to "push them over the edge" into being a travel agent for the kingdom.

Lynn Miller speaks in Mennonite churches and conferences on stewardship and "firstfruits giving" under the sponsorship of the Churchwide Stewardship Council. His home is in West Liberty, Ohio.

Scholars and theologians ask, 'Whither the Anabaptist Vision?'

Elizabethtown, Pa.—It was a meeting of impressive numbers:

- 180 Mennonite and Brethren historians, theologians, sociologists, and pastors gathered to discuss and debate "The Anabaptist Vision."

- 35 scholarly papers in four days.
- 100 degree heat in one of the hottest Pennsylvania weeks on record.

The occasion was a celebration of the 50th anniversary of the Vision as articulated by Harold S. Bender. The event was hosted by Elizabethtown College's Young Center for the Study of Anabaptist and Pietist Groups.

Organized by Donald B. Kraybill, who heads the Young Center, the meeting took two foci: (1) celebrating the life and influence of H. S. Bender; and (2) questioning whether the Vision will inspire a new generation of Mennonites and Brethren.

Search for identity. Historian Albert Keim of Eastern Mennonite College, Harrisonburg, Va., led the discussion of Bender and his influence. Keim is currently at work on a Bender biography.

"Bender did not set out to write a classic; it was an opinion piece," Keim told the conference. The Anabaptist Vision was first given by Bender in 1943 as his presidential address to the American Society of Church History. It was printed in *Mennonite Quarterly Review* in 1944.

Keim noted that Bender was writing as a churchman and a historian to shape the identity of the Mennonite church. His Vision grew out of his concern that more

than half of Mennonite men were choosing the military in World War II.

The setting for the Vision was also the fundamentalist-modernist debate of the early 20th century. "Neither fundamentalism nor liberalism gave Mennonites the identity they needed," Paul Toews of Fresno (Calif.) Pacific College said in his paper. "So Mennonites turned to history for their identity."

But what seemed to fascinate many at the Elizabethtown consultation were details of Bender's life. In an informal presentation on "Tales from the Life of H. S. Bender," Keim answered such questions as:

- Why was Bender never drafted? (His father had connections with the chair of the local draft board.)

- Why did Bender stay in the church and his siblings did not? (The closing of Goshen (Ind.) College in the early '20s was very traumatic for the "high-spirited" Bender family.)

- Why all the attention to Harold and none to his wife Elizabeth, who clearly helped him in his work? (There's not a single letter between Harold and Elizabeth to help do the research.)

- With Bender on the road so much, how did he do his laundry? (He shipped it home.)

Whither the Vision? Are the three tenets of Anabaptism, as articulated by Bender—discipleship, community, and love—relevant for today's world?

Not really, said Stanley Hauerwas of Duke University's Divinity School, Dur-

ham, N.C. Since the Reformation, he said, "the distinction of Anabaptists as being different no longer matters." Instead, Mennonites and Brethren must join with other Christians to survive in a pagan world.

"Ironically," Hauerwas said, "Anabaptists now live in a world they envisioned." He credited its emphasis of voluntary church membership and a clear division between church and state with having influenced all Christian groups. But, Hauerwas cautioned, "you are making a fetish of those things that helped you win the war."

Not all agreed Anabaptists have "won." Phyllis Pellman Good, *Festival Quarterly* co-editor from Intercourse, Pa., noted the ambiguities professionalism and business have brought to the church. "Many of us practice selective community," she said. "Therefore no one knows about the whole of our lives."

Good challenged her audience to acknowledge the tensions and refuse to pursue a final resolution. "Twenty-first century Anabaptists should live with tentative certainty," Good said. "Such an approach breeds humility."

But such uncertainty was also part of the experience of the 16th-century Anabaptists, said Nadine Pence Frantz of Bethany Theological Seminary, Chicago, Ill. "The early Anabaptists were much more fluid than we have reconstructed them to be," Frantz said. She noted that their confessions were developed "mostly on the run" and that the intense Bible studies "we have envisioned likely never happened."

God in history. For John D. Roth, Goshen College associate professor of history, the question is not so much the Anabaptist Vision as the way it has been interpreted since its inception.

Roth claimed one interpretation has dominated in the church: that the entire history of Mennonites and Brethren has been one of compromise and decline.

"Anabaptists are seen to very quickly have lost their missionary zeal and turned in on themselves," he said. "This interpretation assumes that apparently there was a time when the Anabaptists 'got it right.' But no one is sure when this was."

"The church has always lived with a gap between the vision and its performance," Roth said, citing examples from the apostle Paul's letter to the Philippians. "True Christian identity is forged out of the tension of what is and what will be."

—J. Lorne Peachey

Supplies aid homeless Cambodians.

Phnom Penh, Cambodia (MCC)—Social workers from Cambodia Family Development Services (CFDS) visit with a Vietnamese woman they found living on the streets of Phnom Penh, Cambodia's capital, several months ago. The social workers rented her a room, got medical attention for her asthmatic baby, and helped her establish a small business selling bean curd.

Social workers comb the narrow streets of the city's slums for homeless and disabled people, street children, and others who have emergency needs. Staff help people toward self-reliance and provide encouragement, including listening to people's often traumatic stories and occasionally taking them out for a bowl of noodles. CFDS staff are currently using Mennonite Central Committee-supplied used clothing, layette bundles, soap, and medical supplies in their work. This shipment arrived in April.



'Stay or should we go now?'

Haiti workers face tough decisions

Port-au-Prince, Haiti (MCC)—The 15 Mennonite Central Committee (MCC) workers in Haiti have been carefully monitoring the situation in that country, and making difficult decisions about whether to stay or leave before a Canadian and U.S. ban on commercial air travel took effect June 24.

After that date, it may not be possible to enter or leave the island for an indefinite period of time. Other countries that fly into Haiti—France, Netherlands, and Panama—will likely also suspend flights, and the Haitian military is sealing off border crossings into neighboring Dominican Republic.

Gordon Zook, MCC Haiti country representative, remains in radio contact with MCC workers in the countryside. He reports they do not feel the danger level is increasing for them as foreigners.

MCC workers in the remote Bwadlorsens and Rankit areas feel they have adequate contingency plans to ensure their safety. At press time, among those planning to stay were Mennonite Church members Jay and Miriam Reesor and their two daughters, of Stouffville, Ont.

Workers in Port-au-Prince and nearby Desarmes are in potentially more vulnerable positions. Zook, his wife, Carol, and their three children, of Lancaster, Pa., planned to remain in Haiti. Duane Miller, of Broadway, Va., will return to Virginia to be with his wife, Sharon, who is there recovering from surgery.

Even though it may affect them and their work, MCC Haiti workers support a ban on commercial air traffic.

"MCC workers in Haiti have said repeatedly that they do not favor the broad



MCC Haiti agriculturist Edwin Dening (right) works with Dieula Colin at a nursery near Desarmes. Dening, of Edmonton, Alta., and other MCC workers recently faced difficult decisions about whether to stay or leave before a ban on commercial air travel took effect June 24.

economic sanctions but they do support specific sanctions that target the military regime and their elite supporters, sanctions including the suspension of commercial air traffic, freezing of Haitians' bank assets in other countries, and cancellation of visas," said Ed Stamm Miller, of the MCC Latin America/Caribbean office.

Broad economic sanctions have caused the poor to suffer immeasurably while the military and elite have profited hugely, Stamm Miller says. He adds that the Haiti team feels the U.S. and Canadian governments should have immediately revoked visas at the same time they canceled flights into Haiti.

By not doing so, "they gave wealthy Haitians a long lead time in which to leave the country. If they were forced to stay in Haiti, the military might feel more pres-

sure to step down," Stamm Miller says.

"Our Haitian colleagues, mostly rural peasants, are by and large critical of the broad economic sanctions," he adds, "even though they too want the military to relinquish power and a restoration of democracy."

Volunteer hosts Miami TV talk show on Haitians

Miami, Fla. (MCC U.S.)—Daniel Desmond, 25, did not expect to become a TV talk show host when he began his Mennonite Central Committee (MCC) U.S. assignment in Miami last January.

Desmond anticipated working as a case-worker for people with AIDS with the Center for Haitian Studies, an independent nonprofit agency. He has been doing this and has also begun music literacy classes for people with AIDS and youth at risk of contracting it. But he recently added a higher profile responsibility to his job description.

Shortly before Desmond arrived, staff at the Center for Haitian Studies had worked out an agreement to produce a 12-part series on a cable channel operated by the Dade County school board. The staff asked Desmond to host it, partly because they believed a white male could best address the Anglo audience they hoped to reach.

The program, called "Haitian Contributions," began airing May 4 and will continue until July 22. As the title suggests, it is designed to highlight the positive contributions Haitians have made to the Miami community and to fight stereotypes perpetrated against them.—Emily Will

CPT lobbies for change in U.S. policy toward Haiti

Washington, D.C. (CPT)—A delegation of 10 people who had spent some time in Haiti visited their congressional and senate representatives May 24-26 to lobby for change in U.S. policy toward Haiti.

The Christian Peacemaker Team delegation emphasized the following points with these representatives:

- The United States should not intervene militarily.
- Hundreds of human rights monitors are needed immediately in Haiti.
- The U.S. should grant asylum to all Haitians seeking refuge at this time.
- The U.S. and United Nations should unequivocally support the immediate return of President Aristide.
- The international community should

immediately develop a plan to deliver food and medicine directly to those people experiencing the greatest suffering at this time.

The delegation asked for a stronger sanctions which would include discontinuing all commercial air flights, freezing all Haitian assets in the U.S., canceling all visas for Haitian residents, terminating the import of all manufactured items from Haiti, and closing the border between Haiti and the Dominican Republic.

The CPT delegation also met twice with representatives from the U.S. State Department and vigiled on the White House steps to encourage President Clinton to establish a more humane policy toward Haiti.—Kathleen Kern

MBM board actions reflect commitment to partnership in mission, service

Harrisonburg, Va. (MBM)—Reports of church growth in Nepal opened the June 9-10 meetings of Mennonite Board of Missions (MBM) board of directors and divisional committees.

In a historical sketch of mission work in Nepal, MBM overseas workers Edgar and Ethel Metzler reported remarkable church growth, from 500 Christians in 1951 to 25,000 in 1990—and now over 100,000. MBM is a member of United Mission to Nepal, which celebrates its 40th anniversary this year.

1994 also marks the 50th anniversary of MBM's Voluntary Service program, reported Suzanne Lind, director of Service Ministries.

Public media witness. The Home Ministries Committee endorsed plans to increase public media witness for the Mennonite Church. For the past six years, MBM Media Ministries has been given priority to providing local congregations with media resources they could use in their outreach, and mission education within churches.

Staff are sensing the church wanting more public media witness for the Mennonite Church, such as radio and television spots, print ads, videos, and broadcasts placed by MBM. Video production will focus on themes related to the church's cutting edges with society, for use with the Mennonite Church, and mar-

keted as a discipleship witness to the broader Christian community.

New directions were also approved for Alive Studios. Service will focus on two-track digital recording. The current additional multi-track service will be phased out in 1995.

The album production work for music groups was an extra service to groups primarily beyond the Mennonite Church constituency. Because of location, the studio staff was not able to achieve a self-supporting basis as the MBM board had requested. In light of reduced contributions and redefined MBM priorities, staff reluctantly recommended the elimination of this service.

Choice Books. "All heaven is breaking loose in Choice Books," said Media Ministries director Ken Weaver in reporting both the opportunities with expanding sales and the changes in how Choice Books is structured.

Changes need to occur because of a changing marketplace, where major chain stories like Wal-Mart expect uniform ser-

vice, discounts, and billing from the Choice Books central office.

The MBM board took action to support the direction of the proposed Choice Books governance structure, including a Choice Books Management Group consisting of 11 members. Representatives will come from Choice Books distributors, conferences, sponsoring agencies, and MBM.

This new governance structure encourages "greater distributor participation in decision making and responsibility," explained Choice Books director Paul Yoder.

Budget. The Administration and Resources Committee reported that MBM's 1995 contributions goal and budget have been set at \$5.8 million (U.S.). This represents an 11 percent increase over the contributions received in 1993.

"We are making an effort to strengthen regional communications, and sense a renewed hope and vision for the future," said Ron Yoder, newly appointed vice president of Administration and Resources. "We want to respond to the interest we sense."—*Melodie Davis, Carmen Pauls*

Young adults minister to Baltimore children

Baltimore, Md.—"To me, Whitelock means children, many children," says Michael King. "It means children who come from backgrounds that hold no hope and no dignity. It means families made up of

mothers and children with very few fathers to be found. Whitelock means rap music, quarreling, and hopelessness."

But the children of Whitelock Street, home of the Baltimore YES (Youth Evangelism Service) Center, have found friends, fun, and kindness at a small recreation center known as Friendship Corner.

A former nursing home, the YES Center was purchased by Atlantic Coast Conference and transformed into a discipleship training school for young adults. When the young adults moved in, children began flocking to the center for much-needed attention. Soon Friendship Corner was created as an outreach to the children.

Currently the program meets on Tuesday and Thursday afternoons and Friday evenings. An average of 20-25 children fill the basement each time.

King, of Hopewell Mennonite Church in Elverson, Pa., and Richard Rohrer, of East Chestnut Street Mennonite Church in Lancaster, Pa., provide leadership.

Although it can be challenging to know much to discipline the children, King notes, "we've seen guys like Teque and Corey become more obedient. Many have asked Jesus to be their Savior, and God's love draws new kids weekly."

—from a report in the ACC Currents



Richard Rohrer (left), Michael King (right), and friends flash the peace sign. Friendship Corner is a ministry of Eastern Mennonite Mission's Baltimore YES Center.

Youth, seniors share perspectives on peace and justice issues

Akron, Pa.—“What would happen if 16-year-olds and 76-year-olds got together and—without judgment or criticism—shared their ideas about peace?”

This question by Akron Mennonite Church member Paul Miller, a resident of Landis Homes in Lititz, led to the gathering of three youth and three seniors for a unique cross-generational discussion on peace. The event took place April 17 at the retirement community.

Miller contacted three speakers from the “76ers” at the home, while Akron youth minister Beryl Jantzi found three teens willing to take on the challenge.

Participants prepared a 5-7 minute presentation on a topic of their choosing which addresses their convictions or struggles regarding what it means to be a peacemaker. “It became clear that the events both personal and global which take place during one’s lifetime have a significant impact on one’s understanding of peacemaking,” Jantzi noted.

“How does living through two world

wars shape one’s perspective? For today’s youth, violence has become more personal with guns in schools, drive-by shootings, and drug related crime.”

Presentations covered a wide variety of themes:

- “Peace is more than the absence of war; it is people living in Christ. It is brought about through God-guided leaders, not computer-guided missiles.”

- “Peace must be a global concern. Dialogue is essential. The fallacy of ‘peacekeeping’ in present-day hot spots is that it only postpones conflict.”

- “Justice is at the core of peace. Lifestyle choices of North Americans have an impact on the welfare of the world. Taxes for military expenditures increase as the concern for protecting that which is ours increases.”

The gathering enabled younger participants to hear the convictions based on the experiences of older church members, Jantzi said. In turn, the older adults had a chance to learn about the new chal-

lenges facing the upcoming generations.

“This model of gathering the generations together to hear from each other in a nonthreatening, nonjudgmental spirit can be traced to the times of the Old Testament,” Jantzi added.

“How else can our children and youth ask the questions and receive the instruction unless we find ways of retelling our stories and our understandings of what it means to be faithful to God?”

MCC sends beans to Tanzanians who aided fleeing Rwandans

Akron, Pa. (MCC)—Mennonite Central Committee (MCC), with other Canadian Foodgrains Bank sponsors, is providing 900 to 1,000 metric tons of beans valued at \$900,000 (U.S.) to Tanzanians who generously opened their homes and pantries to terrified Rwandans fleeing violence. More than 250,000 Rwandans have sought refuge in Tanzania over the past three months.

MCC has contributed \$36,000 to this effort. MCC Canada is one of 12 members of the Canadian Foodgrains Bank, an interchurch agency that collects grains and donations to assist hungry people.

Tanzanians, like many rural Africans, have a tradition of hospitality. When Rwandans initially began arriving in Tanzania local people, many of them poor farmers, invited the refugees to stay with their families and shared food and clothing with them. Later as the bloodbath in Rwanda made headlines around the world, international aid agencies arrived and organized refugee camps for the Rwandans. However, hosting additional people strained food reserves in many Tanzanian households.

Additionally, some Rwandans arrived with money to purchase food at local markets. As demand grew, food prices rose and many local Tanzanians are finding it increasingly difficult to afford food.

Some food will be stored in case of further refugee movements in this volatile region. Aid officials are concerned that the violence in Rwanda may push more refugees into neighboring Burundi and Zaire.

Most of Tanzania’s nearly 20,000 Mennonites live in northern Tanzania, several days journey by car from the Rwandan refugee camps, and are not directly affected by the crisis.

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• **Materials translated.** After five years of intensive work, a team in Colombia has completed a trimester's worth of Anabaptist Sunday school materials for children. These Spanish-language materials were based upon a translation and adaptation of the Foundation Series, published by Mennonite Publishing House. Project leaders from CLARA—the Latin America Anabaptist Resource Center—note that this effort is just the beginning of further discussion on what more may be published in order to meet the needs of churches in Latin America and the Hispanic churches in North America.

• **Historian honored.** Ervin Beck, professor of English at Goshen (Ind.) College, has been named "Historian of the Year" by the Goshen Historical Society. Beck is vice-president of the Elkhart County Historical Society, a member of the Mennonite-Amish Museum Committee, and assistant editor to the journal, *Mennonite Quarterly Review*. He was honored May 12 at the historical society's annual banquet.

• **Scholarships awarded.** Mennonite Health Services has named the winners of four Elmer Ediger Memorial Scholarships. Each recipient will receive \$1,000 for the 1994-95 year for studies in health-related service to people with mental illness or developmental disabilities. The winners are: Daniel S. Coyne, Evanston, Ill.; Sheila Henry, La Have, N.S.; Deborah M. Martin, Ashland, Ohio; Gerald R. Showalter, Harrisonburg, Va.

• **Nurses honor founder.** Verna Zimmerman, the only living founder of the Mennonite Nurses Association, was honored at the May Tea of the Lancaster, Pa., chapter of the organization. She received a bouquet of flowers and a special card. President F. Arline Zimmerman and speaker Ruth E. H. Martin remember Verna as their nursing professor at Goshen (Ind.) College. Verna resides at Landis Homes Retirement Community, Lititz, Pa., where the tea was held.
—Mildred H. Steffy

• **Nursing grads gather.** Some 60 alumnae of the LaJunta Mennonite Hospital School of Nursing met at Colorado Springs, Colo., for their biennial reunion

and banquet. This was the first school of nursing opened by the Old Mennonite church; it closed in 1958. This year is the 80th anniversary of the school's opening. In the late 1950s, Maude Swartzendruber commented in her book, *The Lamp of the West*, "We believe this School of Nursing served a unique purpose during the years of its ministry. . . . We believe the rays of this 'lamp,' which will glow through the lives of these 400 [graduates], will shine on and on—even for eternity."

• **Candy from heaven.** Candy eggs rained down from the sky during a community Easter celebration hosted by Logsdon Neighborhood Church on church grounds in Siletz, Ore. Women of the church assembled 60 Easter baskets filled with fruit and treats for senior friends in the area. Good Friday evening, the congregation gathered for praise and worship. Afterward, members dyed dozens of eggs which the men's Bible study group used for a neighborhood egg hunt. Members Randy and Bob Mishler flew over the site and dropped candy eggs during the hunt, which caused a lot of excitement.—Betty Dickason in Mission Evangel



Marv Frey

• **New appointments:** Marv Frey, acting executive director, Mennonite Central Committee Canada. He succeeds John Dyck, who has been serving as interim executive director since July 1993. Frey will begin his assignment in January 1995.

• **New resources:** Spanish language curriculum for children's Sunday school, based on the Foundation Series, is available from Centro Latino-Americano de Recursos Anabaptistas (CLARA). Package includes: teacher's manual, four levels of teacher's guides, student activity books, pictures, a cassette of songs, more. Available for \$25 (U.S.) from CLARA, Apartado 57-527, Santafé de Bogotá, Colombia.

• **Pastor transitions:**

Kathy Neufeld Dunn, pastor of Shalom Community Church in Ann Arbor, Mich., was ordained into Christian ministry on May 15. Anne Stuckey preached, and Mark Weidner, James Kinsey, and Stanley Troyer took part in the ordination service.

• **Coming events:**

Dinner meeting, Oregon Mennonite Historical and Genealogical Society, Salem (Ore.) Mennonite Church, July 21. Katie Yoder Lind will speak on "Our 1919 Trip from Iowa to Oregon in a Model T." Make dinner reservations by calling Margaret Shetler (503 873-6406) or Perry Schrock (503 258-6054) by July 11.

Annual assembly, African-American Mennonite Association, Saginaw Valley State University, Saginaw, Mich., Aug. 5-7. Sessions will focus on the theme, "Let Us Come Together in the Freedom of Worship and Praise." Information available from PO Box 8141, Richmond, VA 23223; phone 804 643-1201.

CPS reunion, Christopher Dock Mennonite High School, Lansdale, Pa., Aug. 7. Advance registration required for this 49th annual reunion. For information call: 215 723-2852.

Mediation skills training, Lombard, Ill. (Aug. 8-12), and Elkhart, Ind. (Nov. 14-18). Practical training is designed to equip church leaders with skills to deal with group conflict, especially in the church setting. Information available from Lombard Mennonite Peace Center, 708 627-5310.

• **Job openings:**

Director of enrollment management, Eastern Mennonite College and Seminary, Harrisonburg, Va. Full-time, Cabinet level position reporting to the EMC&S president. Director is responsible for coordinating retention activities, market research. Doctoral degree preferred, master's degree required. Must be able to provide evidence of administrative, supervisory, and computer technology skills. Further information available from the president's office at 703 432-4100.

Math teacher, Bethany Christian High School, Goshen, Ind. Full-time position begins August 1994. Applicants should contact interim principal Mary Swartley, 2904 S. Main St., Goshen, IN 46526; phone 219 534-2567.

• **To all churches:** In order for us to report accurate and complete information for births, marriages, deaths, and new members, please use the forms supplied by *Gospel Herald*. If you do not have these forms, please contact us at 412 887-8500. Thank you.

• **Change of address:**

Ivan J. and Lola Kauffmann from Tinley Park, Ill., to 111 Carter Rd., Goshen, IN 46526, effective Aug. 1.

Pacific Covenant Mennonite Church, which meets above Cutsforth's Thriftway in Canby, Ore., has secured a church office. The phone number is 503 266-8646.

Herbert Schultz from Cambridge, Ont., to 223 Catherine St., New Hamburg, ON N0B 2G0.

NEW MEMBERS

Austin, Tex.: Alice Cain.

Cedar Falls, Iowa: Emily Swartley and Kenton Swartley.

Community Mennonite Fellowship, Moorefield, Ont.: Brian Martin and Lynn Neveu.

Evangelical, Fort Dodge, Iowa: Bill Macken, Deb McFarland, Lee Zehr, Anna Zehr, Jeff Bohn, Phil Stoltzfus, Cheri Stoltzfus, Raina Stoltzfus, Lisa Lang, Becky Schantz, and Brad Schantz.

First, Morton, Ill.: Nicholas Blevins, Scott Weer, and Chad Unzicker.

Followers of Jesus, Brooklyn, N.Y.: Brenda Coblentz, Gina Varghese, and Linda Hoover.

Friendship, Bedford Heights, Ohio: Henry Andersen and Shirley Andersen.

Gulflhaven, Gulfport, Miss.: Ava Baswell, Lillian Baswell, and Dorrance Dickens.

Harlan Mennonite Fellowship, Ages-Brookside, Ky.: Joel Kauffman and Minda Kauffman.

Harrisonburg, Va.: Roy Gordon Wenger and Brenda Kidd.

Locust Grove, Belleville, Pa.: Nichole Zook.

Maple Grove, Belleville, Pa.: Brent King, Nora Williams, Kristen Grassmyer, Colby Zook, Jason Yoder, and Darrin McClure.

Old Road, Gap, Pa.: Kerwin King, Justin Kurtz, Kirk Benner, Joshua Hostetter, and Rodney Hostetter.

Philadelphia Cambodian, Philadelphia, Pa.: Phat Yem, Phan Seang, Poch Phan, Maly Nou, Sambo Suon, Chhanny Kong, Torn Sann, Phar Phoeung, Loeun Tum, Dy Mam, Mam Savoeun, Chhan Man, Morm Vuth, Thon Nou, Saray Lack, Chhay Ling, Chhan Lan Ling, Ty Tim, Souem Yan.

Pleasant View, Goshen, Ind.: Genessa Brenneman, Krista Buller, Matthew Liechty, Joshua Nice, Brooke Weirich, and Wendy Yoder.

Ridgeway, Harrisonburg, Va.: Thad Christophel, Benji Kurtz, Jonathan Ramsey, and Brad Whetzel.

Zion, Pryor, Okla.: Justin Alberty, Luke Donaldson, Beth Geib, Nathan Geib, Karen Miller, Kenton Miller, Quinton Miller, and Dion Waters.

Zurich, Ont.: Alisha Estep, Dwight Gingerich, Valerie Gingerich, Dianne Loerchener, Heidi Martin, and Jeremy Steckle.

BIRTHS

Bergey, Lori Gross and David, Perkasio, Pa., Amy Nicole (first child), June 2.

Derstine, Stephanie Denise Gahman and Brian Jay, Sellersville, Pa., Darian Jay (first child), May 26.

Frederick, Evie Leonard and Steven, Souderton, Pa., Janalyn Rae (first child), June 4.

Gerig, Brenda Krabill and Russell, Albany, Ore., Benjamin David (fourth child), May 31.

Hartzler, Barb and Dale, Harrisonburg, Va., Katherine Elizabeth (second child), born Feb. 21, received for adoption March 28.

Kauffman, Kristina Wolgemuth and Levi, Ronks, Pa., Shira Lee (first child), May 1.

King, Teresa and Kenton, Strasburg, Pa., Devon Paul (second child), April 29.

King, Grace Fisher and Curt, Atglen, Pa., Lauren Grace (first child), May 18.

Kiser, Denise Alderfer and Jeff, Souderton, Pa., Amanda Erin (second child), Feb. 22.

Kraus, Kris Jantzi and Harry, Dayton, Va., Samuel Harrison (third child), May 28.

Lantz, Natalie Cadmen and David, Coatesville, Pa., Tyler Benjamin (second child), May 9.

Miller, Marcia and Craig, Austin, Tex., Alexander Jonathan (second child), May 1.

Miller, Elaine Hostetler and Ben, Millersburg, Ohio, Elsa Hoover (second child), May 30.

Moyer, JoAnn and Michael Todd, Chalfont, Pa., Darren Matthew (first child), Jan. 19.

Rohr, Katrina Liechti and Robert, Bulach, Switzerland, Seraina Maria (first child), May 30.

Schrock, Sheila Kropf and Alvie, Brownsville, Ore., Cody Jacob (first child), May 29.

Siegrist, Dawn Neuschwander and Ken, Ephrata, Pa., Julie Annette (third child), June 7.

Snyder, Judy and Jim, Dashwood, Ont., Sarah Amanda (fourth child), May 30.

Troyer, Beth Litwiller and Don, South Bend, Ind., Wade Matthew (third child), June 4.

Wagler, Heidi Ramseyer and Brian, Shakespeare, Ont., Braedon Kyle (first child), May 30.

Wolgemuth, Sharilynn Beiler and Douglas, Elizabethtown, Pa., (twins) Brandi Jo and Brookelynn Page (third and fourth children), Dec. 30, 1993.

Wolgemuth, Betsy and Randall, Mount Joy, Pa., Tierney Elizabeth (second child), May 9.

Wysong, Peggy Rupp and Van, Goshen, Ind., Michael Austin (first child), June 9.

Yoder, Carolyn Goodrich and Victor, Belleville, Pa., Alissa Mae (second child), May 28.

MARRIAGES

Alderfer-Gahman: Michael Alderfer, Telford, Pa. (Franconia), and Rachelle Gahman, Telford, Pa. (Living Faith Fellowship), May 7, by Jay Delp.

Almsted-Kanagy: Robin Almsted, Schwenksville, Pa. (East Swamp), and Curtiss Kanagy, Belleville, Pa. (Maple Grove), May 28, by Jay Desko.

Anders-Fabiani: Julie Anders, Souderton, Pa. (Rockhill), and Joseph Fabiani, Telford, Pa. (Rockhill), June 4, by Michael Derstine and Russell Detweiler.

Atwood-Martin: Chad Atwood (Lowville), and Tamara Martin, Croghan, N.Y. (Croghan), June 4, by Evan S. Zehr.

Bavis-Scheetz: Joan Bavis, Philadelphia, Pa., and David Scheetz, Green Lane, Pa. (Franconia), May 28, by John Ehst.

Beadle-Graves: Shawn Beadle, Des Allemands, La. (Des Allemands), and Pam Graves, DeRidder, La. (Baptist), April 23, by Steve Graves (brother of the bride) and Robert O. Zehr.

Boettger-White: Leanne Boettger, Tofield, Alta. (Salem), and Richard White, Athabasca, Alta., May 20, by Levi Smoker.

Bohn-Yoder: Jennifer Bohn, Goshen, Ind. (Forks), and Dennis Yoder, Middlebury, Ind. (Forks), April 2, by Eugene Bontrager.

Bontrager-Crussemeyer: Jason Scott Bontrager, Elkhart, Ind. (Prairie Street), and Kathryn Ann Crussemeyer, Bristol, Ind., May 14, by Harold and Ruth Yoder.

Clagston-Hess: Jacy Clagston, Manheim, Pa. (Erisman), and John Hess, Manheim, Pa. (United Methodist), May 28.

Coulter-Miller: Kathy Coulter, Hillsdale, Mich. (United Brethren), and Jeffrey Miller, Middlebury, Ind. (Clinton Frame), May 28, by Robert Lee Shreiner.

Eshleman-Longenecker: Laurie Eshleman, Manheim, Pa. (Chestnut Hill), and Lynn Longenecker, New Holland, Pa. (New Holland), May 21, by Carl Hershey.

Gerber-Sirin: Bonnie Gerber, Kitchener, Ont. (East Zorra), and Ari Sirin, London, Ont. (Armenian Orthodox), May 28, by Orland Gingrich.

Gill-Martin: Sandra Gill, Exeter, Ont., and Dean Martin, Bayfield, Ont., April 9, by Philip and Julie Bender.

Gingerich-Gingerich: Monica Gingerich, Zurich, Ont. (Zurich), and Richard Gingerich, Zurich, Ont. (Zurich), June 4, by Philip Bender and Ephraim Gingerich.

Hess-Yoder: John Hess, Gettysburg, Pa. (Bethel), and Jaylene Yoder, Belleville, Pa. (Locust Grove), May 28, by J. Max Zook and Jim Burkholder.

Jantzi-Jones: Michelle Jantzi, Lowville, N.Y. (Lowville), and Tyler Jones, May 21, by Evan S. Zehr.

Kauffman-Laws: Tina Kauffman, Goshen, Ind. (Waterford), and Jeff Laws, Elkhart, Ind. (United Methodist), May 28, by Lloyd L. Miller.

Kaufman-Otto: Jane Kaufman, Goshen, Ind. (Waterford), and Kenneth Otto, Middlebury, Ind. (Bonneyville), May 21, by Lloyd L. Miller.

Manickam-Wyse: Joseph Manickam, Hesston, Kan. (Hesston), and Wanda Wyse, Hesston, Kan. (Yoder), May 28, by Peter E. Hartman.

Mathis-Stutzman: Robert Mathis, Goshen, Ind., and Carla Stutzman, Goshen, Ind. (Clinton Frame), May 14, by Robert Lee Shreiner.

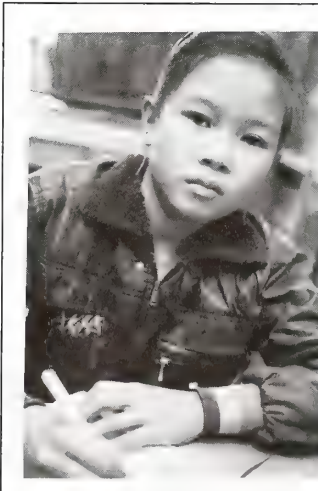
McBrier-Neuschwander: Paul McBrier, Goshen, Ind. (Church of God), and Evangeline Neuschwander, Goshen, Ind. (East Goshen), May 28, by Milo Miller.

Mills-Wright: Susan Mills, Sarasota, Fla. (Bahia Vista), and Janson Wright, Sarasota, Fla., June 4, by Raymond Martin.

Oswald-Snader: Lisa Oswald, Goshen, Ind. (Clinton Frame), and Charles Snader, Goshen, Ind. (Clinton Frame), May 21, by Robert Lee Shreiner.

Rensberger-Rychener: Kristen Rensberger, Canandaigua, N.Y. (Rochester Area), and Ken Rychener, Middlebury, Ind. (Pleasant Oaks), May 21, by Milton Zehr.

Stutzman-Yoder: Lisa Stutzman, Sugar Creek, Ohio (Martins Creek), and Merle Yoder, Ohio (Pleasant View), May 14, by Carl L. Wiebe.



Resources available. Akron, Pa. (MCC)—Resources in which Lao people explain how U.S. bombing during the Vietnam War era continues to affect their lives have been produced by Mennonite Central Committee. In the 4-minute video, "Letter from Laos," Siphone, a Lao girl pictured left, tells of her family farm, her school, food, and games. The video is part of an Asia Resource Box for teaching children. Resources are available for free loan from 717 859-1151 (U.S.) or 204 261-6381 (Canada).

DEATHS

Burkhalter, Emma, 81, Wooster, Ohio. Born: Aug. 8, 1912, to Louis and Anna Lehman Burkhalter. Died: June 1, 1994, Wooster, Ohio. Funeral: June 4, Kidron Mennonite Church, by Bill Detweiler and Wes Miller.

Comardelle, Evi, 77, Des Allemands, La. Born: June 30, 1916, Luling, La., to Camille and Corinne Comardelle. Died: May 5, 1994, Luling, La. Survivors—daughter: Judy Beadle; brother and sister: Earl, Joyce Mecum; 2 grandchildren, 2 great-grandchildren. Predeceased by: Margaret Comardelle (wife). Funeral and burial: May 7, Des Allemands Mennonite Church, by Robert O. Zehr.

Hartzler, Eldora B., 90, Fairview, Mich. Born: Feb. 6, 1904, Mottville, Mich., to Abraham L. and Lydia Schrock Hartzler. Died: May 30, 1994, Fairview, Mich. Funeral: June 1, Fairview Mennonite Church, by Virgil Hershberger. Burial: Comins Twp. Cemetery.

Horst, Ava Mae Rohrer, 77, Lancaster, Pa. Born: April 1, 1917, Rittman, Ohio, to Samuel L. and Ella Rohrer. Died: May 29, 1994, Lancaster, Pa. Survivors—husband: Irvin B. Horst; children: Marlise, Rachel, Daniel, Joanna; brothers and sisters: Anna Lois, Mabel, Sanford, Mary, James. Funeral: June 5, Mountville Mennonite Church, by Ray Reitz and Brent Hess. Burial: Gehman Mennonite Church Cemetery.

Hostetler, Joseph M., 76, Belleville, Pa. Born: Aug. 31, 1917, Belleville, Pa., to John K. and Fannie Yoder Hostetler. Died: June 4, 1994, Lewistown, Pa. Survivors—wife: Beulah Yoder Hostetler; son: Dale L.; brothers and sister: Jacob E., Jonathan K., Ezra T., Naomi B. Zook, David Y.; 2 grandchildren. Predeceased by: Chester L. (son). Funeral and burial: June 7, Allensville Mennonite Church, by Phil Barr and Buddy Krepps.

Lichty, Beatrice Jantzi, 86, Baden, Ont. Born: Sept. 13, 1907, Wilnot Twp., Ont., to Moses O. and Annie Litwiller Jantzi. Died: June 2, 1994, New Hamburg, Ont. Survivors—children: Glenden, Keith, Delphine Schwartzentruber, Gloria Kollman; brother: Clint; 12 grandchildren, 14 great-grandchildren. Predeceased by: William R. Lichty (husband) and Dorothy Holst (daughter). Fu-



Video released. *Salunga, Pa. (EMM)*—Connie Wong, youth leader at the Agape Mennonite church in Hong Kong, helps EMM worker Barbara Kauffman learn Cantonese in “*For Such a Time as This*,” a video produced by Eastern Mennonite Missions and the Commission on Overseas Mission of the General Conference Mennonite Church. The 19-minute video explores some of the challenges of church planting in a modern, urban setting like Hong Kong. In a society where materialism and pleasure have taken first place in many people’s lives, churches are finding ways to make connections that reorder priorities. The video and study guide are available from EMM at 717 898-2251.

neral and burial: June 6, Steinmann Mennonite Church, by Gordon Bauman.

Marnier, Cora Mae, 98, Kalona, Iowa. Born: Sept. 11, 1895, Wellman, Iowa, to Isaac G. and Mary D. Miller Marnier. Died: May 29, 1994, Kalona, Iowa. Survivors—sisters: Gertrude Miller, Leta Maust; half sisters: Elmarie Capper, Lola, Anna Mae. Funeral: May 31, Peterseim Funeral Home, by Dean Swartzendruber and Wayne Bohn. Burial: Lower Deer Creek Mennonite Church Cemetery.

Martin, Edith E. Levengood, 97, Louisville, Ohio. Born: Aug. 6, 1896, Baltic, Ohio, to Frank and Mary Dike Levengood. Died: June 2, 1994, Louisville, Ohio. Survivors—daughter: Lucille Maurer; brother and sister: Milo Levengood, Ada Moser; 5 grandchildren, 6 great-grandchildren. Predeceased by: Henry L. Martin (husband) and Paul (son). Funeral and burial: June 5, Beech Mennonite Church, by Dan Graber.

Miller, Jacob Monroe, 79, Greenwood, Del. Born: April 26, 1915, Bay Monette, Ala., to Samuel S. and Mary Yoder Miller. Died: May 2, 1994,

Greenwood, Del., of a stroke. Survivors—wife: Dorcas Swartzentruber Miller; children: Norma Miller, Dorothy Chupp, J. Lowell, Mildred Holderread, Joseph, Wanita Miller Green, Jonathan, Nathaniel, Leland; brothers and sisters: Elizabeth Hoffstetter, Barbara Hofstetter, Ada Schneider, Ira, Olive Hastings, Ralph, Glen, Sylvia Jester; 14 grandchildren, 7 great-grandchildren. Predeceased by: Sylvia Schrock Miller (first wife). Funeral and burial: May 6, Greenwood Mennonite Church, by Stuart Mast, Ivan Miller, Paul Isaacs, and Mark Yoder.

Musser, Lydia King, 97, Lancaster, Pa. Born: Sept. 25, 1896, Intercourse, Pa., to J. Milton and Lydia Kling. Died: March 28, 1994, Lancaster, Pa. Survivors—children: Mildred M. Campbell, J. Robert; 8 grandchildren, 8 great-grandchildren. Predeceased by: Spencer Musser (husband). Funeral: April 2, Groff-High Funeral Home, by Clyde Kratz and Robert Martin. Burial: New Holland Mennonite Church Cemetery.

Oyer, Willard Daniel, 82, Manson, Iowa. Born: Aug. 2, 1909, Mackinaw, Ill., to Jacob and Elizabeth Zehr Oyer. Died: May

28, 1994, Wamego, Kan. Survivors—children: LaDonna Darling, Mavis Lowery, Duane; sisters: Lucille, Ruth Tyrell; 5 grandchildren, 4 great-grandchildren. Predeceased by: Viola Birkey Oyer (wife). Funeral: May 31, Manson Mennonite Church, by Curt Kuhns and Dennis Schlappi. Burial: Rose Hill Cemetery.

Saltzman, Emma Meretta Springer, 90. Born: Sept. 27, 1903, Milford, Neb., to Valentine and Magdalena Detweiler Springer. Died: June 6, 1994, Seward, Neb. Survivors—husband: Alvin Saltzman; children: Burdette, Lila Ahrens, Galen; 10 grandchildren, 15 great-grandchildren. Funeral and burial: June 9, East Fairview Mennonite Church, by Lloyd Gingerich.

Westenberger, Sarah O. Snively, 86. Born: July 18, 1907, Manheim, Pa., to John B. and Sarah Burkholder Snively. Died: June 6, 1994, Lancaster, Pa. Survivors—Ruth, Esther Zeiset; 2 grandchildren, 2 great-grandchildren. Predeceased by: Henry L. Westenberger (husband). Funeral: June 9, Elizabethtown Mennonite Church, by Richard H. Frank, Russell Baer, and Walter L. Killner. Burial: Good’s Mennonite Cemetery.

Wideman, Edith, 73, Tofield, Alta. Born: June 10, 1920, Kingman, Alta., to William and Sarah Brubaker Wideman. Died: May 20, 1994, Edmonton, Alta. Survivors—brothers and sisters: William, Leonard, Sam, Martha Lauber, Eva Brennehan, Lydia, Esther Hansen, Naomi Yoder, Hazel Martin, Ella May Burnstad. Funeral and burial: May 24, Salem Mennonite Church, by Levi Smoker and Orvin Boettger.

Wideman, John, 89, Tofield, Alta. Born: March 10, 1905, Mayton, Alta., to William and Sarah Brubaker Wideman. Died: April 1, 1994, Tofield, Alta. Survivors—wife: Edna Yoder Wideman; children: Joseph, Dolores Eckert, Lucille Boettger; brothers and sisters: William, Leonard, Sam, Martha Lauber, Lydia, Naomi Yoder, Hazel Martin, Ella May Burnstad, Eva Brennehan, Esther Hansen; 9 grandchildren, 7 great-grandchildren, 3 step-grandchildren, 5 step-great-grandchildren. Funeral and burial: April 4, Salem Mennonite Church, by Levi Smoker and Orvin Boettger.

THE LAST WORD

TV. Violence. Click.

The sound you just heard was of minds going numb. *Oh no, not again. We've heard all this before. What can you say that's new? And what difference will it make?*

Click!

What you did not hear was the TV being turned off. Most of us, Mennonites included, are watching more television than ever these days. By now we have 37 channels coming into our homes. They tell us we'll have at least 500 before too many more years.

What do these channels brings us? History. Drama. Comedy. Romance. Action. Sex. Violence. Lots of violence.

How much? That depends on whose statistic you trust. Here's one that stopped me cold: given current television viewing habits in the U.S., by the time children are 18, they will have witnessed 28,000 murders on TV (most of them committed by men, incidentally).

Does all this violence matter? Very much so, according to the *Wall Street Journal*. Last month it reported that if TV had never been developed, there would be 10,000 fewer homicides, 70,000 fewer rapes, and 700,000 fewer injurious assaults in the U.S. each year.

Not nearly everyone believes that—or TV would have been curbed long ago. Most people say you can't prove that TV causes violence.

No one ever will, according to Elizabeth Thoman, a national leader in the violence-prevention movement. Addressing this spring's convention of the Associated Church Press, she said that it's time to get the discussion beyond cause and effect. "If TV does not cause violence, it certainly reenforces the values of a violent society."

What are these? Thoman cites three:

- The "mean world" syndrome. People live in constant fear because of what they believe is "out there." Churches even have trouble scheduling evening meetings because of this.

- Callousness to real life pain. "Today you can't stop to help someone stranded along the road for fear of what might happen to you," Thoman noted. "We can't even live out a basic tenet of Christianity any more."

- Increased appetite for real and depicted violence. One gory scene used to be enough. Today it takes five to keep us watching.

Does it make a difference? One Mennonite ele-

mentary school teacher says yes. At Lancaster Conference last spring, she reported how she became concerned about the prominence of violence in her fifth-graders' essays. When she gave an assignment to write something with no violence in it, the boys especially had trouble finding a subject.

"There has been evidence for years that television promotes violence," someone wrote recently on MennoLink, the computer information network of some 250 Mennonites. "So why haven't Mennonites done the right thing and given up the tube? A united front of Mennonites trashing their TV's because as nonresistant Christians they can't in good conscience use this technology would be a powerful witness."

Why haven't we? If Mennonites are like the rest of society, Thoman has some reasons. We don't watch TV because we like violence; we watch because it's the easiest thing to do for recreation when we come home tired from work. Or we have the TV on because we like background noise or because we're lonely.

According to Thoman, violence and television have more to do with freedom, relaxation, and the background of our lives than with conscious choice. "Too many people don't want to deal with media violence because they want the freedom to come home and watch anything they please," she says.

For Thoman the solution is quite simple. She suggests a household go through a good TV listing at the beginning of a week, deciding what they will and will not watch.

Will it work? Why not? Thoman cites recycling as an example. How many families were recycling five years ago? Today recycling is almost too successful. In our town, for example, officials are running out of options for where to put the stuff.

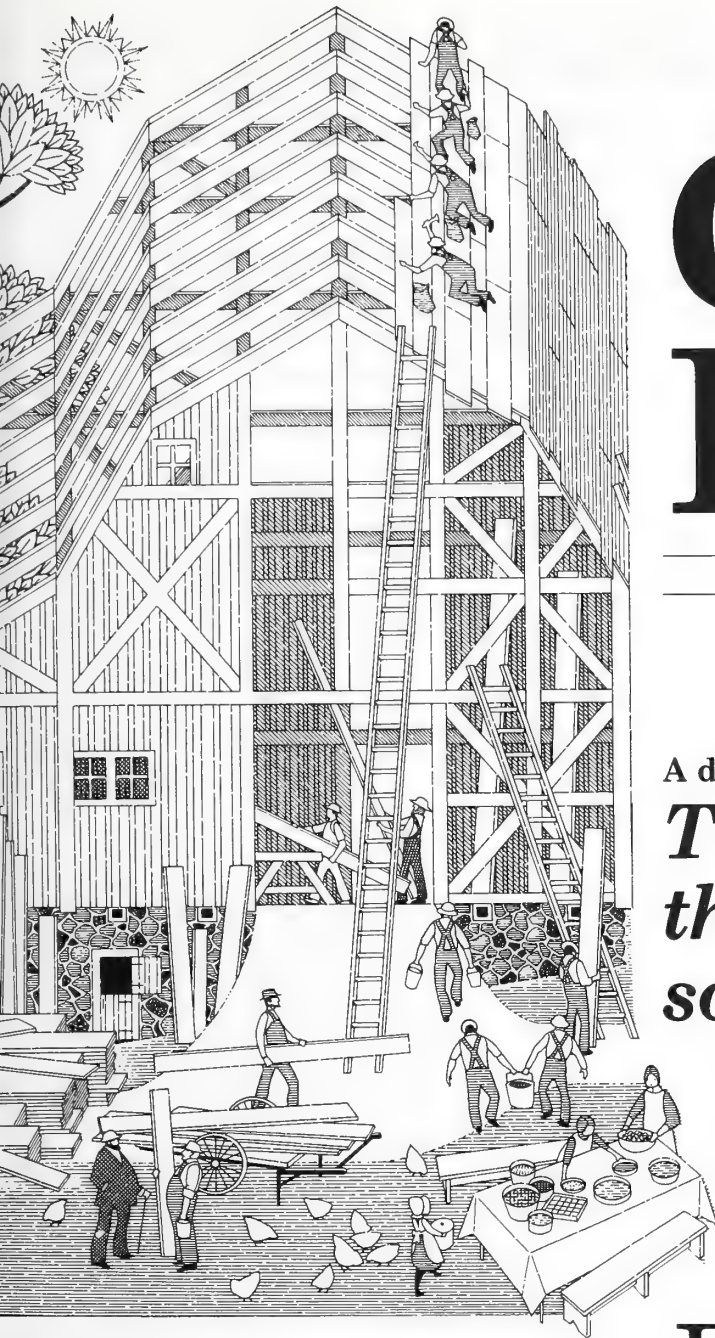
"If the same number of families that now recycle pop cans would sit down every Sunday with their *TV Guide* and decide what they will watch that week, television will dramatically change in this country," Thoman says.

Will they? Thoman answers with another question: "Would anyone have thought 25 years ago that Nelson Mandela could become the president of South Africa?"—jlp

July 5, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Jesus used ordinary things of life—barns, weeds, yeast, sheep, wayward sons—to illustrate truths about the kingdom of God. This issue Gospel Herald begins a series of articles on the parables of Jesus.

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A dishonest manager in the kingdom?

The beautiful and the bizarre are not so far apart after all

We have forgotten that most of Jesus' parables are not rational or moral in the ordinary sense but are to shock us with the extravagance of the kingdom.

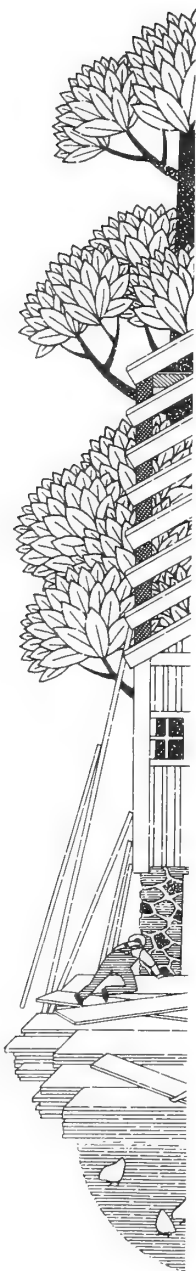
Recently I listened to a tape on which the narrator simply read through the Gospel of Luke without a break. I was startled to discover that my favorite parable, "The Prodigal Son," is immediately followed by Jesus' most troubling parable, "The Dishonest Manager." In our written Bibles the two are divided by a chapter number; but the tape revealed that in reality they stand side by side.

Jesus' most beautiful parable leans right up against Jesus' most bizarre parable. Why would Luke have put together these two completely different parables?

First, let's be candid: the parable of the dishonest manager is bizarre. The story appears to make no sense. Jesus tells his disciples about a rich landowner who had a manager who took care of all the accounts. But the landowner discovers that his manager has been squandering the property, so he calls the manager in and

by
Ryan
Ahlgrim





Maybe in the comedy of this parable we get a glimpse of the face of grace. Maybe Jesus wanted this one to follow immediately after the story of the prodigal son.

tells him to hand in all his accounts because he's being fired.

The manager thinks to himself, "I'm too weak for manual labor and too ashamed to beg. What am I going to do?" Then he comes up with a plan. He calls in the landowner's debtors and rewrites their bills, drastically reducing the amount owed (20 percent in one case, 50 percent in the other).

So far the story makes sense. The manager is falsifying the accounts, reducing what the debtors owe so that they will help him out after he's fired. But now the story takes a strange turn. Jesus ends it by saying, "And his master commended the dishonest manager because he had acted shrewdly" (Luke 16:8a).

What is going on here? Why would the landowner congratulate his manager for falsifying the bills? And what is Jesus' point? That it's commendable to rip off your boss if it helps you make friends?

Immediately following the story are two statements that are clearly meant to interpret the parable. Unfortunately, they only make the whole thing more bizarre. The first interpretive comment is: "For the children of this age are more shrewd in dealing with their own generation than are the children of light" (16:8b). This statement seems to be suggesting that God's people need to learn to become more shrewd—like the dishonest manager. What a moral example!

The second interpretive comment is even stranger: "And I tell you, make friends for your-

selves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes" (16:9). At first reading, this has to be one of the craziest statements in the entire New Testament. We are to make friends through dishonest wealth in order to get into heaven? Very bizarre. (Perhaps Luke himself wasn't quite sure how to understand the parable since the next set of verses, 10-13, make exactly the opposite point.)

So we seem to be dealing with either an immoral or an irrational parable. One almost suspects that Jesus' disciples were not taking particularly good notes during this lecture; something was omitted.

Mennonites especially do not like immoral or irrational stories coming from the lips of Jesus. We want an unambiguous and clearly ethical Lord. So in the last few years, Mennonite thinkers have tackled this bizarre parable in order to give it a rational and moral explanation.

For instance, in *The Upside-Down Kingdom*, Donald B. Kraybill suggests that the manager (even if for a selfish motive) was actually performing a righteous act. According to Kraybill, the manager was merely deducting hidden interest payments, which violated the laws of God. Deuteronomy 23:19 forbids the charging of interest, but the Pharisees allowed hidden interest to be added to the debt if the loan was not for an emergency.

But when the manager was about to be fired, he canceled these hidden interest payments, thus creating friends among the debtors and fulfilling God's intention against charging interest. In the process, the manager was perhaps losing his own profit while his master was actually losing nothing.

Kraybill goes on to suggest that the "children of light" are the pharisees who—because they circumvent God's law—do not act as wisely as the worldly manager; making friends "by means of dishonest wealth" refers to canceling forbidden interest.

A similar approach is taken by Jake Elias in a *Gospel Herald* article ("The Unjust Manager Was One Shrewd Character," July 30, 1991). He begins with the assumption, however, that the master is an absentee landlord and the debtors are tenant farmers on his land who pay the rent in the form of commodities (olive oil and wheat).

In this scenario the manager not only collects but also sets the rent. The landlord receives a certain amount, but the manager is free to raise the rent as high as the market will bear, thus creating a sizable commission for himself.

The strange parables of Jesus

With this issue, Gospel Herald begins a series of articles that look at the parables of Jesus as they are recorded in the Gospels. Every other week for the next several months, a different writer will examine a different parable, try to determine what Jesus was attempting to say, and draw an application or two for our day. We hope this series will not only inspire but also challenge us to discover new depths to what it means that we are part of God's kingdom.—Editor

But when the manager is going to be fired, he cancels his commission. This considerably reduces the rent owed, making the poor tenants grateful. The manager loses his profit while the landlord has lost nothing, and so he commends his manager for taking shrewd action to secure good favor with the tenants.

Both of these approaches deny that the bills have been falsified, and both deny that the master has lost any money in the process. Thus there has been no dishonesty, and indeed the manager has acted with righteousness, forgoing monetary profit for the sake of just relationships.

This is a wonderfully useful interpretation of the parable. Presumably, Jesus' point is that we must also take decisive and righteous action in order to enter the kingdom. We must be willing to risk losing our wealth for the sake of just relationships. We need "friends" in order to enter God's kingdom, not money.

This is a rational and moral interpretation of the parable; and, as far as it goes, I think it is correct. But there is a hint in the parable that we have not gone far enough.

First of all, the parable never actually says that the manager is *only* deducting his own profit or interest from the bills. And, second, the last line of the parable specifically calls the manager "dishonest," clearly implying that what he has just done is in some way dishonest or characterized by unrighteousness. So here we are back to the parable making no sense!

Maybe not. Maybe Jesus *wanted* the parable to sting and to shock, especially at the end. Many of Jesus' parables are what we might call "parables of surprise." The story goes along in an ordinary way and then—surprise!—something totally unexpected and shocking happens.

For instance, a farmer sows seeds three times, and they fail to grow every time, and then—surprise!—the fourth time the seeds yield a hundredfold. Other parables with surprise endings include: the play-it-safe investor who loses everything (Matt. 25:14-30), the tablespoon of one ingredient that makes the difference between a cracker and a cake (Matt. 13:33), the Muslim who acts like a Christian (Luke 10:30-37), and the vice-president of the environmentally irresponsible multinational conglomerate who's forgiven while the Mennonite elder isn't (Luke 18:10-14).

What we have forgotten is that most of Jesus' parables are not rational or moral in the ordinary sense. Rather, Jesus seeks to shock us with

the preposterousness of God's kingdom. The crook gets congratulated! This is not moral or reasonable, nor is it meant to be. Similarly, the kingdom of God defies our ordinary morality and reasonableness. The parable of the dishonest manager reminds us to see all of Jesus' parables as potentially wacky, contradictory, and upside down, because the kingdom of God is often wacky, contradictory, and certainly upside down.

Frederick Buechner writes in his book *Telling the Truth*: "It seems to me more often than not the parables can be read as high and holy jokes about God and about man and about the gospel itself as the highest and holiest joke of them all." And jokes should not be explained. If you do, they aren't funny.

Unfortunately, we Mennonites aren't very good at humor—understanding it or accepting it. If this parable is indeed a bit of God's humor, an example of the comedy of the kingdom, then we should simply allow ourselves to feel the sting of the ending and say to ourselves, "What a crazy way God operates!" This parable is a God-in-a-box breaker. Next time we will hesitate before saying we understand the kingdom.

But does this mean the parable is pure absurdity? No. Kraybill and Elias are quite correct in seeing this parable as a call to risk everything for the sake of creating saving relationships. But we do not need to remove the sting of the ending to retain this meaning. And the sting is this: the children of light *can* indeed learn something about shrewd salvation from the people of this world. We *are* to be wise as snakes (!) even while innocent as doves.

And maybe in the comedy of this parable we also get a glimpse of the face of grace. I noted that it seems ironic that the most beautiful parable ("The Prodigal Son") is immediately followed by this most bizarre parable. But a close look reveals that they are actually quite similar.

In both parables the main character "squanders" (the same Greek word is used) the wealth of another. In both, the main character is then faced with desperate poverty. In both, the main character then thinks out loud and comes up with a drastic plan to secure his future. And in both parables, the person whose property has been squandered responds with unexpected and ridiculous grace. Perhaps the beautiful and the bizarre are not so far apart after all.

Ryan Ahlgrim, Peoria, Ill., is pastor of Peoria-North Mennonite Church.

This parable is a God-in-a-box breaker. Next time perhaps we will hesitate before saying we understand what the kingdom is about.

*"Have mercy upon us, O Lord,
... for we have had more than
enough of contempt. Our soul
has had more than its fill of the
scorn of those who are at ease,
of the contempt of the proud."
—Ps. 123:3-4, NRSV*

Gospel Herald



EDITOR
J. Lorne Peachey

ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

Thank you for the articles in May 31 *Gospel Herald*. *The Church Is Also for Couples Who Can't Have Children* is an excellent support for grief—whether it is a loss of a child, a spouse, or a drastic life-changing situation. *The Day One Dies Is Better Than the Day One Is Born*—what courage! What encouragement! This man and his family walked with God.

I was recently diagnosed with breast cancer. I went through several days of anger against God. But I had some very special friends who listened and encouraged me to pray. As I prayed, God gave me a verse: "But this sickness is not unto death but for the glory of God, that the Son of God may be glorified by it" (John 11:4).

Mary Jean Shatto
Phillipsburg, N.J.

General Board to Conferences: *"You Decide First on Integration"* (May 3). I continue to be dismayed by the lack of leadership displayed by the Mennonite Church General Board on the matter of GC-MC integration. Most of the cautions reported from its April 20-23 discussion strike me as obstructionist red herrings. Three examples:

1. The concern about lack of response from congregations holds great irony for persons concerned to preserve traditional Mennonite Church (MC) polity. By far the greatest impact of integration will be on churchwide agencies and district conferences. Within MC polity, decision making on this issue resides with General Assembly delegates appointed by district conferences, not by local congregations. Those MCs decrying the lack of response from essentially uninterested congregations seem to want to utilize a GC-style of congregational polity to defeat union with the GCs.

2. Do we really lack clarity on the meaning of integration as suggested by the Council of Faith, Life, and Strategy? There are living examples of integration either in existence (Eastern Canada) or on the way in the United States. There is no mystery here. It's a legal union of two denominations with obvious implications for program agencies that have remained comfortable driving in the old ruts. This is not new; we knew these implications when the process started. Integration exploration was intended to find ways to solve the

problems creatively from a stance of positive commitment to the process, not to worriedly rehash implications.

3. Citing the difficulty of transferring "loyalty" to a new integrated denomination "at a time when loyalty to the church is already dropping" in my view does not strengthen the argument of those urging caution on integration. If indeed denominational loyalty is dropping, does that not signal the need for new visions and new wineskins rather than watching the current structures continue to fade?

In reality, the Mennonite Church and the General Conference Mennonite Church started down the road to integration with Bethlehem 83. I swallowed hard when the Integration Exploration Committee said it would take one generation (twenty years) to reach the end of the road by the year 2003. Does it really need to take that long?

We confess the same faith (or soon will), study at the same seminaries, sing the same hymns, and use the same Sunday school materials. What are we waiting for? Let's get on with it.

Sam Steiner
Waterloo, Ont.



I am writing to thank the family of Lester Steckly for sharing his story with us (*The Day One Dies Is Better Than the Day One Is Born*, May 31). In our culture, where death and eternal life are both denied, we desperately need to see and hear about examples of faith like Lester's.

Thanks too for your editorial, *Have You Thought About Heaven Today?* We all need to be reminded that death is not our end, that heaven is our home. The article and editorial have encouraged me to do more thinking about that and less about how to overcome the inevitable deterioration of my earthly house.

Frances F. Hiebert
Highland Park, Ill.

I feel kind of crummy taking issue with the philosophy a man chose to die by, but there are several things in *The Day One Dies Is Better Than the Day One Is Born* (May 31) that struck me as being out of synch with Christ's view of death. Since the story was published in public arena, I guess it is appropriate to make a public response, even though I cannot enter into dialogue with the deceased.

As a Christian I want to seek the mind of Christ to order my life instead of Ecclesiastes. The writing of Ecclesiastes has been recognized as the writing of a depressed preacher going through his midlife crisis. He prefaces his writing with "Meaningless! Meaningless! . . . Utterly meaningless! Everything is meaningless." (1:2) Such hopelessness hardly balances with the invitation of Jesus to follow him and get a life.

To follow Jesus may result in an early death (something less than three-score and ten), witnessed by the martyrs before us. There are of course other reasons a person dies prematurely. Jesus talked freely and openly about death. But nowhere do I find Jesus, as he was moving closer to his death, quoting Eccles. 7:1. Rather he is found agonizing over his death. "My soul is overwhelmed with sorrow to the point of death . . . My Father, if it is possible may this cup be taken from me."

Jesus registered resignation and acceptance regarding death, but nowhere do I find him in ecstasy regarding it and saying, "I'm enjoying this."

Steckly's acceptance of death is commendable. His life also appears to have been admirable, a very giving person. I was struck with his donation of nearly seven gallons of blood; that is a lot of giving. And my prayers and sympathy to his wife and family as they adjust to the loss of a loved one.

John Otto

South Hutchinson, Kan.

From my experience representing disabled persons claiming benefits from the Social Security Administration, I have grave doubts that the United States government can create "a national health care system that provides preventive, curative, supportive, and emergency services to everyone, everywhere"—as set forth in both the Mennonite Church and the General Conference Mennonite Church resolutions on health care. Mennonites should not be fooled by political leaders promising far more than they can ever hope to deliver.

Mennonites also need to be wary of politicians, both from the right and left, quoting buzzwords like "caring" and "justice." The same injustices present in the current system will be present in whatever system the politicians in Washington, D.C., design for our well-being.

The point is: don't expect political leaders to establish the kingdom of heaven here on earth.

Jeffrey D. Mohler

Lancaster, Pa.

Thank you for an honest effort to produce a valuable, Christian paper for our church family. It's a very diverse group—one in which probably many of us question the "belongingness" of each other—perhaps with very good reason! But you do very well.

Isn't there anyone among your many able writers who questions the wisdom, rightness, or plans being proposed for health care reform in the U.S.? Could someone explain why health care but not housing, groceries—the whole bit? How far do we want government to go in managing our lives? Will this really address the problems of fraud, overpricing, over servicing, life-at-any-price?

Dorcas S. Miller

Greenwood, Del.

How Do You Put the Camel Through the Needle? (May 10).

While I commend you for your ethical questioning of our considerable wealth as North American Mennonites, I am troubled by the implications of a few of your theological thrusts in that direction.

The suggestion that "If we all tithed, God would have \$1.25 billion for the work of the kingdom" particularly startled me. It's a shaky assumption that Mennonite church organizations are, by virtue of their name alone, involved in the work of the kingdom. Are we so assured of ourselves that we can confidently claim that 100 percent of the organizational activity of an MCC or EMM or MWC (or even a *Gospel Herald*) actually falls within God's primary will for humanity?

I don't question that these institutions all have their own valid vocations and strive to meet certain real needs within their field of interest. But who is to say their budgets and agendas are necessarily more representative of God, or of a fundamentally different and higher nature, than any other human enterprise (such as the small family farm I work for over the summer, or the carpentry business of my brother-in-law, or my sister's mothering of her baby girl)? Such demarcation of holy kingdom work, done by the professionally

trained kingdom workers and just plain old ordinary work done by just plain ordinary folks might give the impression that we worship a "God" who acts primarily through Mennonite service institutions!

Furthermore, isn't there a potential contradiction between condemning the morality of contemporary Mennonites' middle to upper-class bourgeois lifestyles and incomes on one hand while at the same time calling for \$1.25 billion in surplus cash to be handed over for the maintenance of Mennonite church boards and conferences and magazines? If we in fact lived lives of small-scale, sustainable economic means, it's unlikely that there would be much expendable mammon left over to support "kingdom work" of the large-scale, internationalized, and bureaucratized nature we currently employ.

Perhaps if our wealthy "community" is no longer willing to support large-scale organizational kingdom work, rather than hiring more professional fund-raisers, we should begin searching for more "appropriate technologies" of limited means to replace the 20th-century structures we have created.

Kent Sensenig

Mifflintown, Pa.

The Many Faces of Hunger In America (June 7). In the last paragraph: Jesus feeding the multitudes a parable? Not according to my dictionary.

Edna Mast

Manheim, Pa.

Pontius' Puddle



Wasn't there a verse somewhere about an ox falling in a ditch?

A certain pastor had no tires



Knight noticed the National Rifle Association sticker. Plus two dogs and a cat. But the man did have a tire and jack.

by Galen E. Kauffman

Pastor Knight was coming home on Highway 2. He was wishing that the conference executive committee meeting had been scheduled earlier in the week or that the church which hosted the meeting had asked him to stay over Sunday and preach. That way he could have pulled out a previous sermon to refurbish.

The setting sun reflected off the snow, making his eyes tired, but Knight knew he couldn't be sleepy yet. A long Saturday night lay ahead in the office, getting everything ready for Sunday morning. Sometimes an eight-to-five job with weekends off would be real nice.

His thoughts were interrupted by a pop and increasingly noisy thump in the rear of the car. He slowed down and pulled over. Felt like the left rear tire was flat. "Great," he thought. "Just what I needed."

The spare tire was already on the right front, since that tire was still at the repair stop waiting to get picked up. And when he had cleaned out the trunk before he left, he had laid the jack by the garage door. "Wouldn't do any good to have it along without a spare anyway," he had reasoned.

He got out to take stock. Sure enough, left rear—flat. He figured he must be about halfway between Rugby and Towner. Didn't seem to be much traffic going by. The setting sun was losing what little heat it gave, and the wind had picked up a little.

"It's going to be a chilly one," he mused. "A cold Knight on a cold night." He grinned at his own dumb humor. "Might as well try to flag down some help." He had to wait a good while for the first car, but the driver's mind must have been miles away. He didn't change lanes or slow down in the least.

Several more minutes passed before another car approached. It changed lanes quite some distance away as if to avoid getting close to trouble. As it whizzed by, the

driver turned to glance at the stranded car, and Pastor Knight suddenly recognized one of his parishioners, a man outstanding in the community.

A startled look of recognition flicked across the man's face ever so briefly. Knight thought—or did he imagine?—that he heard a slight deceleration for a fraction of a second. But the car zoomed away as fast as it had come.

The pastor shivered in the cold as he waited for the next car. As it finally approached, it changed lanes and cautiously slowed down. Knight recognized the driver. It was one of his fellow ministers from the Minot Evangelical Ministerial Association.

The driver recognized Pastor Knight too—as he went by he smiled and waved a big enthusiastic wave. He must have had second thoughts about not stopping because after he passed his brake lights went on for a little bit. But they went out again, and he traveled on.

Pastor Knight stifled an unkind thought. "Other pastors have to get home to finish getting ready for Sunday morning too," he told himself.

The next car came by with its headlights on. The driver must have noticed him waving some distance away. He immediately slowed and pulled up behind the crippled car. Knight noticed the National Rifle Association sticker on the front bumper. Inside was a burly man, a woman with a homemade scarf, two children, two German shepherds, and a large cat which jumped from front to back seat as though it didn't know where it belonged.

The driver got out. He was a big man with a bad haircut, but he seemed friendly enough and had a firm handshake. "I'm Menno," the pastor said quickly. "Name's Peltier," said the man as though he had no first name. "What's your problem?" The man's breath had a slight smell of beer, but he didn't seem at all impaired.

"No spare and no jack," the pastor said. "Kind of stupid, huh?"

"Yeah," the man agreed, then said nothing as he looked intently at the flat tire. Knight began to wonder if the man thought he could fix the tire by staring at it. Then Peltier slowly said, "I think my spare tire will fit your car. It's not much of a tire, but it's still holding air. Jack should work too."

With that he went to the rear of his car, unloaded half its contents, produced the spare tire and jack, and proceeded to change the flat tire.

The work seemed to produce more words than sweat for the man. Said his family was going to

stay for what was left of the weekend with relatives in Minot before going on to Trenton the following week. Was hoping to get to Saturday night mass this evening and wouldn't now, but wasn't there a verse somewhere in the good book that said something about an ox falling in the ditch on the Sabbath? Yes, Knight said, there was such a verse.

It was almost dark when the tire was changed. Peltier was a little worried about the condition of his spare tire, so he said he would follow Knight home in case anything happened. Wouldn't advise going more than 50 mph either. When Pastor Knight got home, he quickly

turned on the yard light, got his jack, and began to jack up his car to take the tire off again and give it back. "No," Peltier insisted, "just leave it on. You only live two blocks off the highway. I'll pick it up when I come back through."

Wouldn't take any money for his help either. Just said he hoped his spare tire would get Knight as far as the tire store.

Galen E. Kauffman is pastor of Fairview Menonite Church, Surrey, N.D., and lives two blocks off U.S. Highway 2. In addition to paraphrasing parables, Galen is also a carpenter, school bus driver, custodian, and municipal judge.

The sacredness of the ordinary in the kingdom

A beginning, an ending, with what is hidden between

by
Kathleen
Weaver
Kurtz

"The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened" (Matt. 13:33).

One of my earliest memories comes from my third summer. I am on the back screened-in porch of our Kentucky home. It is getting dark, and I sit eating a bowl of freshly picked blackberries and milk. I am looking toward the western hill, listening for the sound of the cowbell signaling that my father has found the cow and is on his way home. My mother is standing beside me, waiting also.

I remember the feeling of that evening, the quietness, the gradual coming of the dark, accompanied by the pink, gold, and purple of the setting sun, the sense of both anticipation and peace. My mother was there; my father was coming. My sister, if she was born, was completely out of the way, and I was the center of my little world. I did not wish for anything more.

The parable of the yeast is about hiddenness.

The kingdom comes to me, to each of us, first as the silent, hidden growth into being that is our personal good news.

There is almost no story line, very little action. All the woman did was to add a small amount of yeast to a very large amount of flour, and we are told that the dough was leavened, hardly a strong action verb. The story presents two images, a beginning one and an ending one with nothing of note in between.

There is more that was hidden in the scene of my childhood memory than was visible to me or my family. There is no particular reason that this "nonevent" should even stay in my memory. It was an ordinary occurrence on an ordinary day. I had no strong emotions or specific thoughts and no one actually did anything within the space of my memory.

Of course a lot happens in the parable. One cannot just take yeast and stir it into flour and expect raised dough as a result. There are a few crucial things that have to occur.

The yeast needs to be softened by warm water within a narrow range of temperature—body temperature is the best gauge. Water too cool does not activate the yeast, and water too hot kills it. The dough needs to be in a warm place to rise or the yeast will cease to work. Those are the only requirements, but they are essential. When they are met the dough doubles or more than doubles in size.

For me, for any child, the yeast of being loved and being safe is essential for development. Lov-



Man gets ten years for burning Amish barns

A 23-year-old man was sentenced to 10 years in prison for starting fires that destroyed six Amish barns and damaged two others in Mifflin County, Pa.

Prior to sentencing, Darvin Ray Peachey expressed remorse, apologizing to the Amish and his family. U.S. District Court judge Malcom Muir still gave Peachey the maximum prison sentence under the law because of what he called the "viciousness" of the crimes and because the attacks endangered the entire community by straining fire department staffs.

Firefighters from four counties responded to the fires the night of March 14-15, 1992. Damage was more than \$1 million (U.S.).

Peachey is the grandson of an Amish bishop but is not Amish. His attorney has consistently denied the notion that the

arson spree was a "hate crime" directed at the Amish. Peachey has admitted to drinking heavily prior to the fire-setting run across the county.—from the *County Observer* and *Mennonite Weekly Review*

Environment-friendly missiles?

Creation Spirituality reports that the U. S. Air Force "is planning to retrofit its intercontinental ballistic missiles—you know, the ones that can conveniently wipe out entire cities—with cooling systems that don't use chlorofluorocarbons (CFCs), the chemicals which deplete the ozone layer and its protection against skin cancer, glaucoma, and other diseases.

"The Air Force, ever willing to do its part for the environment, will switch to 'chillers' to cool on-board computers that aim the missiles. Those who would be bombed will surely be reassured by America's use of Green Missiles."—*Salt*

Churches join MCC to build apartments for single mothers

Single mothers seeking affordable housing in Clearbrook, B.C., will soon have another option, thanks to Mennonite Central Committee (MCC) B.C. and four area Mennonite churches.

In July MCC B.C. and the four churches—Emmanuel Mennonite, Bakerview Mennonite Brethren, Wellspring Mennonite, and the West Clearbrook Mennonite Brethren—will begin construction of a 31-unit apartment building which will feature space for a daycare, a library, and services such as life skills, parenting, and dealing with stress.

The proposal for the apartment complex was developed by the MCC B.C. Social Housing Society, which last September opened a similar low-income housing project in Richmond, B.C. Most of the 52 adult residents of the complex are single mothers.—MCC Canada

(continued from page 7)

ing a child and keeping her or him safe in the midst of all the risks and vulnerabilities of life requires care. I feel the yeast of love and safety in my memory.

The second image of my life, to parallel the second image of the parable, could be me now—sitting at this desk, writing this article, and reflecting on who I am today. I think of how startled and incredulous I would have been even 10 years ago to see myself today, a minister, a psychotherapist, working with other professionals, taking part in meetings I would not even have considered attending, and punching away at the ultimate mystery of life, a word processor, as if I know what I were doing.

It is tempting to think of myself as having been a non-person in comparison to who I am now, but as I look back I can see how the yeast of love and safety given by my parents enabled me to slowly expand my interests and abilities. What feels to me like a miraculous gift of new life has been growing quietly, hidden within me for all the years between these two pictures. It grew in the ordinary, everyday occurrences of life, in warm meals and bedtime stories, late night conversations and praise for my achievements, in the safety of being loved.

Even so, there is a little voice in the back of my head which keeps telling me that it is arro-

gant to think of the kingdom of God as what is happening within me. The kingdom should refer to some great spiritual renewal movement or program of social reform. The kingdom of God is great and large.

But this parable is not about great programs, large institutions. It is about the ordinary, taken-for-granted, even disregarded parts of life—a woman who had no status in the eyes of Jesus' listeners, and yeast, usually a symbol of corruption or uncleanness.

The kingdom of God is about amazing growth from the most unlikely sources. The kingdom of God is about me growing. It may someday result in bigger movements or reforms. Perhaps the yeast that I add to the people around me will grow, along with the yeast added by many other women and men, into bread that will give new life to many.

But the kingdom comes to me, to each of us, first as the silent, hidden growth into being that is our personal good news.

Kathleen Weaver Kurtz works as a pastoral psychotherapist and currently is serving as interim pastor at the Oakton (Va.) Church of the Brethren. This article was developed from a paper written for a class in faith development and assessment at Eastern Mennonite Seminary, Harrisonburg, Va.

Mahogany, manipulation, and MCC: workers removed from Bolivian region

Akron, Pa. (MCC)—Mahogany and manipulation figure into a painful episode for Mennonite Central Committee (MCC) Bolivia, a saga that resulted in MCC workers being withdrawn from the Yucumo region of Beni department in April.

Bolivian government officials say this is the first case they know of in Bolivia of an international nongovernmental agency being attacked (with mostly unfounded accusations) in order to get it out of the region, reports Abe Janzen, MCC Bolivia country representative.

MCC entered Yucumo in 1989, invited by a peasant federation—a local political structure composed of up to 30 or 40 communities—to work in agricultural and health development. Yucumo is a tropical frontier region inhabited mainly by indigenous Quechua and Aymara people who have left the Andes highland due to drought and lack of cultivable land.

In the past two years, six influential federation leaders decided they did not want foreigners in the area and contrived to get international agencies out. Because MCC decided not to counterattack, and because it had more North American personnel living in the zone than other organizations, it became the leaders' primary target, Janzen says.

Why? The exact reasons are clouded but basically have to do with power and personal economic interests in a huge

988,000-acre forest reserve, Janzen explains. At least one of the same leaders has been caught illegally trucking mahogany logs out of the reserve.

Now being debated is how the forest reserve will be managed. Part of it is off limits to exploitation but another part will be open to logging and other uses.

At the same time, the Bolivian government has been opening the country to foreign investment. These six Yucumo leaders played on fears that foreigners will control Bolivia's rain forests and other property to create ill will toward MCC and other international agencies.

MCC's work style—long on people, short on cash—gave the leaders something to complain about. They complained that MCC was not building bridges, roads, and other capital-intensive infrastructure, even though MCC workers had helped secure outside funds and had assisted three communities in installing a gravity water system.

"Trying to work with elected leaders who are self-serving and without scruples has left our volunteers frustrated and fatigued, especially since the local people are being victimized by their own local leaders," says Janzen, of High Level, Alta.

The situation has raised questions about an appropriate Christian response to such an injustice.

"Do you stay and struggle with the

leaders for the sake of those who can't or won't? Jesus beat the money changers out of the temple. Or do you deal with unscrupulous leaders sacrificially, giving up your work? In the end, Jesus could have vindicated himself against all the lies hurled at him but did not," Janzen reflects.

"We hope our decision to remove MCC workers leads to increased awareness among local people, and a greater sense of responsibility for their own development."

In April, five North American MCC workers left Yucumo publicly and without expressions of bitterness or anger, Janzen relates. A Bolivian MCC worker, a doctor, stayed another month while her children were in school.

Since April, several communities have removed their leaders from office and left the federation; several have joined other federations. Some have asked MCC to return. Since the original six leaders are still in the zone and are active, however, and the MCC workers have started other assignments, MCC Bolivia does not intend to place workers in Yucumo in the near future.—*Emily Will*

Committee proposed to process sexuality issues with Philadelphia church

Blooming Glen, Pa. (Franconia Conference News)—A special committee is being established in Franconia Conference to address the issue of homosexuality in a Philadelphia congregation.

This proposal was part of a special report presented at the conference's spring assembly, held here May 7-10. The report outlined a study process on sexuality begun in December.

It noted that members of Germantown Mennonite Church, in the interest of being a people of invitation, have accepted into membership a number of gay and lesbian individuals. Some people have voiced concerns about how the congregation has gone about this.

The new committee will be asked to give a report to the fall conference assembly.

One comment made by various delegates in response to the proposal was that they were reluctant to pinpoint one congregation, when in fact most of the congregations are struggling with issues of sexuality. Several suggested that each congregation be asked to do a similar exercise to that asked of Germantown.

—from a report by Mary Lou Cummings

New York camp celebrates 25th anniversary

Westbrookville, N.Y.—Some 350 people of all ages gathered at Camp Deerpark on June 4 to celebrate the camp's 25th anniversary.

They represented the African-America, Hispanic, Caucasian, Garifuna, and Ethiopian Mennonite churches in New York City, as well as churches in Pennsylvania, New Jersey, Virginia, and Florida which have supported the camp for the past quarter-century.

Under a white tent, Eugene Shelly led Dale Stoltzfus, John Smucker, Glenn Zeager, and John Buckwalter in telling the beginnings of Camp Deerpark in 1968-69.

Buckwalter recalled the long drive carrying campers to Camp Hebron in central Pennsylvania. John Smucker remembered how a closer Brethren in Christ camp was small for congregational retreats. The Mennonite churches dreamed of having their own camp.

The church leaders had \$4,500 and a commitment not to purchase a camp for more than \$50,000. They found a realtor who showed them swamp and orchard properties.

At the end of the day he showed them the "Winkler Country Club" in the lower Catskills Mountains on 277 acres some 80 miles northwest of New York City. Seeing deer, the leaders knew they wanted the property and that they would call it "Camp Deerpark."

God provided contribution and mortgage sources to pay the \$85,000 price tag.

Today Camp Deerpark serves the Mennonite churches and other youth and churches from New York City. For some, a weekend or week at camp is the only time they leave the city. The camp is open year-round with capacity for 100 in the summer and 70 in the winter.

—*Marian Sauder*



Three area conferences 'wind up and dissolve' to form two new integrated groups on West Coast

Reedley, Calif.—How do you merge two Mennonite Church (MC) area conferences and a General Conference Mennonite (GC) district?

With singing, laughter, celebration, reminiscing, hours of "jot and tittle" work on bylaws, some regret, a bit of fear but mostly hope for the future. Plus a keen awareness that what you are doing is historic and may affect the future of one's entire denomination.

That's how it went here June 23-26, when delegates from Pacific Coast Conference (PCC), Pacific District Conference (PDC), and Southwest Mennonite Conference (SMC) met to disband their respective conferences and form two new Mennonite groups: Pacific Northwest and Pacific Southwest.

In the new line-up, Pacific Northwest is made up of 33 Mennonite churches in Oregon, Washington, and Idaho. Pacific Southwest's 44 congregations are located in California and Arizona.

More than 282 registered for the three-day event, double the number expected.

How they did it. Delegates from the conferences met first in separate sessions. Their business was routine, with reports, few actions, much recounting of history.

They also talked about why merge. Duane Ruth-Heffelbower, Clovis, Calif., who directed PDC's evangelism and church development, noted that more than 25 percent of that district's members are in dually-affiliated churches started since 1988. "We promised our new people they won't have to learn all the complicated structures of two denominations," Ruth-Heffelbower said.

"This is like a marriage; we're not losing, we're gaining," moderator Floyd Lapp, Molalla, Ore., reassured PCC delegates.

"PDC is splitting, and we will no longer have our old ties," Duane Oswald, Fresno, Calif., said as moderator of PDC. "We need to acknowledge this is difficult for us, that we are in a grieving process."

The merger divides the former PDC at the California-Oregon border. Approximately half of PDC's congregations now go north with the former PCC and half south with SMC. Former PDC assets of approximately \$554,000 are also being divided by halves.

All three conferences ended their last business session by voting resolutions with legal language "to wind up and dissolve."

A prayer and the singing of "606" cul-

minated the history of PDC and PCC. SMC ended its with a prayer.

When three become two. After dissolving their respective conferences, delegates met in two separate sessions to adopt bylaws and elect leaders for the new conferences. For Pacific Southwest, this business came relatively easy. Discussions and decisions were more lengthy for Pacific Northwest.

The latter found it took time to incorporate two large, existing structures into their new organization. One is a high school—Western Mennonite in Salem, Ore. The second is the PCC mission board, which has a budget larger than that of the new conference.

Delegates from former PDC churches had to get used to the idea of a conference mission board. "The PDC tradition is for congregations to do their own missions,"

Integrated conferences can 'double the impact'

Reedley, Calif.—Relating to two sets of denominational structures soon surfaced as a concern of the new Pacific Northwest and Pacific Southwest conferences.

Planners for the West Coast merger event June 23-26 had to decide, for example, when to schedule reports from both Mennonite Church (MC) and General Conference (GC) agencies. They solved the problem by calling an all-delegate meeting between the dissolution of the three old conferences and the beginning of the two new groups.

Vern Preheim, Newton, Kan., representing the Integration Exploration Committee (IEC), told the audience his com-

mittee is recommending denominational merger by the year 2003. Many were clearly unhappy with what they saw as a slow pace.

Jim Brenneman, Pasadena, Calif., put their question into words: "Why have you put this off until 2003? I thought we were to integrate in 1995."

Preheim said that a decision on integration is scheduled for 1995. Implementation will take longer.

"We face a tight rope on this one," Preheim said.

"While you are merging here on the West Coast, many congregations are saying, 'Don't rush this; bring the people along.' It's a matter of perspective on what is fast and what is slow.

"You have to remember it was much easier to integrate here on the West Coast than it will be for the two denominations," Preheim said.

He also noted the IEC recommendation calls for churchwide structures to integrate before 2003. "That will solve the problem for integrated conferences."

Preheim told the two new groups they now have two ways to make their voices heard on integration: to the General Conference triennial session through congregational delegates, and to the Mennonite Church General Assembly through conference delegates. "You can double the impact," he said.

"And we will make our voices heard about integration," said Duane Oswald, Fresno, Calif., the new Pacific Southwest moderator.—J. Lorne Peachey



Pacific Coast Conference delegates vote to disband their conference and transfer its assets to the new dually affiliated Pacific Northwest Mennonite Conference.

summarized Marion Schrock, Salem, Ore.

Also troubling for some former PDC delegates was how representation to the new conference would be handled. PDC had allowed one delegate to cast more than one vote for a congregation; the new organization calls for one vote per delegate—the former PCC way. The discussion on this voting method will be reopened within three years, after experience as a new group.

This trial method was also the solution for the Pacific Southwest in disagreement on a plan for three “regional area ministers” instead of one conference minister. Several delegates said part-time jobs just become full-time work.

Pacific Southwest delegates accepted the plan with the subject-to-review provision. They then agreed to hire these area ministers, each for a third-time: Don Yoder, Chandler, for Arizona; Clare Ann Ruth-Heffelbower, Clovis, for northern California; and James Isaacs, Los Angeles, for southern California. (Isaacs is to be replaced in August when he moves to Indiana.) Jeff Wright, Rancho Cucamonga, Calif., was named quarter-time conference coordinator.

Larry Hauder, Boise, Idaho, continues as conference minister full-time for Pacific Northwest. Hauder had previously served both PDC and PCC in this capacity.

Structure for both new conferences is parallel, with a 12-member board of directors, including a four-person executive committee. Each group has four “standing committees”—for leadership, evangelism and mission, peace and justice, and congregational nurture. Pacific Northwest



Sabbatical spent at arboretum. *Hesston, Kan. (HC)*—Kenton Brubaker examines a clasping cone flower at Hesston College’s Dyck Arboretum of the Plains. Brubaker, a professor of biology at Eastern Mennonite College, Harrisonburg, Va., spent five weeks of his sabbatical volunteering at the arboretum.

At EMC Brubaker directs the development of a 13-acre campus arboretum. He was particularly interested in learning about the Dyck Arboretum’s administrative and committee systems so that he can adapt them for use in Harrisonburg.

Brubaker identifies familiarizing himself with Kansas wildflowers as the highlight of his stay. “I had no idea there were so many and they were so beautiful. They seem to be adaptable to gardens and resistant to drought and pests. I look forward to trying a few of them in Virginia,” he says.

has an additional “church schools committee” to relate to its high school.

Pacific Northwest elected John Willems, Albany, Ore., as moderator and adopted a budget calling for congregational contributions of \$82,000. Duane Oswald, Fresno, Calif., was named moderator of Pacific Southwest, which

adopted a \$92,000 contribution budget.

The West Coast merger is the second set of MC/GC conferences to integrate. The first took place in 1988 when two MC groups and one GC district became the Mennonite Conference of Eastern Canada.—*J. Lorne Peachey, with assistance from David Linscheid and J. W. Sprunger*

Indiana couple travels to Ghana to complete leadership exchange

Goshen, Ind. (Gospel Evangel)—Bob and Rhoda Keener left May 3 for a three-month stay in Ghana, completing a leadership exchange begun with Betty and Prince Asilevi’s visit to Goshen in 1993.

The exchange was initiated by the Ghana Mennonite Church through Mennonite Board of Missions. Indiana-Michigan Conference was invited to become a partner in the exchange to give it more of a local base.

East Goshen Mennonite Church, where Bob Keener is pastor, was chosen as the host church for the Asilevis from June to December 1993.

Now East Goshen has granted Bob a three-month sabbatical and is contributing toward the cost of the experience

through sabbatical funds. In the congregational newsletter, Bob identifies three goals for the sabbatical:

- To have a greater understanding of the global church.
- To develop “sister church” relationships with fellow Mennonites in Ghana.
- To learn from and share together with another culture their struggle to be followers of Christ.

“An appealing aspect of this exchange is that it is an exchange of pastors on the local level, rather than of heads of organizations,” Bob observes.

“But it will also be interesting to compare conferences. Ghana has 16-17 congregations compared with our 104, and there are a total of two motor vehicles in

the conference compared with our ‘two in every driveway.’ ”

In Ghana, the Keeners are living near the capital city of Accra, but will make four weeklong trips into the interior to visit Mennonite churches.

“Conditions in those settings will be primitive,” Bob says, “but we will eat their food and live in the villages with them.”

On these trips Bob will do some basic Bible teaching, while Rhoda looks forward to meeting the women and to expanding her counseling skills and interests.

The Keeners are accompanied by their children Steven, an eighth-grader, and Gloria, who has just completed her first year at Eastern Mennonite College, Harrisonburg, Va.

Debt worries Mennonite Publishing House despite 1993-94 surplus

Scottsdale, Pa.—Stresses and storms challenged Mennonite Publishing House this year, publisher J. Robert Ramer told the Mennonite Publication Board, which met here June 23-25.

1993-94 was a year of heavy investment in the new children's Sunday school curriculum, Jubilee: God's Good News, he noted in his annual report.

Further, the major snow storms of late December and early January negatively affected sales in Provident Bookstores along the East Coast. "This caused the year to end on a disappointing note, after the bookstores had set sales records in November and December," Ramer said.

Reuben Savanick, director of operations and MPH treasurer, added to the litany of concern with more bad news: "Mennonite Publishing House's two greatest problems are its inventory and its indebtedness," he said.

Although sales dropped some \$390,000 this year (from \$14.48 million to \$14.09 million), the bottom line remained in the black for the second year in a row—by \$2,196, to be exact. Nothing to write home about, Savanick said, but still on the plus side.

Walking this close to the border, however, has consequences—such as fewer pay raises than the management would

like and closer attention to cost in all the organization's divisions.

Herald Press/Book Division and Provident Bookstores have been taking a beating, especially from inventory. The good news is that they're both moving in the right direction.

"Tough optimism" is the way Paul Schrock described his attitude toward his work as director of Herald Press. "I believe that sales will do better than forecast," he said.

Jack Scott, director of the Provident Bookstore Division, has been given additional responsibilities in the areas of MPH-wide promotion and marketing, which are designed to improve sales and thereby reduce inventory.

Youth products. Changes in youth products brought some lively discussion between board and MPH staff.

Several board members expressed concern that "the image is that we're getting out of youth materials—and that's not it at all," Shirley E. Yoder of Harrisonburg, Va., observed after the meeting.

Because of financial losses, MPH has decided it will no longer cooperatively publish *With* magazine, *YouthGuide*, and two youth curriculum, although it will remain a cooperative user. Cooperative users promote the youth material but do

not invest in its production. Plans for a new approach to youth resources are underway at MPH.

"This is an opportunity to let something new—and financially viable—emerge," Yoder said.

Licensing requests. One unusual bit of publication board agenda was a request for the licensing of two MPH staff members for broader ministries.

In a memo, editor J. Lorne Peachey requested licensing. "I have come to see my being asked to edit *Gospel Herald* as a call," he said. "During the past months I've come to see the need for me to be accountable to the church."

A similar request by Levi Miller, director of the Congregational Literature Division, reflected prior licensings for service in Venezuela; as program director at Laureville Mennonite Church Center in Mt. Pleasant, Pa.; and as director of the Mennonite Historical Committee in Goshen, Ind.

The licensing requests will be directed to Allegheny Conference.

In other business, Publishing Committee chair Sue Steiner, Waterloo, Ont., was cited for her nine years of service. This was the last meeting of her tenure.

—David E. Hostetler with Cathleen Hockman



'Bach' to the basics. Harrisonburg, Va. (EMC)—The theme "Bach and American Music" was played out in a variety of settings during the second annual Shenandoah Valley Bach Festival, held June 12-19 on the campus of Eastern Mennonite College and Seminary. Ken Nafziger, EMC professor of music, was the festival music director and conductor.

Along with pieces by Bach, the weekend of rehearsals, concerts, and open sings featured representative works by Aaron Copeland, Leonard Bernstein, Charles Ives, and other U.S. American composers. The festival opened with a performance of Bach's *Goldberg Variations* by pianist Robert Siemers of Bloomington, Ind., and ended with a performance of Bach's *B Minor Mass*.

This year's program offered more features designed to appeal to a wider audience, including a "Bach and Jock" soccer game, a choir sing of Bach's Cantata no. 21 that was open to anyone, a master class for pianists, and a dinner with chamber music. Free chamber music concerts were presented each noon at the First Presbyterian Church on Court Square.

At left, John Fast of EMC's music department, as "Father Bach," plays a Bach piece on the Reuter pipe organ during a "Bach for Children" program.

The third annual festival will be held June 11-18, 1995; it will include the works of Felix Mendelssohn and a performance of the *Elijah* oratorio.—Jim Bishop

• **Jubilee celebration set.** Sept. 25 has been designated as the special Sunday to celebrate the new Jubilee Sunday school curriculum being introduced this fall churchwide. Mennonite Board of Congregational Ministries, which contributed to the development of this curriculum over the past several years, encourages congregations to observe the formal introduction of this curriculum for children in grades K-8. For information about planning such a celebration, contact Mennonite Publishing House at 800 245-7894.

• **Phone number correction.** The incorrect number was listed on the Sunday school literature order form circulated recently by Mennonite Publishing House. The correct number is 800 245-7894.

• **Deadline set for softball.** Entry deadline for the 17th annual Indiana Mennonite slo-pitch tourney has been set for Aug. 1. The tourney, including men and women's teams, will be held Sept. 3-5 in Fort Wayne, Ind. The men's tourney will be limited to 64 teams. Entry fee for the double elimination tourney is \$125 per team with all profits going to Mennonite Central Committee. Information is available from Roger R. Miller, Box 165, Huntertown, IN 46748; phone 219 637-3523.

• **Metzlers celebrate 70th.** A. J. and Alta Metzler credit "the blessings of the Lord more than anything else" for their 70 successful years of marriage. The Metzlers, of Goshen, Ind., celebrated their 70th wedding anniversary May 16. They marked the occasion with small family gatherings and have planned a get-together in July for their immediate family—which now numbers in the 60s.

Putting God at the center of their lives has been the most important aspect of their 70 years, they note. Alta says much of marriage is cooperating with each other. "We understand each other's work and needs," she says.

The Metzlers now live at Greencroft Senior Center in Goshen. A. J. was publishing agent for the Mennonite Publication Board for 26 years, and served as executive secretary of the Mennonite Church from 1961 to 1966.—Ann M. Garber



Storyteller brings history to life. Chambersburg, Pa.—Storyteller Jack Dueck spoke recently to Franklin Mennonite Conference Historical Association as well as Marion and Mercersburg (Pa.) Mennonite churches. The Canadian-born Russian Mennonite, former Goshen (Ind.) College professor, puts history into story form. Using humor, poetry, Bible readings, songs, and dramatic personal accounts, Dueck traced the history of Mennonites from the 16th century to persecution to Russia to their migration to Canada.

Dueck has designed a variety of programs and performances to encourage human understanding and to celebrate faith and life. "Facts have no life of their own," he says. "Anyone can give you the facts in one paragraph but it doesn't tell the story. You have to have readings and songs to feel the experiences with the heart."—Barbara Risser

• **Minister survey results in.** Anne Stuckey, who directs Mennonite Board of Congregational Ministries' Ministerial Information Center, recently asked conference ministers to report the full-time equivalency of pastors in their conferences. While several large conferences did not report, the findings illustrate that about 49 percent of all pastors are employed full-time in the Mennonite Church, while 34 percent are employed between half-time and full-time. Some 16 percent are employed less than half-time.

• **Pastor transitions:** Aden and Helen Yoder will begin a nine-month voluntary service assignment for the Southeast Mennonite Conference starting July 5. They will serve as hosts of the Miami International Guest House (270 W. 53rd St., Hialeah, FL 33012).

• **Missionary transitions:** Lester and Lois Eshleman returned to Tanzania May 26 after a one-month home leave. Their address is Kilimanjaro Christian Medical Centre, Private Bag, Moshi, Tanzania.

Alan and Eleanor Kreider, Mennonite Board of Missions workers in London, England, arrived in the U.S. the last week of May. They can be reached at MBM, Box 370, Elkhart, IN 46515-0370. Marilyn Metzler arrived from Somalia May 25 for a three-month home leave. She serves as a nurse in Mogadishu. Her address is c/o John Metzler, RR 2, Box 135, Springville, AL 35146.

• **Job openings:** Magazine editor, Mennonite Central Committee, Akron, Pa. Half-time position is available Sept. 1. Applicants must have four years editor experience, be able to connect with concerns of 25-40-year-old North Americans; three years of MCC or other experience preferred. Application deadline: Aug. 1. Contact Goldie Kuhns, 717 859-1151 (U.S.), or MCC Canada Personnel, 204 261-6381. Math teacher, Bethany Christian High School, Goshen, Ind. Full-time position begins August 1994. Applicants should contact interim principal Mary Swartley, 2904 S. Main St., Goshen, IN 46526; phone 219 534-2567.

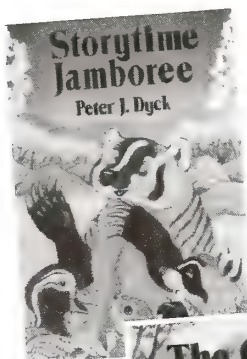
NEW MEMBERS

Chambersburg, Pa.: Jay Hess.
Hyattsville, Md.: Cole Arendt, David Navari, Jennifer Hiebert, Kimberly Schmidt, Steve Ramer, and Chris Yoder.
Marion, Chambersburg, Pa.: Lisa Eby and Sherry Northcraft.
Mennonite Church of Scottsdale, Scottsdale, Pa.: Debbie Millslagle, David Mayercheck, and Linda Mayercheck.
Mennonite Church of Warsaw, Warsaw, Ind.: Ralph Kaiser and Ben Stichter.
Midway, Columbiana, Ohio: Meri Coler, Rosemary Hickman, and Miriam Zimmerman.
Schubert, Bethel, Pa.: Gary R. Geiling, Dorothy E. Geiling, Peter J. Hess, and Penny A. Schlear.
Sunnyside, Conneaut Lake, Pa.: Ethan Grocé, Matthew Gerber, Daniel Yoder, Faith Yoder, Annetta Miller, Stacy Packard, Darlene Beachy, Eldon and Edythe King, and Harley and Sara Bontrager.
Trissels, Broadway, Va.: Daniel King, Janet King, Virginia Farren, Janis Schmidt, Shawn Cook, John Allen Ennis, Tim Mumbauer Jr., Grace Mumbauer, and Anna Smith.

BIRTHS

Baer, Sheila Yoder-Baer and Jonathan, Columbia, Mo., Anneliese Ulrich (second child), June 3.
Beachy, Jodi Gerber and R. Scott, Harrisonburg, Va., Ryan Scott (second child), June 9.
Blank, Norma Lehner and Marcus, Chambersburg, Pa., Ashlyn Marie (first child), June 6.
Coressel, Lori Beck and Jeff, Archbold, Ohio, Taylor Nicole (second child), May 25.
DeLemos, Sue Ann Myers and Ron, Maytown, Pa., Spencer Andrew (first child), June 9.
Delp, Kellie Forman and Dale, Baltimore, Md., Zachary David (second child), June 8.
Godshall, Kimberly Derstine and James, Green Lane, Pa., Collin Ray (third child), June 12.
Kaufman, Jeanine Cender and Rod, Goshen, Ind., Luke Bryan (third child), May 26.
Leaman, Ann Helmuth and Bryan, Louisville, Ohio, Andrew Paul (second child), May 28.
Leatherman, Jennifer Hathaway and Brian, Palmyra, Mo., Brianne Kay (first child), May 12.

From the pen of Peter J. Dyck . . .



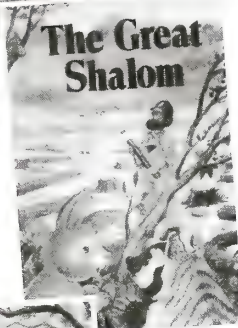
Storytime Jamboree

In the spirit of his earlier books, *The Great Shalom* and *Shalom at Last*, Peter J. Dyck has animals tell stories of their past. They are really Bible stories with animal characters, told with a fresh and light touch.

Here you will find adventures of renamed figures such as Isaac, Rebekah and her twin sons, Nehemiah, the Good Samaritan, and the Prodigal Son—Bible-based tales that develop themes of fairness, peace, and living out faith day and night.

These stories from Beaver, Badger, and others are exciting and fun to read for children ages six and up. They supply values for maturing, drawn from the Scriptures as seen by Dyck, a wise church statesman with broad experience.

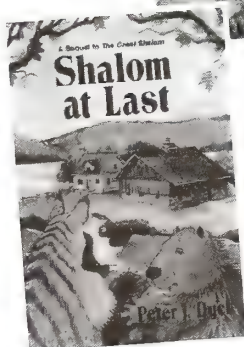
Paper, 176 pages, \$6.95; in Canada \$9.60.



The Great Shalom

The animals and birds are safe and happy in their lovely forest. But then the man comes with his axe and chain saw to cut it down. How can they save their home? The mosquitoes prepare for their assault. And the skunk is ready to do his part. This fable for children and adults teaches concern for the environment and living peacefully with others.

Paper, 96 pages, \$5.95; in Canada \$8.20.



Shalom at Last

The birds and animals are once again safe in their forest home after they stopped the farmer from cutting down the trees. Now it is time to make peace with the farmer. But then trouble strikes the forest once again. The farmer and the birds and animals unite to track down the troublemakers. For children ages four and up.

Paper, 128 pages, \$5.95; in Canada \$8.20.

A Leap of Faith:

True Stories for Young and Old

Here are six of Peter J. Dyck's favorite stories. In "Here Stood Kandanos" he sends a Christian volunteer to help in the rebuilding of a Greek village that the Germans destroyed in World War II. Too late, Dyck realizes he has sent a German into enemy territory. Recommended for parents and children to read together, for classroom use, for sermon illustrations, and for any story-telling occasions.

Paper, 112 pages, \$7.95; in Canada \$10.95.

Up from the Rubble

Here is the epic story that has charmed Mennonite audiences for many years. Peter and Elfrieda Dyck share their World War II experiences of helping Mennonite refugees escape from war-torn Europe and find new homes in South America and Canada.

"In this century no story out of the Mennonite experience has captured the hearts and minds of all Mennonites and Amish groups as the story of the Berlin Exodus in 1947. It brings to memory the biblical narrative of the mighty works of God in that first Exodus."—Robert Kreider

Paper, 384 pages, \$14.95; in Canada \$20.75.

Peter and Elfrieda Dyck are now in active retirement in Akron, Pennsylvania—speaking, writing, and storytelling.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover).



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490 Dutton Drive
Waterloo, ON N2L 6H7

Miller, Marcia and Jonas, Mid-dlebury, Ind., Aerial Roselynn (first child), May 12.

Miller, Mary Weaver and Mark, Elizabethtown, Pa., Christina Nicole (fourth child), June 1.

Nofziger, Melissa Wise and Philip, Archbold, Ohio, Sierra Paige (first child), June 10.

Ropp, Heather McLaughlin and Dennis, Tavistock, Ont., Nathan David (first child), June 10.

Roth, Maria Freyenberger and Mike, Wayland, Iowa, Christian Levi (second child), June 2.

Roth, Gloria Grantham and Robin, Kingman, Alta., Jason Raymond Lyle (third child), May 31.

Showalter, Janice Miller and Joseph, Flint, Mich., Christine Marie (third child), March 24.

Zimmerman, Lonna Bender and Duane, Immokalee, Fla., Elizabeth Sylvia (second child), March 11.

MARRIAGES

Albright-Shirk: Wesley Albright, Martinsburg, Pa. (Martinsburg), and Doris Shirk, Martinsburg, Pa. (Martinsburg), April 9, by John Davidhizar.

Bemus-Krall: Irene Bemus, West Lafayette, Ohio (Nazarene), and C. Richard Krall, Scottdale, Pa. (Kingview), June 5, by Steven Ward.

Brubaker-Jones: Anita Brubaker, Edmonton, Alta. (Holyrood), and Kim Jones, Edmonton, Alta., June 4, by Ray Landis.

Byler-Kauffman: Helen Byler, Allensville, Pa. (Allensville), and Roger Kauffman, McVeytown, Pa. (Church of the Brethren), June 11, by Phil Barr.

Clemens-Hartman: Bruce Clemens, Lansdale, Pa. (Franconia), and Jennifer Hartman, Harleysville, Pa. (Franconia), June 4, by Jay Delp.

Ehrman-Short: Kelli Ehrman, Archbold, Ohio (United Methodist), and Gary Short, Archbold, Ohio (Zion), June 4, by James Nuhfer and Ellis Croyle.

Gerber-Lombardi: Rod K. Gerber, Baltimore, Md. (Willow Street), and Christina L. Lombardi, Westminster, Md. (Assembly of God), June 11, by Bud Reick.

Hambrick-Peachey: Chris Hambrick, Spring, Tex. (Spring Branch Community), and Bonita LaBeth Peachey, Spring, Tex. (Plains), April 2, by Glenn Egli.

Harvey-Miller: Shawna Harvey, Wellman, Iowa (Methodist), and Byron Miller, Kalona, Iowa (East Union), June 4, by Noah Helmuth.

Lehman-Martin: Charles P. Lehman, New Holland, Pa. (First of New Bremen, N.Y.), and Carol S. Martin, East Earl, Pa., March 12, by Leon Hurst and Kenneth Martin.

Martin-Nofziger: Grant Martin, Goshen, Ind. (Assembly), and Janelle Nofziger, Goshen, Ind. (Benton), June 11, by Jim Chupp and Mary Lehman.

Starcher-Zwick: Carol J. Starcher, Bedford Heights, Ohio (Friendship), and Robert P. Zwick, Bedford Heights, Ohio (Friendship), June 11, by David Orr.

Stone-Swartz: Stephanie Stone, Lyndhurst, Va. (Presbyterian), and Kent Swartz, Stuarts Draft, Va. (Springdale), May 21, by Doug Nyce.

Upton-Weaver: Ann Upton, Dalton, Ohio (Assembly of God), and Steve Weaver, Dalton, Ohio (Kidron), June 4, by Bill Detweiler.

DEATHS

Conrad, Arthur B., 83, Columbiana, Ohio. Born: Oct. 10, 1910, Louisville, Ohio, to Daniel and Anna Knopp Conrad. Died: June 8, 1994, Columbiana, Ohio, of pneumonia. Survivors—wife: Clara Horst Conrad; daughter: Marjorie Lambert; brother and sister: Richard, Ella Krabill; 3 grandchildren, one great-grandchild. Predeceased by: Mildred Conrad (daughter). Funeral and burial: June 11, Midway Mennonite Church, by Larry Rohrer.

Fretz, Henry M., 86, Schwenksville, Pa. Born: Lucon, Pa., to Henry D. and Margaret Mininger Fretz. Died: June 7, 1994, Harleysville, Pa. Survivors—wife: Lillian Ruth Fretz; children: Norman R., Peggy Joan Hood; 3 grandchildren, 6 great-grandchildren. Congregational membership: Franconia Mennonite Church. Funeral: June 11, Peter Becker Community Chapel, by John Ehst and Earl Yoder. Burial: Upper Skippack Mennonite Church Cemetery.

Geiser, Carl David, 24, Bloomington, Ind. Born: Jan. 11, 1970, Hamilton, Ohio, to David J. Geiser and Lenore Hershberger. Died: May 12, 1994, Fairfield, Ill. Survivors—

brother and sister: Charles, Christine Williamson. Funeral and burial: May 15, Hopewell Mennonite Church, by John C. Murray and John F. Murray.

Glanzer, Janice Fern Mayer, 45, Harrisonburg, Va. Born: Jan. 15, 1949, Pigeon, Mich., to Clayton and Lydia Steckley Mayer. Died: June 10, 1994, Harrisonburg, Va., of leukemia. Survivors—husband: James Glanzer, sons: Marshall, Murray, Monte; brother and sisters: C. J. Mayer, Marilyn Beachy, Cynthia Brubaker. Funeral: June 13, Park View Mennonite Church, by Owen Burkholder, Shirlee K. Yoder, and Shirley E. Yoder. Burial: Weavers Mennonite Church Cemetery.

Grocé, Charles D., 55, Harts-town, Pa. Born: Dec. 17, 1938, Carlsbad, N.M., to William Ralph and Opal Marie Grocé. Died: June 8, 1994, Greenville, Pa., of pneumonia. Survivors—wife: Jean Miller Grocé; children: Ethan, Amelia, Jared; sister: Sandy Dunning. Funeral and burial: June 11, Sunnyside Mennonite Church, by Nelson Martin.

Hartzler, Mary Ellen Martin, 88, Jackson, Minn. Born: June 1, 1905, Garden City, Mo., to Ben and Ida Kauffman Martin. Died: Dec. 29, 1993, Sioux Falls, S.D. Survivors—children: Betty Linscheid, Charles, Frank; brother and sisters: Glenn Martin, Ruby Zook, Erma Yost; 6 grandchildren, 7 great-grandchildren. Predeceased by: Ed Hartzler (husband). Funeral: Jan. 1, Hilltop Mennonite Church, by Ed Wenger and Norman Geissinger. Burial: Riverside Cemetery.

Metzler, Floyd C., 84, Nappanee, Ind. Born: Oct. 8, 1909, Union Twp., Ind., to Samuel and Phoebe Christophel Metzler. Died: June 11, 1994, Elkhart, Ind. Survivors—wife: Lillie A. Culp Metzler; children: Myron D., Zeda VanderBruggen; half sister: Rosa Miller; 4 grandchildren. Funeral: June 14, North Main Street Mennonite Church, by Ken Bontreger and Etril Leinbach. Burial: South Union Cemetery.

Miller, Virgil Ray, 84, Millersburg, Ohio. Born: March 22, 1910, Millersburg, Ohio, to Martin L. and Elizabeth Ann Kropf Miller. Died: June 11, 1994, Orrville, Ohio. Survivors—wife: Mildred L. Oswald Miller; children: Marjorie Myers, Arlene, Miriam Rheinheimer, Kathy Farver, Evelyn Steffen, Diane

Angle, Irene Heatwole, Harold, Owen; sisters: Mary Sones, Alice Polk; 30 grandchildren, 33 great-grandchildren. Funeral and burial: June 15, Martins Creek Mennonite Church, by Carl Wiebe.

Siermachesky, Harry, 71. Born: Jan. 15, 1923, Carmel, Sask., to John and Anne Kalika Siermachesky. Died: May 12, 1994, Saskatoon, Sask., during heart surgery. Survivors—wife: Anne Sawicki Siermachesky; children: David, Marcella Meyers, Ellery, Sharon, Randy. Congregational membership: New Hope Community Church. Funeral: May 16, St. Augustine Catholic Church, by Jim Lloyd, Lawrence Trafford, Lawrence DeMong. Burial: Humbolt, Sask.

Wade, Orville, 71, Sterling, Ill. Born: March 4, 1923, Sterling, Ill., to Glen and Grace Hauger Wade. Died: June 4, 1994, Sterling, Ill. Survivors—wife: Genevieve Davis Wade; children: Clark, Curtice, Crete LeFevre; brother and sister: Paul, Lois Ann Olson; 8 grandchildren. Funeral and burial: June 7, Science Ridge Mennonite Church, by S. Roy Kaufman.

Zumstein, Sandra Landis, 45, Martinsburg, Pa. Born: May 14, 1948, Quakertown, Pa., to Alvin Y. and Margaret Landis. Died: April 16, 1994, Pittsburgh, Pa., of cancer. Survivors—husband: Jessie V. Zumstein; children: Brent L., Brenda K. Clinich; sister: Barbara J. Neff; 2 grandchildren. Attended Martinsburg Mennonite Church. Funeral and burial: April 23, Indianfield Lutheran Church, by Ronald Bickhart and Paul Beck.

CALENDAR

Allegheny Conference annual meeting, Mt. Pleasant, Pa., July 7-10

Eastern Mennonite College & Seminary board of trustees meeting, Harrisonburg, Va., July 8-9

Hesston College board of overseers meeting, Hesston, Kan., July 15-16

Hispanic Mennonite Convention assembly, Lancaster, Pa., Aug. 3-6

Mennonite Mutual Aid board meetings, Chicago, Ill., Aug. 12-13

Conservative Mennonite Conference annual meeting, Hartville, Ohio, Aug. 12-14

THE LAST WORD

Why do you speak to us in parables?

With many such parables he spoke the word to them, as they were able to hear; he did not speak to them except in parables.

—Mark 4:33-34

Jesus told the crowd all these things in parables; without a parable he told them nothing.

—Matt. 13:34

One thing about the life and ministry of Jesus we often overlook is how he taught. According to John W. Miller in *Step by Step Through the Parables* (Paulist, 1981), almost a third of Jesus' teachings in the Gospels are by parable—those "real life" stories that connect an ordinary item or event with a truth about God's kingdom.

Parables can be hard to understand. According to Mark's account, the disciples had to ask Jesus for an explanation the first time he told one—about a sower and his different kinds of fields (Mark 4:1-9, 13-20). Then after hearing Jesus tell the crowd several more parables, and apparently having difficulty connecting the stories with what they were supposed to teach, the disciples asked, "Why do you speak to [the crowd] in parables?" (Matt. 13:10).

Jesus' answer was as enigmatic as his stories. "The reason I speak to them in parables," he said, "is that 'seeing they do not perceive, and hearing they do not listen, nor do they understand'" (Matt. 13:13).

What kind of answer is this—replying to a serious question with a difficult-to-understand passage from a Hebrew prophet?

Biblical scholars have wrestled with these questions for years. Did Jesus use parables to reveal the truth or to hide it? Did he or didn't he want people to understand?

Both, says Richard B. Gardner in the *Believers Church Bible Commentary* (Herald, 1991). Sometimes in the Gospels, "we sense that the parables Jesus tells are used to *enhance* understanding, to engage listeners more fully in his message," Gardner writes. But in the context of Israel's rejection of Jesus, particularly as recorded in Matthew, "Jesus uses parables to *withhold* understanding."

We can understand the first point. But why would Jesus use parables to withhold truth?

Jesus himself put it this way: "Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given you. For to those who have, more will be given; and from those who have nothing, even what they have will be taken away" (Mark 4:24-25).

In other words, Gardner says, "A people unwilling to hear God's Word is now deprived of the ability to understand that word."

Here indeed is a sobering reality of the kingdom. Understanding comes, not with knowledge, but with willingness. It is only as we open ourselves to obey God's Word that we will get comprehension. Understanding is an act of faith, a willingness to act upon God's Word even before we fully know what it means.

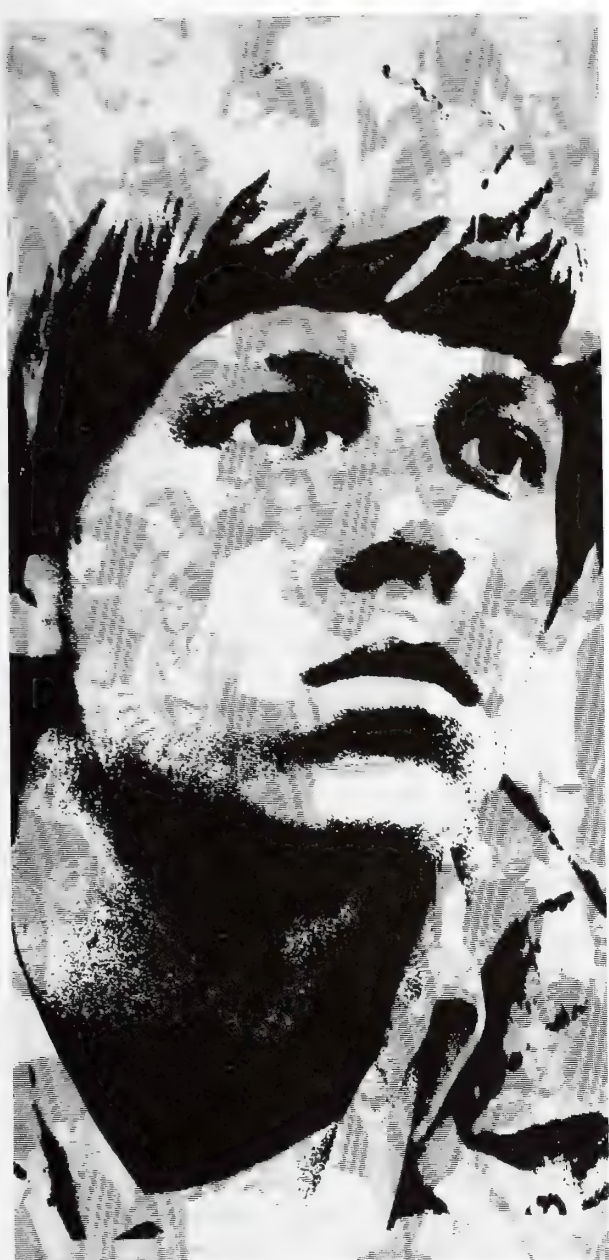
This issue *Gospel Herald* begins a series of articles on Jesus' parables. Every other week for the next several months, a different writer will look at a different parable, telling what new insights and meaning she or he finds for us today.

Because parables are stories, people find different meanings in them, based on how their life's experiences connect with the story. Individual meanings also change over time as situations change. Thus, as followers of Jesus, we can come back to his parables again and again for new meaning.

Our features this week illustrate three different ways to do this. Ryan Ahlgrim takes a traditional approach, revisiting again one of the more difficult stories to find new understandings. Galen Kauffman uses paraphrase to make the story of the good Samaritan speak.

Karen Weaver Kurtz takes a childhood memory and connects it with Jesus' parable about yeast. Karen learned this technique in a faith development class. "We were told to write down one of our earliest memories, choose one of Jesus' parables, and then write about the intersection between the two."

That's the challenge continually before disciples of Jesus—to experience God's Word in fresh ways. We hope *Gospel Herald's* series on Jesus' parables will help you do that. As Jesus put it: "Let anyone with ears to hear listen!" (Mark 4:23).—jlp



With our refusal to talk with Christians in other traditions, our failure to work with ancient Christian churches, we continue to rend Christ's body.

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Must we knock down other people's candles?

Precisely because I am evangelical, I must also be ecumenical. For my risen Lord still prays that his body may be one so that the world may believe.

by
Ron
Sider

I watched a sad spectacle as I stood by Jesus' empty tomb two Easters ago. I wandered into the Church of the Holy Sepulchre in Jerusalem as a wide-eyed pilgrim. I was largely unfamiliar with the schedules (and ecclesiastical conflicts) at the massive old church that many believe was probably erected over the tomb where Jesus was placed. I joined a large crowd of people in front of the massive stone memorial over the tomb cut in the rock, watching as the Roman Catholic cardinal led an Easter service.

Part way through the celebration, Israeli police began clearing a path at the edge of the crowd. Behind them marched a group of Orthodox Christians loudly celebrating Jesus' triumphal entry into Jerusalem.

You see, the Western (Protestant and Catholic) Church and the Eastern (Orthodox) Church disagree on the date of Easter. And that produces bizarre conflicts in Jerusalem, where they share the same buildings like the Church of the Holy Sepulchre.

The Catholics celebrating Easter had lighted dozens of small candles around the outside of the empty tomb. Suddenly an Orthodox priest stalked over to these candles and knocked them

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It is a sin to send our missionaries to other lands with long Christian traditions without first consulting with the churches who are already living there.

all down, snuffing out their flickering flames with quick angry strokes.

Amazed, I asked him why. "Because candles are forbidden," he retorted. "By whom?" I asked. "By me," came his annoyed reply.

I tried to explain that I wasn't being critical. I merely wanted to understand. So I persisted: "Is it always forbidden to light candles here, or just sometimes?" He said, "Not until next Sunday." This was only Palm Sunday in his Orthodox Church calendar. Candles could be lighted again only at Easter. If the Catholics considered Palm Sunday to be Easter, so much the worse for them, their calendar, and their candles.

As the meaning of this little tragedy swept over me, I was overcome with sadness. I quietly walked to the large slab of marble where, according to tradition, they laid Jesus to prepare his body for burial. I knelt with the people there and began to sob. Others were also weeping—in sympathy, I suppose, as they remembered the way Roman crucifixion had torn and broken Jesus' body on the cross. I wept over the ghastly tragedy of contemporary Christians tearing and desecrating Christ's one body today with their petty disputes and stubbornly held traditions.

Reminders of the brokenness of Christ's body are everywhere in the Holy Land. Catholics and Orthodox have rival sites for various events in Jesus' life. And when they agree on the location, they fight to control it. For many decades, a Muslim family has kept the key to the Church of the Holy Sepulchre because Christians cannot agree among themselves on who would control this holy place. And we cannot even agree on a common day to celebrate Jesus' birth, death, and resurrection.

Not all the blame belongs to the Catholics and Orthodox. Evangelicals go to Israel and almost totally ignore the present (largely Palestinian) local church. With our stubborn refusal to talk with Christians in other traditions, and our failure to work with local churches when we send missionaries to countries with ancient Christian churches, we contribute our full share to the rending of Christ's one body.

My God, what a scandal.

As I wept at his empty tomb that Easter, I asked our risen Lord to forgive his foolish quarreling followers. I asked him to help me discern and treasure the oneness of his body. As I wept, I renewed my commitment to live obediently in light of Jesus' prayer that we "may become per-

fectly one" so that the world may know that he came from the Father (John 17:23).

It is a sin to refuse to join in ecumenical dialogue and processes with other Christians who confess Jesus Christ as God and Savior. It is a sin to send our missionaries to other lands with long Christian traditions without first consulting with the churches already there. It is a sin to overlook working and praying to overcome the disagreements dividing Christians.

That Easter, at the empty tomb, my Lord called me to a deeper commitment to be an ecumenical Christian.

Of course, I have not forgotten the genuine theological disagreements that divide us. We cannot ignore them. The way to resolve them, however, is by prayerfully submitting together to the Scriptures under the Spirit's guidance.

I will always be an evangelical ecumenist. In fact, precisely because I believe God's Word that there is only "one body and one Spirit . . . one Lord, one faith, one baptism" (Eph. 4:4-5); precisely because it is my risen Lord who still prays that his body may be one so that the world may believe; precisely because I am an evangelical, I must also be ecumenical.

And we must try harder. For the next 100 years, I would be willing to celebrate Christmas and Easter according to the Orthodox calendar—if all Christians everywhere could just do it together. I am ready to go to ecumenical dialogues, and join ecumenical councils till I am worn out, if I can contribute to greater unity in Christ's body.

That will not mean sacrificing truth for unity. But it will mean embracing both unity and truth—and, I suggest, growing in my understanding of the one who is the truth as I further embrace his one body.

Thus far in my walk with Christ, lighting candles at places like the empty tomb has not been a significant means of spiritual devotion and growth. But please, Lord, let me listen long with loving care and gentle patience before I presume to knock down other people's candles.

Ron Sider, Wynnewood, Pa., is executive director of Evangelicals for Social Action and professor of theology at Eastern Baptist Theological Seminary. He is also an ordained minister of Lancaster Mennonite Conference. This article is reprinted by permission from ESA's monthly publication, where it first appeared.

It is a sin to refuse to join in dialogue with other Christians who confess Jesus as God and Savior.

Practicing the presence of prayer

by
E. Joe
Richards
with
David
Augs-
burger

Tell me about your prayer life." Rarely do we ask another such an intimate question. It probes too deeply, invades too brashly, into the inner world of one's spirituality.

So when I was asked this question, I realized I had never put a description of my practice of prayer into words; words are, after all, never adequate to communicate experience. But let me try.

Growth in prayer happens in stages. My first stage was praying my thoughts and feelings, a pouring out of my own words. Then I asked for a language of the Spirit—the gift of tongues. But that was not to be.

For a period I practiced a classic spirituality and prayed the prayers of great saints and scholars. I sought to imitate their deep expressions, to learn from their wisdom. But using their language and imitating their spirit was impossible.

Gradually I have learned that prayer begins in focusing—an important time of tidying the soul. It is a celebrative time of getting ready to meet someone.

The discipline of focusing requires scheduling a significant block of time for prayer. I prepare through reading and reflection; this feeds the soul in readiness for prayer. By articulating my expectations for the time I shall spend in God's presence, I become energized. Then comes the time to spiritually disrobe, to be utterly open in heart, mind, and soul to the presence of Jesus.

Complete openness is the sign that one is prepared for prayer. It is like hungering and thirsting because there is both an emptiness and a yearning, an openness and a searching, a sacrifice of the self and a heightened self-awareness. Our preconceptions about prayer and the spiritual life, no matter how strongly felt, need to be laid aside as we become truly open. We come to prayer stripped, naked in heart, with all cover, all pretense, all baggage left outside the door.

The openness, emptiness, selflessness that we experience as we focus fully on the other prepare us to be flooded by a sense of presence. This is prayer as presence.

This is the heart of my prayer life today. A new language arises out of silence—prayer as being present, prayer as encountering the presence. It is a different way of communication. There is a direct access, a flooding of one's being in waves of presence.

The encounter is with someone familiar, known, and loved—knowing me and loving me. For me, the sense of this presence doesn't come as a vision or a particular image. It's more a

sense of being with someone who is completely trusted—fully understanding and accepting person, a loved mentor, a deeply caring confidant. There is a sense of a meshing of kindred spirits.

It is not possession or an experience of being possessed. I am always very conscious of myself and more aware of reality than when not in prayer. I am in full control of my experience, but the center of my control has a different orientation. I am present, yet that is not what is important. Nor is it central, since all is focused on the presence of Christ.

Jesus Christ is the ordering center—his total being, his words, his work, his grace. His total presence becomes the core of life for those hours—and for the living of all other hours.

I am embarrassed to say this so candidly. I have no right to put this into these words since I am such a miserable expression of him—but loving him above all else I know my heart and life are his. In my humanness I fail to show all this, but when present with Christ, I know the truth of it.

As I reflect on prayer as the language of presence, I discover that the major theme of the communication is praise, gratitude, and thanksgiving for all God has done, all God is, all God will do. Then follows praise, gratitude, and thanksgiving for all that other people are doing, have done, will do for good and for God.

As I lift people by name, it is like welcoming them into this circle of Christ's presence. They take on presence and join us. I feel deeply that they are being blessed in whatever way is best—known only to that person and Christ. I may discover a way I can be a channel of Christ's presence by doing certain things, offering certain gifts, or being spiritually available to them in the future. In prayer I give them a spiritual hug in heart and soul.

This sense of presence is an extended experience. I can now sit cross-legged on the floor for two hours in the quiet early morning without my feet and legs going to sleep. I wish I could go longer, but my physical limitations—the call of humanness—brings it to an end.

For many years, E. Joe Richards was copastor of the Lombard (Ill.) Mennonite Church along with his wife, Emma. They both also recently retired as conference ministers of Illinois Conference. This article was developed from a conversation on prayer between Joe and David Augsburger, professor of Pastoral Care and Counseling at Fuller Theological Seminary, Pasadena, Calif., and a member of Peace Mennonite Fellowship, Upland.

"He has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him."

—Eph. 1:9-10a, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

Why I Wear Jeans to Church (May 3). How many women today are willing to consider 1 Tim. 2:9-10 for apparel guidelines?

Perhaps the solution to making some people feel welcome is not to wear jeans to church but to restyle, downscale one's wardrobe to more simple godly, modest styles and patterns of dress and choice of materials.

To walk into some churches, one wonders if it isn't rivaling a fashion show. What has happened to our heritage of modest and simple clothes?

I grew up in a mission church. I doubt very much the reason some women didn't come to church was because they had no skirts to wear. A more sobering reason was because the church became too busy to visit and befriend the nonchurched.

Jason Siegrist
Lancaster, Pa.

Give me a break! MMA, MCC U.S. Give United Call for Universal Health Care Coverage

(May 24). This appears to be just another example of those who claim to be God's people jumping on a bandwagon that a certain philosophical set of the world offers.

First off, the concept is economically stupid. The federal government has yet to demonstrate it can efficiently run programs and accomplish the desired end. Bureaucracy gobbles much of the money in such a system and knows very little how to spend what is left over. The government should not be in any entitlement programs; historically, societies so inclined have declined.

Socially, this further removes personal responsibility from people and their communities. We have already traveled this road much too far. It is suicidal.

Biblically, there is not one whit of evidence that the government should care for us in any personal respect. Matthew 25 has nothing to do with insurance of any sort, much less governmental centralization of it. To the contrary, both example and precept place such responsibility first on the family and then on the church. Both Social Security and health insurance reveal the insecurities of those who reject God's ways. Pity the Christians who can't seem to cover anything better and land up promoting a false sense of security.

Governmental health care may be politically correct, but it is dead wrong. It may be touted in the name of compas-

sion, but it is a disabling compassion foreign to the compassion of Jesus.

To give yet another of the church's functions to the government is to sink ourselves deeper into the kingdom of this world and its entangling ways. Might the church even cease to be a true church? God help us.

Yes, I am one of the "unfortunate" Americans that doesn't have health insurance. I see no point in giving up freedom and God-given responsibility for an artificial, short-lived, false security that will eventually be one more tentacle of who-knows-what.

E. L. Strubhar
Hubbard, Ore.

In reading "Coming Events" in the May 24 issue, I was more than a little disturbed to see that a biennial convention of the Brethren Mennonite Council for Lesbian and Gay Concerns was advertised with the keynote topic, "Celebrating Ourselves."

How can there be celebration for something that the Lord clearly speaks against? You are well acquainted with the Scriptures on this subject. This certainly is not what Harold Bender had in mind in "The Anabaptist Vision."

Chris D. Kennel
Parkesburg, Pa.

The Church Is Also for Couples Who Can't Have Children

(May 31). What an excellent article about the struggles of the infertile couple! The suggestions are quite worth repeating. They can be applicable to other situations as well. In fact, if churches tried to follow these suggestions when dealing with those in pain, our communities would indeed become places of refuge.

I would alter several of the suggestions only slightly to make them inclusive to the many sufferings which occur routinely in our churches, such as infertility, fetal death, miscarriage, stillbirth, sudden infant death loss, terminal illness, and recovery from sexual abuse.

Linda Wolfgang McGlaughlin
York, Pa.



The Church Is Also for Couples Who Can't Have Children

(May 31). My wife and I have struggled, hurt, and cried as we have dealt with infertility the last number of years. The treatment is stressful enough in itself without adding the stress that

develops as one looks for shelter in the Christian community and doesn't find it.

Financial considerations is another stressful issue, as one tries to figure out what one can afford, what insurance will cover and what it will not. Then you deal with the anger of not being able to go through several treatments simply because you cannot afford it.

The writer comes out with excellent suggestions on how to help and be supportive of people who are in situations like ours. We rejoice with others who can bear children, but our grief, loss, and pain must be validated too by those around us.

Last November my wife and I lost our twin boys because of premature delivery. We were overwhelmed by the way our church community embraced us in a way that we were able to feel God's protective arms around us. I do admit that we would have appreciated that same kind of support every time the treatment failed and we grieved over the loss of what it could have been.

I hope you continue to print these kind of stories. As I share my own story with others across the church, it's amazing the number of people who come to me and say, "Thanks for sharing your story, maybe now I will be brave and share ours."

Carlos Romero
Goshen, Ind.

South Africa, the Middle East, and Integration (June 7). The telescope as well as the microscope should be used as we think about integration. The microscope is used by many to hamper integration. While this issue should not be forced, may we keep opening doors for integration to happen.

The microscope reveals how much we like to have our own way of doing things and how comfortable the old shoes are. These attitudes can forestall our uniting together. The church belongs to Jesus Christ and is not designed according to our likes and dislikes.

Diminishing participation and interest by congregations in conferences and denominations reveals a need for change. Our present system is not working all that well. While it is evident both MCs and GCs have differences, there is the great challenge to yield to a common solution. We need both conference and congregations.

For the coming century, we need a solution that is both adequate and produc-

tive. May the Lord give us vision to chart our course to a realization of the blessedness in oneness together.

Edwin J. Stalter
Flanagan, Ill.

South Africa, the Middle East, and Integration (June 7). You can't compare integration of MC/GC with the political situation in South Africa and the Middle East. One is spiritual and the other material.

Larger is not necessarily better. If you look at the history of the church, the larger the church structure became, the less spiritual concern and caring there was. May God help us to seek the divine will, not the human will.

Rebecca Byler
Mt. Eaton, Ohio

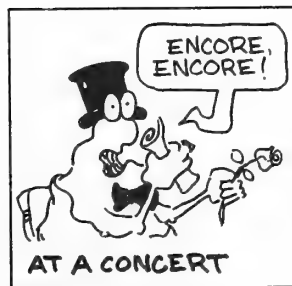
Because of misinformation in Fred Kniss' letter (June 7), I wish to review the process of my ordination. In 1971 the congregation processed the request that came from some members for my ordination. After the congregation agreed and decided to pursue the matter, the request went to the Illinois Mennonite Conference.

For nearly two years the matter was discussed and studied. The conference asked for help from the denomination. Clayton Beyler, Howard Charles, and Ross Bender served as resource persons to the study, which was completed in March of 1973. The conference officials then presented the study at the annual business meeting in April 1973 at Freeport, Illinois. The action was to proceed with the ordination of Emma Richards "in this specific case." And then on June 17, 1973, the Illinois Mennonite Conference ordained me to the Christian ministry.

History can easily get lost from one generation to the next!

Emma Richards
Lombard, Ill.

Pontius' Puddle



Thanks for an excellent article on the training of leaders in Gulf States Conference—**Don't Just Send Them Off to School** (June 7). How refreshing to see young leaders emerging through the mentoring process. How the church needs more men of vision like David Kniss who are seeing young men with leadership potential and training them.

Jerry Roth
McConnellsburg Pa.

The recent "Readers Say" letter on poetry (May 31) was a welcome voice amidst the peculiar images of poetry in our present day. Are not poets gifted with sacred sharings like wind chimes?

Today's sacred poets often are restricted to the rejection of earlier meters, rhyming, and reverent language in reference to God. The church needs to dust off the sacred poetry left to our care. It may be that many of the theological problems of our day would be illuminated by the poetry given by the Holy Spirit over many years. This would bring truth, renewal, and revival.

Wilmer D. Swope
Leetonia, Ohio

Amid all the talk of improvements to U.S. health insurance, there is one thing I have not seen—a description of the Canadian health care system.

In a *Reader's Digest* article several years ago, one Canadian wrote, "Don't do like we have; it just will not work."

One way in which the Canadian system backfired was in the loss of doctors. Canadian doctors found they could earn more in the States and flocked here.

We can't expect to get this information to Washington, D.C., in time to influence a vote in Congress. But the warning is for some of the rest of us.

Roy E. Hartzler
Wellman, Iowa

We have met the one named Legion,

Once in the presence of healing, we resist—fearing change, terrorized by the uncertainty of our future, traumatized by the unaccustomed and the unknown.

by Ruth E. Krall

As Jesus and his disciples landed on the shore of the country of the Gerasenes, a mentally deranged man ran out from his dwelling place among the tombs of the dead to greet them. Jesus began an ordinary conversation with the man by asking him for his name. "Legion," the man replied.

How easy it is for us to dislocate ourselves from this story, told in Mark 5:1-20. This man, named Legion, has little to do with us and the secure world in which we live. We are not, so we believe, ever out of control in the way of this man. While we know of such people, they are not part of our world. The best way we know to deal with their presence is to deny and ignore or to chain and coerce.

But I believe we have not only met the man named Legion. Legion is us.

Many biblical scholars claim the word "legion" used here refers to a military battalion of 6,000 men. Whether we take the man's words literally and understand them to tell us that 6,000 spirits were inside of him, or we understand him to be speaking in metaphors, the message is clear.

There was no unitary, whole, named self to meet Jesus. This man's chaotic existence was ruled by a fragmented, frenzied set of voices and demands. His inner world was one of anarchy and devastation. Perhaps to silence the pain of the inner chaos, he had taken to mutilating his own body. Multiple and distorted personalities competed for existence and voice in his disturbed and disturbing universe. Naked, torn, bleeding he ran toward Jesus the healer.

But once in the presence of the potential for healing, he resisted. He began to argue with Jesus and to negotiate a way in which the spirits which possessed him could stay close at hand: *Send us among the pigs; allow us to go into them.* With healing imminent, perhaps he feared wholeness, preferring the multitude of fragmented selves he knew to the well, integrated self he

could not envision for himself. Perhaps he feared that being healed would bring demands which he would be incapable of meeting.

Driven by a desire for wholeness, he left the isolation of the tombs of the dead. Driven by a desire to maintain that which he knew, he attempted to gain and keep control of the situation. Seeking life, he struggled with Jesus to continue to hold close to him the demons that had invaded his life. Fearing change, he negotiated with Jesus to maintain closeness to the multiple evils which had taken over his life.

In the act of healing, Jesus accepted the man's desire to keep the demons at hand. But as he both accepted and reached into the man's own self-understanding of the problem, Jesus transformed it. The fragmentation and dividedness of the man's self, the inner anarchy, had to die if the man was to be made whole. If the man was once more to live acceptably in community with other people, the inner terrorism had to end.

And the herd [of pigs], about two thousand in number, rushed down the steep bank into the lake and were drowned.

Not only the man was afraid of healing, however. When the people of the village came and saw this man—no longer an inhuman wild being, but fully dressed, coherent, and healed—they were afraid.

Witnessing a miracle of healing is not always easy for family members, friends, neighbors, and onlookers. It is often much easier to defend a self or community against mentally disturbed persons than it is to deal with whole, healed, vital persons in their right minds. It is easier to fight insanity than to acknowledge one's own participation in that insanity.

Rather than rejoicing that the man was healed, rather than seeking communal healing for themselves, the villagers begged Jesus to leave immediately. As John Schroeder comments, "They said, in effect to Jesus, 'You care for men; we care for swine, we care for the rights of property. That is where we differ. So get out'" (*The Interpreter's Bible*, 1951).

I would suggest that many of us are living fragmented, divided lives. Our culture, one of the world's centers of commerce and militarism, establishes itself as part of the world of the tombs. The editors of *The Interpreter's Bible* discuss this story as an allegory of our times:

"The hoary superstition of the power of fetters and chains has flourished. There has been a blind trust in force as the only reason in dealing

and discovered Legion is us

with conditions where force is no solution at all, but an acute aggravation of the disease. . . . Centuries of fetters and chains, of revenge and punishment have brought no healing."

As he speaks with the man from the tombs, Jesus cannot act until the man names himself as one divided and unable to help himself. Only in the confession, "My name is Legion," does Jesus become the healer.

Until the inner chaos and anarchy are accurately named, the man is helpless to find healing; yet unable to find healing, he is also unable to deal with the conflicting, tormented inner self. He is caught in a self-perpetuating cycle of disorder and tyranny.

Is this then not our own story as well? Are we also not caught in cycles of self-destroying anarchy and chaos? Running to the circle of Jesus and his disciples in search of healing and relief, do we not find ourselves arguing with Jesus: "Take this pain away, this internal fragmentation away . . . but not so far away that I cannot find it again."

We hold on to that which is destroying us because we cannot imagine how we will be once the cleansing power invades us to destroy the spirits that destroy us. We cannot predict the nature of our healing because we are so invaded with multiple voices and conflicting desires that we cannot comprehend the possibilities of our healing. We cannot see that calm which is possible because we are accustomed, perhaps even addicted, to the inner chaos which pervades our being.

Yet the Great Healer of this story wishes to bring healing to our spirit—that spirit embedded without our bodyself and our community. To begin the Great Healer needs only that we honestly name our state of being.

We can move out of the tombs of spiritual death and chaos into the healing presence by acknowledging who we are: we are Legion. We are divided against ourselves and we are divided against others. We violate the security of others by our shrieking and screaming. We find ourselves living in the tombs of our society's preoccupations with violence and control.

We find ourselves resisting spiritual healing because we sense our lives will never be the same. We ask for healing and we resist it in the same moment. We search out the presence of the Great Healer only to deny that we need healing, to argue that change is not necessary and all we need is the comfortable past with its known demons. We risk running to the Divine Healer only

to turn away once we are in the presence of the holy.

The gift of the Holy Spirit to the church is teaching and guidance for our life together. I wonder what would happen if we could honestly name ourselves to the Divine Healer—if we could name ourselves in the story of a wild man roaming among the tombs of an unclean field.

This is not a magical process that exists only in the realm of the miraculous. This is the gift of the Spirit that we are called to exercise in our daily life with one another—that daily life where we face the demons of our own lives and demons of other's lives.

We Christians are called to the spiritual work of being healers. But we cannot begin that work until we ourselves have been healed. We must pray for the ability to name ourselves honestly so that we may find the Great Healer in our midst.

Ruth Krall is professor of religion and psychology as well as director of Peace Studies at Goshen (Ind.) College. This article was first presented as a sermon on the Holy Spirit in a college chapel. Ruth is a member of Southside Mennonite Fellowship in Elkhart.



Christians are called to the spiritual work of being healers. But we cannot begin that work until we ourselves have been healed.

Why has the world forgotten the Afghans?

Anony-
mous

Outside our window, caravans of brightly clothed *kochi* (nomadic people) lead camels, donkeys, sheep, and newborn lambs through the steep, winding road in Kabul, Afghanistan's capital city. Women in their bright red velvet dresses and green scarves contrast with the dusty, brown earth around them.

We watch and reflect that the presence of the lambs represents hope and rebirth, a stark contrast to the death and destruction so prevalent around us the last several months.

On Jan. 1, 1994, fierce fighting again erupted among rival factions around Kabul. After seven months of relative calm, heavy artillery and aerial bombing were exchanged over the ensuing days and months. At present, lines of control between groups have again been established, leaving a stalemate which continues to bring hardship to the civilian population.

Biscuits and questions

"I looked in the faces of the children in these schools and wondered what kind of life they live," writes a worker supported by Mennonite Board of Missions, reporting on his visit to a city north of Kabul, Afghanistan. He and other International Assistance Mission (IAM) team members traveled to several schools where refugees of the Afghan war are being housed.

The children receive, at best, two bowls of rice per day. The IAM team distributed high nutrition UNICEF biscuits to the children while adults "virtually begged for the biscuits themselves. We wondered how many of the children actually ate them in the end."

IAM is an international voluntary service mission made up of Christian workers involved in medical, rehabilitation, and developing projects, functioning under protocol agreements with the government of the Islamic State of Afghanistan.

Many team members listened to the stories of adults while the children were treated. One man asked many difficult questions which the team found impossible to answer. Among them was the agonizing cry, "Why has the world forgotten the Afghans?"

This question still ringing in their ears, the team traveled to another school as bombs fell at an airport nearby.—Katie Kreider

The roots of the current conflict date back to April 1992, when the former communist government fell to one Afghan group. Although the initial takeover of Kabul was peaceful, periodic fighting among rival factions has caused extensive destruction. Some areas of the city have been reduced to rubble.

Official estimates are that 13,000 people have been killed in Kabul in the past two years of fighting. Actual figures are probably higher.

The civil war has created an immense internal refugee problem. In the provincial cities of Mazar-i-Sharif and Herat, schools and mosques have been filled with refugees. Outside the eastern city of Jalalabad, a refugee camp housing nearly 100,000 people sits in the desert.

A blockade of areas of Kabul prevented the distribution of food and medicines during most of the winter. Food prices have doubled or tripled. Since many of the factions are drawn across ethnic lines, and Kabul is divided by mountains with limited routes between city sections, roadblocks prevented those who lived in areas of shortages from buying food from areas which have a steady supply. Recently, the International Committee of the Red Cross reported that a large number of people in the city are suffering borderline malnutrition.

Major roads, bridges, and irrigation ditches are in severe disrepair. Kabul University and most other schools have been closed for three years. Electricity lines have been destroyed. The land contains as many as 10 million unexploded mines. Life in Kabul is pretty grim.

The only ray of hope many Afghans see in resolving the current factional disputes lies in the present United Nations initiative to attempt to find common ground among the different leaders. Obviously, this is an important first step, but even if the current conflict is resolved, the Afghan people will have years of rebuilding.

We have lived in Kabul since 1990. We have struggled to communicate our sorrow and compassion to those around us. Along with Afghans, we are outraged and wonder why the Western media have paid so little attention to the conflict in Afghanistan. We understand Afghans' fear that they are the "forgotten people" of the post-cold war era. We write to tell their story.

This article is from a Mennonite couple working with the International Assistance Mission (IAM) team in Kabul. Because of the sensitive nature of their assignment, the couple must remain anonymous.



Women challenged to explore new visions for Anabaptist feminism at theology event

Bluffton, Ohio (Meetinghouse)—According to the stereotypes, a Christian feminist gathering is marked by a predominance of angry voices, male-bashing, and rejection of biblical authority. The stereotypical theology conference is a dry, impersonal affair, filled with academic quibbling by humorless scholars.

But women came from across North America to shatter the stereotypes at the "Mennonite Voices in Dialogue: Women Doing Theology" conference, held at Bluffton College June 24-26. This event, which follows a similar 1992 conference in Waterloo, Ont., was sponsored by Bluffton College and Mennonite Central Committee U.S. Women's Concerns.

While discussions centered around six papers by women scholars published in the April 1994 *Mennonite Quarterly Review*, the conference pushed beyond typical "academese" into a grounding in practical women's issues—with a strong interest in the interaction between theology, women's experience, and the arts.

The 180-plus Mennonite, General Conference Mennonite, and Mennonite Brethren participants represented a wide variety of ages, educational backgrounds, and careers. Pastors and professors were joined by graduate students, artists, missionaries, and social workers to talk together, worship, attend workshops, and listen to paper presentations punctuated by a baby's occasional hiccup.

The six papers focused on: the atonement (was Jesus' death on the cross an

act of redemption or "divine child abuse"?), forgiveness (does forgiveness offer good news to victimized people, or do Christian teachings on forgiving and suffering love add injury to injury?), and new visions for Anabaptist feminism.

The atonement. In her biblical study, Mary H. Schertz, associate professor of New Testament at Associated Mennonite Biblical Seminary, Elkhart, Ind., examined the language of "divine necessity" in the gospel of Luke.

In this book, "the redemptive power of [Jesus'] death [is] rooted in his commitment to the proclamation of the kingdom of God," she concluded. "The robust activity of God's mission in the world is likely to get the people of the kingdom into trouble . . . But that is not victimization."

This distinction between victimization and suffering which is "voluntarily endured for the sake of being on the side of Jesus . . . strikes down the idea of enduring abuse as redemptive," said respondent Reta Halteman Finger, editor of *Daughters of Sarah* magazine.

Forgiveness. The true story of a Mennonite woman beaten by her husband preceded papers on forgiveness.

Presenter Dorothy Jean Weaver, associate professor of New Testament, Eastern Mennonite Seminary, Harrisonburg, Va., called attention to the role of the community in the forgiveness process as described across the biblical canon.

"Forgiveness is not portrayed simply as

some interaction between two individuals," she said. "The community of faith stands squarely in the middle"—advocating for the person offended, and calling to account the offender who needs restoration to the community.

New visions. Participants observed that with a few notable exceptions, the conference was attended by white, middle class women. Wilma Ann Bailey, assistant professor of Old Testament, Messiah College, Grantham, Pa., directly addressed issues of class and privilege in her study of the maidservant Hagar.

"Gender consciousness does not necessarily mean sensitivity to class," Bailey emphasized. She challenged Anabaptist feminists "to encourage the development of multiple models that reflect the living reality" of women of every race and class.

The other papers presented were: "Atonement: Mystery and Metaphorical Language," by Rachel Reesor; "As We Forgive Others: Christian Forgiveness and Feminist Pain" by Gayle Gerber Koontz; and "What's Bre(a)d in the Bone: The Bodily Heritage of Mennonite Women," by Pamela Klassen.

The arts. Worship sessions led by Karla Kauffman and Marlene Kropf included dance, creative movement, poetry, sculpture, music, and dramatic readings in the voices of women martyrs.

A celebration featured a poetry reading by Julia Spicher Kasdorf, a silk painting by Juanita Kauffman, and a performance by organist Cynthia Neufeld Smith.

Mary Ochillo of Nairobi, Kenya, secretary of the Mennonite/Brethren in Christ women's fellowship of Africa, was a special guest. "It seems to me we are the same all over the world, dealing with the same issues," she told the gathering.

In the final worship service, pastor Paula Diller Lehman noted that the silencing of women continues, and cited the fury of controversy around the ecumenical Re-Imagining conference last November.

Lehman herself has experienced "an unofficial silencing," she said, since she made reference to homosexuality in her sermon at last summer's Mennonite Youth Convention in Philadelphia. The Bluffton conference was the first time Lehman has been invited to speak since then, outside her own church, Faith Mennonite in Minneapolis.

"Now is the time for Mennonite women to speak," she said. "We're not at the mercy of theology—we're responsible for it. We are doing work which will set us free."—*Cathleen Hockman*

Women build market. *Ahuatpec, Morelos, Mexico (MCC)*—A press for making bricks inexpensively has moved a group of women here closer to fulfilling their dream of a marketplace in their own town. The press, constructed by former Mennonite Central Committee (MCC) worker Mark Will, uses ordinary dirt mixed with water and small quantities of cement and lime. Will is a member of Pilgrims Mennonite Church in Akron, Pa.

Pressing the bricks one by one, the women cranked out some 12,000 "adobe" bricks to construct 32 market stalls, bathrooms, and offices.

The group of women, ranging in age from 20 to 66, began constructing the marketplace in early 1992 and hopes to finish it soon. Each member has plans for what she will operate in the market, including a shoe store, flower shop, beauty salon, dressmaker's shop, and various food stores.

In this photo, MCC Mexico country co-representative Dick Plett checks out the marketplace with group member Teresa Solache Montiel.—*Emily Will*



Brazilian Mennonites search for place in country saturated with religion

Brazil (GCMC)—In Brazil, where about 85 percent of the population are Catholic and the rest align themselves with the evangelicals or Protestants, religion may not be as popular as the country's World Cup soccer team, but it runs a pretty close second.

"The people here already know the Gospel. Evangelism efforts have been very sweeping," says Mennonite mission worker Mel Letkeman, Recife, noting that there are 10 churches within a 10-minute walk of his home, including the Lagoa Encantada Mennonite Church.

It is in this context that the Portuguese-speaking Association of Evangelical Mennonites (AEM) is searching for its place.

The AEM, formed in 1957, receives support from the Commission on Overseas Mission of the General Conference Mennonite Church and the Mennonite Board of Missions of the Mennonite Church.

While most Brazilians have heard about the Assemblies of God, the largest and oldest of the Pentecostal churches here, few know about Mennonites.

"We're still seen with a little mistrust. People think we're a new sect," says pastor Valdir Pereira, Paulista. As a result, "a lot of people are embarrassed to call themselves Mennonite because they are afraid of being called a sect," observes AEM president Antonio Carlos de Faria.

Still, pastor Joao Fernando de Andrade,

Sao Paulo, hopes "to see the Mennonite Church occupying a great space within Brazil because the Anabaptist doctrine provides opportunities to change society."

Growth is a challenge. Yet he admits that this dream is far from becoming a reality since AEM only has 29 churches with a total of 1,500 members. In the last 5 years, AEM has increased its membership by an average of 7 percent per year. The first Portuguese-speaking Mennonite church was started in 1954.

"We are asking why we are not growing," de Faria says. "I think one of the reasons is our lack of understanding of our doctrine. People in the churches need to have a clearer sense of their identity."

"It is easy to identify the points of Anabaptism, but it is difficult to motivate

people to practice them. For example, many haven't accepted pacifism."

De Faria, who is a physics professor in Goiania, notes, "The Mennonite churches here are the same as the other evangelical churches. There are no identifying features to set them apart."

He adds that the AEM churches, therefore, reflect the same kind of diversity that is present in other evangelical churches—from the traditional to the Pentecostal—in terms of their worship style and beliefs.

Brazilian Mennonites should have a "revolutionary" approach to the gospel like the early Anabaptists did, he says. "We need to begin to work together on feeding the orphans, developing the communities where we live."—Carla Reimer



While most Brazilians have heard about the Pentecostal churches, few know about Mennonites. "We're still seen with a little mistrust. People think we're a new sect," says Mennonite pastor Valdir Pereira, pictured with his wife, Sonia.

'God is wherever people jump up and down': the popularity of Pentecostalism

Brazil (GCMC)—Members of the Association of Evangelical Mennonites (AEM) in Brazil have varied opinions about the validity of the Pentecostal movement that is influencing even mainline Protestant churches here.

While some find that Pentecostalism is shallow in terms of its theology and too emotional in its worship style, others argue that Pentecostalism has offered their churches a sense of renewal.

AEM president Antonio Carlos de Faria, Goiania, says, "The Pentecostals have a strong emphasis on developing a vertical relationship with God. They want to see God do something."

"The majority of the churches preach rules. They deal with superficial things like how people dress. People think that's how their salvation comes," adds Wellington dos Santos, a youth from Recife. "They forget about hunger, lack of housing, and so many other things."

"Many Pentecostal churches have wor-

ship every day, but they don't work with people's everyday lives," agrees Hans Gerhard Peters, AEM vice-president from Curitiba. "I feel Mennonites have a lot to offer other churches because of the way we take care of the material and the spiritual."

He notes that the leader of one Pentecostal church tells people who listen to his radio broadcasts to put a glass of water on top of their radios. He tells them that when they drink that water, they will be healed.

Still, Peters admits, it is hard for Mennonites to ignore the power of Pentecostalism: "We see Pentecostals grow and we want to grow, too." Approximately 70 percent of evangelicals or Protestants are considered Pentecostal.

"People are poorly informed," says Maria Socorro Soares, a school teacher and church member from Recife. "If people see a church is full, they think if they join that church they will have a better life, even if what the church is teaching is

wrong. They think God is wherever people shout and jump up and down."

While some, such as Joao Fernando de Andrade, a pastor in Sao Paulo, are dismayed to see Mennonite churches using a liberal, Pentecostal style of worship, with emphasis on the gifts of the Spirits, others think it is possible to maintain the Anabaptist doctrine and have a more open approach to worship.

"Basically, Brazilians are not formal people. People like to move and sing," notes Sonia Pereira, a high school teacher and church member from Paulista.

"I think it is good that there is an openness to the charismatic and traditional approaches. Our churches don't all have to be the same to develop an identity," says pastor Abraao Reis de Oliveira of Goiania.

But de Andrade says he fears the AEM churches will "become more distant from each other because of the different doctrines we have."—Carla Reimer

Solomon Kebede (center) and Bedru Hussein (right) talk with EMM overseas director David Shenk. In March Kebede and Hussein visited churches and schools in North America to introduce their vision for a seminary. They are teachers at the new Bible school in Addis Ababa.



Ethiopian Mennonites open Bible institute

Addis Ababa, Ethiopia (EMM)—A crucial need for more trained leaders in the rapidly growing Meserete Kristos Church (MKC) in Ethiopia has led to the opening of a Bible institute here early this year.

Since the MKC gained legal recognition two years ago, the church grew by more than 10,000. Membership now totals over 62,000, with a total of 99 congregations in 10 regions. This rapid growth calls for more trained leadership, requiring more resources than the church currently has to offer.

Tesfatsion Dalellew, a former MKC leader who is now living in Monrovia, Calif., says that ideally the church would like to start its own seminary, similar to Mennonite seminaries in North America.

In the meanwhile, the church rents a property in the capital that serves as classroom, dining hall, and dormitory for the students. "It is certainly different than the conventional definition of any higher learning facility," Dalellew says.

He says this Bible institute is meeting the church's immediate goal of equipping the church with quality leaders. "Right

now we're not only concerned with the student's education, but the future of the church," he explains.

Currently 13 students are enrolled. The students are usually young adults who are selected by leaders of the MKC. Ann King-Grosh, EMM and Mennonite Central Committee co-country representative in Ethiopia, is teaching English classes at the school this year. EMM plans to appoint another teacher for the 1996 school year.

Eventually the church would like to own a facility with a library and have a full faculty. "I am sure it will go through several metamorphic stages before we get to that point," Dalellew notes.

In March, Solomon Kebede and Bedru Hussein, MKC chairperson and executive secretary who are teaching at the Bible school, visited churches and schools in California, Indiana, Pennsylvania, and Virginia to introduce their vision for a seminary.

"Whoever is moved by this vision will be part of it," Dalellew says.

Florida City proclaims Mennonite Appreciation Day

Florida City, Fla. (RMM)—August 25th of each year has been proclaimed as Mennonite Appreciation Day by the mayor of Florida City, Fla.

Mayor Otis T. Wallace gave recognition to the Mennonites who helped cleanup and rebuilt the town after the epicenter of Hurricane Andrew passed through Dade County in August 1992. He made mention of the 160 homes that were rebuilt, the many volunteers who served, and the financial assistance that was given to bring healing to the city.

"There is no looking back now as we get ready to share the gospel in the homes of the families we have touched," says pastor Ludlow Walker of Florida City's Southmost Mennonite Church.

Rosedale Mennonite Missions, in cooperation with the Palm Grove Mennonite Church in Sarasota, sent a group of volunteers to Florida City for several months. Palm Grove and Southmost are members of the Conservative Mennonite Conference.—from a report by Elmer Lehman

Church workers in Serbia learned peace-making skills during a five-day seminar presented by Bob Williamson of the Lombard (Ill.) Mennonite Peace Center. During his May 16-29 trip, Williamson presented LMPC's "Conflict Resolution Skills for Churches" seminar.

The students challenged Williamson to demonstrate the procedure for resolving interpersonal disagreement not just through role-plays, but by allowing a student and a church member to process an actual dispute between them in front of the class. The experience of seeing a conflict they knew to be real helped the students both to understand the new process and to believe it could work.—LMPC

Why do youth choose not to attend Mennonite schools? In its spring review with Mennonite Church General Board, Mennonite Board of Education offered several answers to this question. They included:

- Colleges across the country are pursuing Mennonite high school students.
- The athletic and scholarship programs offered by Mennonite colleges do not match those of some other schools, and tuition costs are higher than at public colleges.
- Both parents and students experience social pressures for students to enroll in the schools seen as having the most prestige.
- Many Mennonites say that a generic Christian education is what is important.
- Many students prefer to study close to their homes.

MBE listed varied approaches to help more Mennonites receive at least a limited Anabaptist education experience. One idea to help fund at least one year of Anabaptist learning is to provide a nest egg of \$100-\$500 at birth or age six to each Mennonite Church child to be invested in trust, and outline how a match by the parents or congregation each year would grow to the amount needed for that year.—Memo to Pastors

A Goshen College professor teamed up with two visiting Chinese scholars to publish a dictionary of biblical people, places, and ideas—a first for the People's Republic of China. *Dictionary of the Literature of the Bible* has been published by the Sichuan People's Publishing House. This version is in English, with a Chinese version to follow in 1995.

The 500-page hardcover book is by Donald Blosser, head of the Bible, Religion, and Philosophy Department at Goshen (Ind.) College; Zhou Ping, professor of English at Neijiang Teachers College; and Shuai Peitian, professor of English at Leshan Teachers College. Zhou Ping and Shuai Peitian were visiting scholars at GC in 1990-91.

The book is aimed at Chinese who teach English at the high school and college level. Care had to be taken with the project since all schools are run by the government and there are strict rules on evangelizing. "That's why we couldn't call it a biblical dictionary," Blosser says. Putting "literature" in the title made all the difference.—Wayne Steffen

Mennonite workers choose to stay in Haiti

Akron, Pa. (MCC/CPT)—After much prayer and discussion, seven Mennonite Central Committee (MCC) workers, and two children, decided to stay in Haiti despite the ban on commercial air travel to and from Haiti which is now in place.

Those remaining include Mennonite Church members Jay and Miriam Witmer Reesor and their daughters, Leah and Jessica, of Stouffville, Ont.

As families rushed to leave Haiti in the final days before the June 24 deadline, Christian Peacemaker Teams sent in one person on the final flight. Kathleen Kelly joined a four-person Christian Peacemaker Team in the coastal town of Jeremie.

Mennonites remaining in Haiti with CPT are: Miriam Maik, Wichita, Kan., Janet Shoemaker, Goshen, Ind.; and Lena Siegers, Hamilton, Ont.

"We don't know how long the current restrictions will remain in place. As MCC workers were deciding whether to remain in Haiti, I felt they should be prepared for a minimum of six months of extremely limited options for leaving," says Gordon Zook, MCC Haiti country representative. Gordon and Carol Zook and their three children caught one of the last flights out of Haiti.

"I don't believe those who stayed will be in danger. However, they will not receive mail, and will not be able to easily leave the country if family or medical emergencies occur," Zook says.

Food prices have soared, doubling in the past year, mainly due to higher transportation costs. The price of diesel fuel has risen from \$1 U.S. per gallon to \$8 U.S. per gallon. This year many Haitian farmers prepared their soil for planting but found they couldn't afford to buy seeds.



Leah Reesor, age 8, skips rope with a Haitian friend. The Reesor family is among the MCC workers who chose to stay in their rural Haitian community despite a ban on international flights.

MCC anticipates \$500,000 shortfall

Akron, Pa. (MCC)—Contributions to Mennonite Central Committee (MCC) at midyear were equal to contributions last year. This means the organization will likely fall short of its budget goal by about \$500,000 (U.S.), executive committee members were told recently.

An 8 percent increase in income had been planned for 1994, or about \$1.1 million. Based on contributions received so far this year, it is unlikely the target will be met.

"The budget increase was planned so that we could start a million-dollar bomb removal project in Laos and do a few other special projects, without cutting current programs," said MCC executive secretary John A. Lapp. MCC received \$7.6 million in the first six months of this year compared to \$7.5 million last year.

"We hope to manage expenses to partially offset the shortfall," Ken Langeman, MCC financial controller told the executive committee at a meeting June 24.

In other executive committee news:

- The executive committee agreed to a proposal to establish a \$600,000 Mennonite World Conference anniversary year fund. MCC is hoping to generate the funds over a three-year period. This is a one-time gift to be used by Mennonite churches in the developing world.

- A decision was made to begin publishing an MCC magazine early next year. The estimated annual cost of the magazine, which will be published six times a year, is \$200,000. Most of the funding will come from a reduction in existing MCC communication and publication projects.

- Fewer people will be invited to North America through MCC's International Visitor Exchange Program in upcoming years. Uncertainty over U.S. visa requirements and the difficulty in finding training placements are among the reasons to reduce the number of participants. The number will be reduced from 89 this year to 60 next year.

Goshen College to take part in nationwide study on faith, scholarship

Goshen, Ind. (GC)—Goshen College will contribute to a nationwide study of how church-related colleges and universities integrate faith and scholarship.

The project, to take place during the 1994-95 school year, will be directed by Richard Hughes, professor of religion at Pepperdine University. Funding comes from a \$106,000 grant from the Lilly Endowment, Inc.

The inability of many Christian colleges and universities to mix faith and learning inspired the project, Hughes told *Pepperdine University News*.

"Many institutions determine that their religious commitment is a detriment to serious scholarship and eventually shed their Christian orientation." The University of Chicago as well as Harvard, Yale, and Vanderbilt universities are among the major schools in this category, he said.

Goshen College will be one of 15 institutions from seven faith traditions taking part in the study. In his role as campus representative, history professor Theron Schlabach will write a sketch of GC's efforts to integrate faith and learning from its founding to the present. Sketches from

all schools will be published in a book and distributed among Christian colleges in the United States.

The study will look at how each institution conceives the relationship between teaching and scholarship, how each portrays itself to audiences on and off campus, any religious basis for hiring and promotion, religious patterns of student recruitment and financial aid, and the nature and consistency of the school's vision and how that vision affects curriculum, governance, and student affairs.

—Wayne Steffen

• **Enrollment climbs.** Enrollment in summer school classes at Associated Mennonite Biblical Seminary continues its strong momentum, bringing more than 100 people to the Elkhart, Ind., campus. The number of summer school course enrollments show steady growth from 92 in 1991, the first time AMBS offered summer courses, to 130 this summer. The summer roster includes eight courses with five guest instructors: D. Arnold Snyder, Eleanor Kreider, Delores Friesen, Arthur Paul Boers, and John Paul Lederach. All courses except a beginning course in Hebrew are two-week intensive courses.

• **Director sought.** The Mennonite Board of Education is seeking a director of the 1995 student drama-music troupe. As in previous years, the troupe will visit camps, conferences, and congregations during the summer and be involved in the youth convention at Wichita 95. Job description and applications are available from Sandi Bromley at 219 294-7523. Deadline is Sept. 1.

• **Producer wins.** A video production by J. Ron Byler has been selected to receive a CINE Gold Eagle Award. The video, "The Amish and Mennonites: Postcards from a Heritage of Faith," shows regularly as part of a tourist attraction program at the Mennonite Information Center in Lancaster, Pa. For the past two years Byler has served as vice-president of video production at Genesis Communications, Plymouth Meeting, Pa. He is a member of Germantown Mennonite Church in Philadelphia.

• **Call for papers.** The first academic conference on Anabaptist Women's History is planned for June 8-11, 1995, at Millersville University in Lancaster County, Pa. The conference will examine women's experiences from the 16th-20th centuries. The coordinating committee welcomes presentations and panel proposals that explore women's roles and identities in relation to ethnicity, material culture, productivity, religion, and community and domestic life. Proposals may also look at Anabaptist women's self-expression as they struggled to balance tradition with change. Proposal deadline is Oct. 1. Information is available from Diane

Zimmerman Umble, The Quiet in the Land Conference, PO Box 1002, Millersville University, Millersville, PA 17551; phone 717 872-3233; e-mail Di-Umble@d=affy.millersv.edu.

• **Students get into DNA.** Some 120 local high school students participated in a "DNA Technology Conference" on May 5 at Eastern Mennonite College, Harrisonburg, Va. Organized by Myron Blosser, a biology teacher at Harrisonburg High School and a 1983 EMC graduate, the conference sought to heighten exposure to experimental procedures in the field of biotechnology. Workshop topics ranged from genetic engineering to ethics in biology. Blosser designed the conference in response to community requests for opportunities in upper-level education.

• **Scholarship awarded.** Shirley Martin of Waterloo, Ont., is the 1994 recipient of the June Swartzentruber Award. This award was established by June's family, and is given to help carry forward the concerns June worked at during her life, such as women in ministry, peace and justice concerns, and cross-cultural projects. Martin is in her last year of M.Div. studies at the Associated Mennonite Biblical Seminary, Elkhart, Ind.



J. Daryl Byler

• **New appointments:**

J. Daryl Byler, director, Mennonite Central Committee U.S. Washington Office, beginning Aug. 8. He currently pastors Jubilee Mennonite Church in Meridian, Miss., and is an attorney. Byler has served on the Mennonite Church General Board since 1989.

Frieda Erb, administrator for Latin America, Mennonite Board of Missions. She will work out of her home in Buenos Aires; since 1984, she and her husband, Delbert, have been serving with MBM in Argentina. Erb replaces Glendon Klaassen.

• **Missionary transitions:**

Dennette Alwine and Todd Friesen, Mennonite Board of Missions workers in China, arrived in the U.S. in June. Their address is c/o Carol Nickel, 1711 Frances Ave., Elkhart, IN 46516.

Kristopher and Rebecca Hartwig, with Daniel, Jennifer, Kirsten, Heidi, and Nathan, arrived in the U.S. May 31 after completing their service as medical workers in Tanzania. Their address is 306 Manitou St., Northfield, MN 55057.

Lynda and Rod Hollinger-Janzen and daughters, MBM workers in Benin, arrived in the U.S. June 18. Their address is c/o MBM, Box 370, Elkhart, IN 46515-0370.

Liz and Mike Ingold and family, MBM workers in Puerto Rico, arrived in the U.S. June 30. Their address is c/o Russ Massanari, 3262 Greenwood Dr., Dewey, IL 61840.

Elaine Kauffman, MBM worker in Brazil, arrived in the U.S. June 8. Her address is c/o MBM, Box 370, Elkhart, IN 46515-0370.

Joe and Linda Liechty and family, MBM workers in Ireland, arrived in the U.S. June 24. Their address is c/o MBM, Box 370, Elkhart, IN 46515-0370.

Ed and Ethel Metzler, MBM workers in Nepal, arrived in the U.S. June 7. Their address is c/o Mary Metzler, 13693 CR 8, Middlebury, IN 46540.

Everett and Margaret Metzler, MBM workers in China, arrived in the U.S. June 29 and June 1. Their address is c/o MBM, Box 370, Elkhart, IN 46515-0370.

Egda and Mario O. Snyder, MBM workers in Argentina, will be traveling in the United States through Aug. 18. Stops include Virginia, Pennsylvania, Ontario, Indiana, Illinois, and North Carolina. For an itinerary, contact Dale Schumm at 219 294-7523.

• **Coming events:**

30-year celebration, Greeley (Col.) Mennonite Church, Aug. 13-14. Friends and former members are invited to attend a Saturday evening barbecue and Sunday morning singing service. Brochure available from the church at 303 353-7224.

Motorcycle retreat, Camp Amigo, Sturgis, Mich., Aug. 19-21. Three new routes include a trip to New Buffalo, Mich., the lakes of St. Joe County, or the Auburn, Cord, Duesenberg Museum. The speaker will be pastor Tom Schwartz. Information available from the camp at 616 651-2811.

Creation Summit, "Shaping an Anabaptist Theology for Living," Wonderland Camp and Conference Center, Camp Lake, Wis., Feb. 24-26, 1995. An Amish farmer, an environmental activist, and three theologians will explore environmental theology and practice. Keynote speakers are: Ted Hiebert, Dorothy Jean Weaver, Walter Klaassen, David Kline, and Richard Cartwright Austin. Sponsored by the Joint Environmental Task Force of the Mennonite Church and the General Conference Mennonite Church. Information available from Tim Lehman at 612 721-6697.

50th anniversary, Penn View Christian School, Souderton, Pa., April 8-9, 1995. Celebration will include an open house, art show, banquet, worship service, and reception for returning faculty and staff. Information available from 215 723-1196.

50th anniversary celebration, Bay Shore Mennonite Church, Sarasota, Fla., Oct. 7-8, 1995. Details to come from the church.

• **New books:**

Anabaptist/Mennonite Faith and Economics, edited by Calvin Redekop, Victor A. Krahn, and Samuel J. Steiner, investigates the continuing conflict between the Anabaptist community and the expanding industrial culture of the modern world. Available from University Press of America, 800 462-6420.

The Fortunate Years by Aaron S. Glick details the author's memories of life among the Amish of Lancaster County, Pa. Available from Good Books, 717 768-7171.

If I Were Starting My Family Again by John M. Drescher looks at practical ways to take the pressures off parenting. New revised version available from Good Books, 717 768-7171.

Mennonite Country-Style Recipes by Esther H. Shank has been published in a spiral edition. Available from Herald Press, 800 245-7894.

Paragraphs of Life by pastor Maurice E. Lehman is a collection of stories and poems of God at work in the author's life. Available for \$8.95 from 1960 Horsehoe Rd., Lancaster, PA 17601.

Plain and Amish, subtitled "An Alternative to Modern Pessimism," by Bernd G. Längin, grew from sketches following the author's months of living with an Amish family in Indiana. Available from Herald Press, 800 245-7894.

• Job openings:

Manager, Selfhelp Crafts store, Arlington, Va. Individual will manage the store after a training period with store development staff. Must be outgoing, able to work with details, and committed to the mission of Selfhelp Crafts; retail experience required. Job description available from Brian Smucker at 703 532-3747; or send résumé and cover letter to 6122 Lee Hwy., Arlington, VA 22205.

Membership secretary, periodicals circulation, and bulk mailings manager, Lancaster (Pa.) Mennonite Historical Society. Part-time position begins Sept. 1. Typing abilities required, computer experience helpful. Send résumé and references to Carolyn C. Wenger, 2215 Millstream Rd., Lancaster, PA 17602-1499.

Microbiology instructor, Eastern Mennonite College, Harrisonburg, Va. Full-time position begins fall 1995. Ph.D. required, teaching and research experience preferred. Primary teaching responsibilities for the areas of microbiology and human or vertebrate anatomy. Adviser to preprofessional health science students. Send résumé to vice-president Lee Snyder, EMC, Harrisonburg, VA 22801.

NEW MEMBERS

First, Iowa City, Iowa: Charlotte Knepp, Rosemary Michael, and Nancy Nissley.

First, Kitchener, Ont.: Ted and Merle Frey and Dave Weber.

Glade, Accident, Md.: Brooke Brenneman, Cody Brenneman, Jackie Brenneman, and Brian Schroyer.

Lombard, Ill.: Jerry C. Stanaway.

Mount Joy, Pa.: Sabrina Caruthers, Katie Hess, Megan Keefer, Jenna Miller, Jeané Nolt, Meryl Reist, Mitch Shellenberger, Janine Siegrist, and Daniel Stutzman.

North Bronx, Bronx, N.Y.: Daniel Cruz, Tanisha Daniels, and Hazel Duncan.

Oak Grove, Smithville, Ohio: Mike Hartzler, Reneda Miller, Brian Miller, Malinda Shrock, Emma Shrock, Leon Shrock, Jennifer Basinger, Chris Beun, Brian Horst, Michelle Hostetler, Eylie Mateer, Jesse Plessinger, and Rachel Schrag.

Walnut Hill, Goshen, Ind.: Enos and Carolyn Yoder, Linda and Craig Chupp, and Russel and Denise Jensen.

Washington Community Fellowship, Washington, D.C.: Ken and Marti Alderfer, Matthew Allender, Dennis Bakke, Jr., Margaret Bakke, Ben and Christi Byerly, Martha Byers, Sally Byington, Sudharshan Canagarajah, Carolyn Clarke, Joshua Daniels, Peter Gordon, Hunter Hale, David Hansen, Ross Herbert, Neal and Chris MacBride, Erica Mason, Eljia Murcia, Amy Murrell, and Dan and Lynn Westergren.

Woodland, Basye, Va.: Josephine Cline, Ellen Dellinger, Timothy Foltz, Roy Foltz, Jr., and Daniel Lineweaver.

BIRTHS

Beachey, Cheryl Miller and Greg, Goshen, Ind., Hannah Julinna (second child), June 9.

Blaugh, Dana Buskirk and Jim, Jr., Harrisonburg, Va., Christopher Thomas (second child), June 14.

Cotterman, Mandy Cooper and Stephen, DeGraff, Ohio, Nicholas Frederick (first child), May 28.

Crider, Dawn Laird and Aldean, Marion, Pa., Brandon Lee (first child), May 16.

Edie, Cathy Rupp and Paul, Wauseon, Ohio, Kayla Ann-Marie (first child), May 24.

Evers, Beverly, LaJunta, Colo., Sasha Michelle (first child), born May 27, 1987, received for adoption April 13, 1994.

Gerber, Christa Herner and Terry, New Hamburg, Ont., Meghan Danielle (second child), April 12.

Lichti, Amy Schloneger and Niels, Orrville, Ohio, Kyle Andrew (second child), May 27.

Martin, Sue Schout and Ray, Wellesley, Ont., Natasha Jacqueline (third child), May 6.

Mast, Mary Schmucker and John, Goshen, Ind., Justin Daniel (first child), May 25.

Miller, Kelli and Dennis, Uniontown, Ohio, Dallas Michael (first child), June 13.

Stutzman, Rita Cochran and Benjamin, Bentonville, Ariz., Kristin Shimay (first child), May 22.

Troyer, Anisa Ropp and Doug, Albany, Ore., Duane Jesse (second child), June 15.

Ulrich, Tina Hartzler and John, Elkhart, Ind., David Franklin (third child), June 14.

Wheeler, Jana Goering and David, Osseo, Mich., Joel Andrew (second child), June 17.

Wimmer, Julia Clemmer and Dean, Telford, Pa., Matthew Dean (third child), June 14.

Yoder, Leanne Horst and Erik, Tuscon, Ariz., Allyson Joy (second child), March 27.

Yoder, Kira Inbody and Randy, Elkhart, Ind., Karmen Choi (second child), Dec. 29, 1993.

MARRIAGES

Ackley-Bean: Heather Ackley, Claremont, Calif. (Peace Mennonite Fellowship), and Arnie Bean, Fontana, Calif. (Peace Mennonite Fellowship), March 20, by Jeanne Rempel.

Brunk-Rusterholtz: Donald W. Brunk, Quakertown, Pa. (Blooming Glen), and Debra Rusterholtz, Telford, Pa. (Souderton), May 28, by Truman H. Brunk and Gerry Clemmer.

Cressman-Musselman: Keith Cressman, Normal, Ill. (Peoria-North), and Audrey Musselman, Cambridge, Ont. (First), May 28, by Brice Balmer, Ryan Ahlgrim, and Lisa Kraske Cressman (daughter-in-law of the groom).

DeBoer-Yoder: Cindy DeBoer, Rock Valley, Iowa (Reformed), and Scott Yoder, Kalona, Iowa (Lower Deer Creek), June 4, by Brad Langstraat.

Foltz-Lineweaver: Kelly Foltz, Edinburg, Va. (Woodland), and Daniel Lineweaver, Woodstock, Va. (Woodland), May 14, by Dean Williams.

Gingrich-Rich: Anita Gingrich, Waterloo, Ont. (Hawkesville), and Chad Rich, Woodstock, Ont. (Catholic), May 14, by Father Scott.

Hertzler-Lapp: Philip Hertzler, Durham, N.C., and Jessica Lapp, South Bend, Ind. (Akron), June 11, by James Lapp (uncle of the bride).

Kornelsen-Sittler: Joan Kornelsen, Vernon, B.C. (Alliance), and Tim Sittler, Elmira, Ont. (Hawkesville), May 21, by Brian West.

Main-Marti: Eric Main, Wooster, Ohio (Crown Hill), and Donita Marti, Wooster, Ohio (Crown Hill), March 27, by Ernest Hershberger.

Martin-Neveu: Brian Martin, Drayton, Ont. (Community), and Lynn Neveu, Elmira, Ont. (Baptist), June 15, by Willard Metzger.

Nissley-Scott: Lena Nissley, Madison, Wis., and Rob Scott, Madison, Wis., June 18, by Walter Scott.

North-Schlabach: Janet North, Plymouth, Vt. (Lombard), and Fred Schlabach, Bridgewater, Vt. (Perkasie), May 28, by Wayne North.

Reichard-Smoker: William Reichard, Jr., Honey Brook, Pa. (Baptist), and Mona Lu Smoker, Honey Brook, Pa. (Forest Hills), June 4, by J. Lester Graybill.

Windham-Yoder: David Windham, Uniontown, Ohio (Hartville), and Jonette Yoder, Bowling Green, Ohio (Hartville), June 18, by David Hall and Henry Shrock.

DEATHS

Bixler, Joanna, 49, Elkhart, Ind. Born: Dec. 13, 1943, West Liberty, Ohio, to Dale and Celesta Smucker Bixler. Died: Nov. 13, 1993, Elkhart, Ind. Survivors—brothers and sisters: Esther Heatwole, Mary Hardin, Ruth Reeser, Rachel Guedea, Lois Longoria, David, James. Funeral: Nov. 16, College Mennonite Church, by Nancy Kauffmann. Burial: Prairie Street Cemetery.

Bixler, Reuben, 86, Orrville, Ohio. Born: June 20, 1908, Dalton, Ohio, to John D. and Katie Lehman Bixler. Died: June 20, 1994, Dalton, Ohio. Survivors—wife: Elma Nussbaum Bixler; children: Vernice, Paul, Clair, Ken, Dave; sisters: Selma, Annie Evans, Hilda Johnson; 17 grandchildren, 12 great-grandchildren, 4 step-great-grandchildren. Funeral and burial: June 24, Kidron Mennonite Church, by Bill Detweiler.

Drudge, Albert Edwin, 76, Stouffville, Ont. Born: Feb. 26, 1918, Markham Twp., Ont., to Menno and Emma Reesor Drudge. Died: June 8, 1994, Richmond Hill, Ont., of heart failure. Survivors—wife: Annie Burkholder Drudge; children: Kenneth, Eileen Froese, Donna Baines; brothers and sisters: Fred, Annie Smith, Walter, Elsie Nighswander, Norman; 6 grandchildren. Congregational membership: Rouge Valley Mennonite Church. Funeral: June 13, Markham Missionary Church, by Steve Drudge. Burial: Reesor Mennonite Church Cemetery.

Engle, Doris Stuckey, 75, Spencerville, Ohio. Born: Feb. 28, 1919, Archbold, Ohio, to Enos and Emma Witmer Stuckey. Died: June 5, 1994, Spencerville, Ohio, of conges-

tive heart failure. Survivors—husband: Royce A. Engle; children: Scott, Stanley, Brian, Kathi Oswald, Suzanne Ford; 10 grandchildren. Predeceased by: Francine and Nancy (infant daughters). Burial: June 8, Pettisville Cemetery. Memorial service: June 9, Salem Mennonite Church, by Ed Yoder.

Hartzler, H. Harold, 85, Goshen, Ind. Born: April 7, 1908, Fort Wayne, Ind., to John M. and Anna Mary King Hartzler. Died: Dec. 9, 1993, Goshen, Ind. Survivors—children: Harold E., Theo Yoder, Jon; sisters: Eva, Ethel, Carrie Dodd; 13 grandchildren, 10 great-grandchildren. Predeceased by: Dorothy Gertrude Baker Hartzler (wife). Funeral: Dec. 12, College Mennonite Church, by Nancy Kauffmann and J. Lawrence Burkholder. Burial: Fairview Cemetery.

Hershberger, Loralyn "Lori," 20, Louisville, Ohio. Born: Nov. 26, 1973, Canton, Ohio, to Alvin and Leora Hershberger. Died: June 19, 1994, Canton, Ohio, from a blood clot in a transplanted heart. Survivors—father; sister: Jane Hershberger Mitchell. Funeral: June 22,

Beech Mennonite Church, by Dan Graber and Galen Sommers. Burial: Hartsville Mennonite Church Cemetery.

Kauffman, Dick, 88, Hutchinson, Kan. Born: April 20, 1906, Hutchinson, Kan., to David and Drusilla Helmuth Kauffman. Died: June 18, 1994, Hutchinson, Kan., of Alzheimer's disease. Survivors—wife: Lizzie Yutzy Kauffman; children: Richard, Mary Troyer, Marilyn Carmen, Fannie Mae Bontrager, Joyce Parcell, Carolyn Hartman; brothers: Aaron, Levi, Dan; 15 grandchildren, 8 great-grandchildren, 2 step-grandchildren, 2 step-great-grandchildren. Funeral and burial: June 21, Yoder Mennonite Church, by Dan Kauffman and Peter Hartman.

Litwiller, Alice, 83, Hopedale, Ill. Born: Aug. 17, 1910, Hopedale, Ill., to John E. and Phoebe Good Litwiller. Died: June 5, 1994, Eureka, Ill. Survivors—brothers and sisters: Oliver, Elmer, Clayton, Claire Hartman, Ruth Imhoff, Lila Hartman, Velma Wiebe. Funeral and burial: June 8, Hopedale Mennonite Church, by H. James Smith and Edward Wiebe (brother-in-law).

Miller, Naomi Stahl, 92. Born: March 20, 1902, Clarksville, Mich., to John and Eliza Bleam Stahl. Died: June 14, 1994, Valparaiso, Ind. Survivors—children: Victoria Sutter, Arlene Good, Arnold, Gerald; 18 grandchildren, 33 great-grandchildren, 7 great-great-grandchildren. Predeceased by: Ora Miller (husband). Funeral and burial: June 17, Hopewell Mennonite Church, by John F. Murray.

Moyer, Edna Mae Trauger, 93, Souderton, Pa. Born: Nov. 21, 1900, Bedminster Twp., Pa., to Samuel O. and Emma Overholt Trauger. Died: June 15, 1994, Souderton, Pa., of pneumonia. Survivors—children: W. Earl, D. Willard, R. Wayne, Mary Kathryn Knechel, Mildred Mae Knechel; sisters: Carrie Wasser, Mary Yothers, Emma Mininger; 20 grandchildren, 45 great-grandchildren. Predeceased by: A. Byron Moyer (husband). Funeral and burial: June 18, Swamp Mennonite Church, by William A. Brunk.

Nissley, Raymond Ebersole, 94, Elizabethtown, Pa. Born: Dec. 23, 1899, W. Donegal Twp., Pa., to Joseph H. and Fannie Ebersole Nissley. Died: June 12,

1994, Manheim, Pa. Survivors—children: Vernon B., Mervin B., Alma B. Snively, Elsie B.; brother: Lloyd E.; 17 grandchildren, 34 great-grandchildren, 5 step-great-grandchildren. Predeceased by: Helen F. Brubaker Nissley (wife). Funeral and burial: June 16, Goods Mennonite Church, by Clair Nissley and Russell Baer.

Smoker, Elizabeth Mast, 95. Born: Sept. 19, 1898, Christiana, Pa., to Emanuel and Annie Blank Mast. Died: May 31, 1994, Paradise, Pa. Survivors—children: Arthur E., Elvin M., Erma Clemens, Naomi Byers, Jeanette Eby, Pauline Martin, Louise Miller, Irene Martin; brother: Paul Mast; 22 grandchildren, 12 great-grandchildren. Predeceased by: Elam E. Smoker (husband). Funeral: Maple Grove Mennonite Church, by Arthur E. Smoker, Jr. (grandson), David R. Clemens, J. Richard Umble, and Philip M. Freed. Burial: Millwood Mennonite Church Cemetery.

Snyder, Anna Grace Speicher, 72, Rockwood, Pa. Born: March 3, 1922, Boswell, Pa., to Floyd and Mary Ellen Lehman Speicher. Died: June 12, 1994, Somerset, Pa., of a heart attack. Survivors—children: Lenore Ferg, Sandra Miller; sister: Mary Stern; 8 grandchildren, 8 great-grandchildren. Predeceased by: Henry Snyder (husband) and John (son). Funeral and burial: June 15, Thomas Mennonite Church, by Homer Schrock.

Stutzman, Era Alvin, 96, Goshen, Ind. Born: May 17, 1898, Middlebury, Ind., to Amasa and Isabelle Miller Stutzman. Died: June 14, 1994, Goshen, Ind. Survivors—brother and sister: Vernon, Kathryn Eigsti. Predeceased by: Cleone J. Miller Stutzman (wife). Funeral: June 17, Clinton Frame Mennonite Church, by Robert Shreiner and Vernon Bontreger. Burial: Clinton Union Cemetery.

Witmer, Beulah Verna Rich, 77, Sterling, Ill. Born: Dec. 20, 1916, Crawfordsville, Iowa, to Joseph and Anna Graber Rich. Died: June 8, 1994, Dixon, Ill. Survivors—husband: Harry Witmer; children: Joseph, Daniel, Edith Cozzi; brother and sisters: Herbert Rich, Ruth Eash, Edna Swartzendruber; 8 grandchildren, 2 great-grandchildren. Funeral and burial: June 11, Science Ridge Mennonite Church, by S. Roy Kaufman.

Talk of peace brings hope.

Mukhibeh, Jordan (MCC)—Two years ago, MCC approached leaders in Mukhibeh, an extremely impoverished Jordanian village, and asked them how MCC could help them improve their situation. But the community seemed unmotivated and hopeless. They weren't able to come up with any good ideas.

But things changed after Syrian, Israeli, and Jordanian governments began to discuss the possibility of peace. Families that had previously not shown much interest in income-generating projects now were full of ideas—raising goats and cows, keeping bees, weaving baskets. It seemed as though hope had come to the region.

Eleven families approached MCC through the Mukhibeh city council to ask for loans. Among them were Abu Abdullah and his son, pictured above. They chose to raise Shami goats, a Syrian breed preferred over local goats because of superior milk-producing ability, kid production and larger size.

MCC loaned the families a total of 5,400 Jordanian Dinars (some \$7,800 U.S.) in February; a month later the animals were doing well and each family had paid its first installment on their loans—in full and on time.

It may be a while before peace truly comes to the region, but perhaps some people in the village have found some hope.—*Rebecca Pereverzoff*



THE LAST WORD

Lessons from West Coast Mennos

You could feel it as soon as you stepped onto the sidewalk outside First Mennonite Church, Reedley. Here were anticipation, excitement.

"Glad to see you here," said the first person I met. "So you came to California for this historic event," said the second.

Historic. It was on everyone's lips at Reedley. Mennonites were there to disband Southwest and Pacific Coast conferences (both part of the Mennonite Church) and Pacific District (affiliated with the General Conference Mennonite Church). They formed two new integrated groups: Pacific Northwest and Pacific Southwest. (For story, see the July 5 *Gospel Herald*.)

It was an enthusiastic crowd who gathered. People had come to work. They were determined to merge—and to do it right. They were aware the rest of the church was watching.

As well we should. There are lessons we can learn about merger from the West Coast:

1. Integration is not just a top-down movement. Many more came to Reedley than just delegates; a sizable number were there simply to witness the action. So many came that planners were almost overwhelmed. Conference leaders had hoped for 150; by the end of the four days, 282 had registered.

Especially noteworthy were the efforts of Pacific Coast Conference. They had agreed to hold the meeting out of their geographical area so that a true three-way session could take place. That meant a minimum of 600 miles of travel for many—over 1,000 miles for some. But more of them came to Reedley than had attended a previous session in their own area.

2. Integration takes long, hard work. What happened at Reedley was the culmination of 10 years of consultation and endless meetings. Some of these were tedious as delegates pored over bylaws filled with almost indecipherable legal language.

Not always did they meet in ideal conditions. At Reedley, Southwest Conference found itself crammed into a small choir practice room for its last official session. But few seemed to mind as more and more crowded in.

3. And people will stick with it. Delegates who became part of the two new integrated groups sat for three hours of complicated work. Pacific Northwest even extended its time for organization to almost five hours.

But no one left, even though supper was waiting. Some expressed surprise others were staying, but no way were they leaving. They wanted to be part of the vote when it came.

4. Integration demands give and take. This was especially true for Pacific District Conference. Previously spanning an area from Arizona to Idaho, PDC agreed to divide itself at the California-Oregon border. This was not without some pain, as friends who had nourished relationships at their annual gatherings realized they would now go separate ways.

PDC delegates from the north also had to "take." Their counterparts from Pacific Coast brought with them a school and a mission board, neither of which had been part of PDC structures or funding. Some PDC delegates expressed uncertainty about what they were getting into, but they agreed to give it a try.

5. What you want to happen most likely will. Those who came to Reedley were determined to merge in an orderly, reasoned manner. No way would that be disrupted.

Not that there weren't attempts. Twice individuals attempted to introduce statements on homosexuality—once to a conference already disbanded, the second time to one of the new groups. Both times they failed on technicalities. Problems could wait.

Certainly there will be some. Both new groups passed budgets calling for increases from congregations of up to 15 percent. There were protests that this was unrealistic because local churches face budget crunches.

But the majority wanted to try it. "We just might make it," some said. If the Reedley mood continues, they just may.

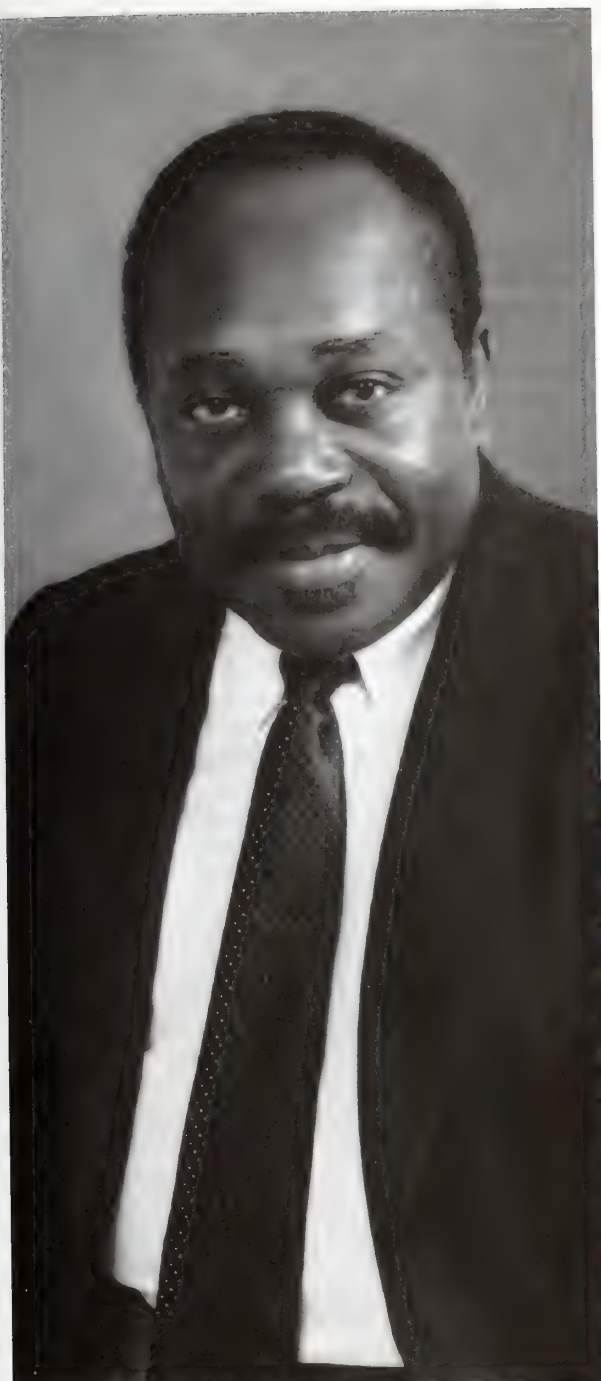
And so it went. More than once I've heard West Coast Mennonites lament their isolation, their being so far removed from church "action." But that was not true in Reedley the last weekend of June 1994. Here was a group of Mennonites who had heard the call to unity and were doing something about it.

Their decision seems to have served them well. Their process has also filled them with adventure and enthusiasm, eager to do new work in God's kingdom.

West Coast Mennonites clearly have something to say about integration. The rest of us would do well to listen.—jlp

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



It began with a deep concern for the inner city. Today Paul Gaskins (above) works with Virginia Mennonite Conference to be salt and light in the capital of the United States. See story on page 4.

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to MC-GC integration 8**

Making choices in the kingdom of heaven

Buried treasures and fish tales

*In the three parables of Matt. 13:44-30,
we learn how we come to faith by vari-
ous paths: some by search and struggle,
others in a way that is much simpler.*

Everybody likes a story of buried treasure, or one of finding an exceptional gem. With two such stories Jesus catches our attention as he tells us about life in the kingdom of heaven. Add to that a story about fishing—which for his immediate hearers spoke to daily life—and you have here a formula for an excellent lesson plan by the master teacher.

Now in a story about a kingdom, one expects to read about kings, nobility, knights in shining armor, and *power*. But these ingredients are noticeably absent in these three parables Jesus told about the kingdom of heaven as recorded in Matt. 13:44-50.

Here we see instead a focus on *choice*. In the first two parables, the hidden treasure and the costly pearl (especially the latter), it is a matter of choosing the superlative among the good. In the parable of the fishnet, it is a matter of sorting out the good from the bad.

Clearly the first two parables are much of a kind. The third is different in both content and

by
*Maurice
Martin*



The niggling question remains for those who may presume to be 'in' the kingdom: what judgment will be ours if we settle for good with the superlative before us?

mood. So we need to allow each to speak for itself, then discover the meanings which all of them together contribute to the whole of our understanding of the nature of the kingdom.

These parables are told to disciples, perhaps more specifically, potential disciples. Both the parable of the hidden treasure and costly pearl speak of the cost of discipleship. However, it is not costly discipleship in that grim "grit your teeth and persevere" style that we Mennonites seem to have inherited from our Anabaptist forebears, who were often accused of promoting a "works" religion. No, in both parables there is infused a liberal element of sheer grace and great joy, blended with costly demand.

The parable of the hidden treasure reads like a Hardy Boys mystery. It contains the elements of intrigue and mystery and the discovery of a buried treasure. Jesus' hearers would have known or surmised several facts. The one who found the treasure was not the landowner; he was simply a farmhand who worked the land for another. Or he may have been a trespasser on the field, who stumbled onto this treasure. The former is more likely—he could have turned it up with his plow.

The law did not allow the man in the parable to lay claim to this treasure unless he owned the field in which it lay. So he did the expedient thing: buried the treasure and bought the field.

What he did was legal and beneficial. Was it moral? That issue is not dealt with here. I remember as a lad my older brother had hidden a fishnet beside the creek that ran through our farm. Later that summer our neighbor girls found it and claimed it with the axiom "finders, keepers—losers, weepers." My brother, being bigger than they and able to run faster, caught them and wrested the net back—living, I suppose, by the axiom "possession is nine-tenths of the law"!

In the story that Jesus told, there were no "losers" or "weepers," just a winner! But not without a price, for he had to sell all he owned to be able to buy that field, and the treasure with it. He had to choose between the security of life as it was—possibly a house in town which

was paid for—or risk all for the possibilities which that treasure had to offer. He must have counted the cost and deemed it worthwhile to "give it all he had" to attain it. So too, Jesus is saying, the kingdom of heaven is worth "giving it all we've got."

In this story is the element of surprise, combined with sheer grace and great joy. In his book *Surprised by Joy*, C. S. Lewis describes the joy of rediscovering faith in a world which had for him become largely faithless. Sometimes grace comes to us in unexpected ways, and our commitment of costly discipleship naturally follows.

In the second parable, that which the farmhand accidentally found, with no apparent foresight or effort, the pearl merchant searched for with great patience. He was on the lookout for that unique gem. He knew immediately the value of what he had found.

So we see how we come to faith and discipleship by various paths. For some faith comes with constant searching and struggling. For others, it seems much simpler.

The third story is different from the first two in various ways. It describes a more routine event in the commercial fisheries around Lake Galilee. We know that several of Jesus' disciples

For the present, God is drawing in persons of every sort to the kingdom. The sorting out will take place in the future.

were fishermen. We remember that he told them they would "fish for people" (Matt. 4:19). These facts heighten the impact of the story as told to its first hearers.

Is the kingdom of heaven likened to a fishnet? Or is it likened to the whole endeavor of fishing? In any case, several important truths emerge from the analogy.

First of all, since there are about twenty types of fish in that sea, the one who fishes with a net, unlike the angler, cannot be very particular

"So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets."
—Eph. 2:19-20a, NRSV

about what he catches. As the story says, the net catches "all kinds of fish."

In this parable is introduced a note of realism and judgment. As R. B. Gardner points out, it is clear that this parable has two themes: *attraction* and *separation*. For the present, God is drawing in persons of every sort to participate in life in the kingdom. The sorting out takes place in the future (*Believers Bible Commentary*).

The perplexing thing for us is what part we play in the sorting out process. I think of the event recorded in John 21 in which the disciples caught 153 large fish. I sometimes wonder whether, after breakfast was done and the Lord was gone, someone didn't ask, "Now what are we going to do with all these dirty rotten stinking fish?"

This has implications for our evangelism. We are told to fish for people. We need to cast the net wide and gently draw in all kinds of people. My sense is that it is not up to us to judge who we draw in. That would be angling for trophy fish, in which pursuit, with the right kind of bait one presumably catches the "right" kind of fish. That is not what this parable is all about.

I suggested that these parables as a call to discipleship really have to do with making choices. The parable of the fishnet reminds us starkly that some who make the wrong choices will be "cast out."

We may be convinced that this will not happen to us. Yet that niggling question remains for those of us who may presume that we are "in" the kingdom of heaven: what judgment will be cast on us if we settle for the *good* when the *superlative* was set before us?

So I want to be always alert for that hidden treasure and costly pearl which may be just within my grasp, if I only keep my eyes of faith open and my commitments clear. And I want to be a faithful fisherman, drawing others gently into the kingdom of God to experience the grace and joy which is to be found therein.

Maurice Martin is pastor of Hillcrest Mennonite Church, New Hamburg, Ont., and president of Mennonite Publication Board.

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Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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Called to be salt and light

How God brought together a pastor's concern for the inner city with a Mennonite conference's call to build churches among ethnic groups in urban areas.

by
Susan
S. Eby

It was with a mixture of excitement—and a sobering realization of the cost involved—that Paul Gaskins heard God's call in 1988 to resign from his job and begin a new ministry.

Although he had pastored for more than 25 years, he had taken a sabbatical leave in response to an inner sense that he needed to feel the heartbeat of the urban poor. So he became building manager for a Nazarene ministry in inner-city Washington, D.C.—a ministry which gave him an education in homelessness, unemployment, and the deep spiritual hunger of the urban poor.

Now the Lord was asking him to move on—back into the life of a senior pastor, but with a much broader vision of the church's mission. The ministry would not just exist to have church on Sunday mornings. Gaskins felt called to establish a church that would evangelize and disciple all people—black and white, rich and poor—so that they would be equipped to reach out to “the least of these” in urban Washington.

Several concerns weighed on Gaskins' heart. He was well acquainted with the weight of responsibility in both planting and pastoring a local church. During his years of pastoring he had planted two churches and assisted in beginning seven others. There had been many “lean” times in those years, and financial concerns were once again on Gaskins' mind. As pastor of a new-born church, he had no idea how the Lord would provide for his wife and four children at home.

Gaskins was raised a Baptist, later worshiped and pastored in Pentecostal churches, and now ministered in this Nazarene mission. As he considered forming a new ministry, his thoughts centered on the calling and ministry of this new

body rather than any denominational affiliation.

All this time, however, God had been working. Gaskins was unaware of the Mennonite Church's Vision 95 goals for establishing new churches. He also knew nothing about some individuals in Virginia Mennonite Conference who had heard the Lord's call to establish churches among ethnic groups in urban areas.

However, Gaskins had a friend, Curt Ashburn, a Mennonite minister very involved in urban ministry. Ashburn heard indirectly about Gaskins' plans to begin a new church. One day Ashburn told Gaskins that he believed he could provide both a church building and the connections needed for finances to begin the new ministry.

The new church would be called Christian Conquest Ministries because of Gaskins' belief that Christians from all walks of life need to conquer their problems so they can be effective in ministering to others. Ashburn's visit that day was the beginning of Gaskins' own conquest of the tremendous questions surrounding the planting of a new congregation.

Ashburn introduced Gaskins to Paul T. Yoder, then president of the Virginia Mennonite Board of Missions, and Glendon Blosser, director of the board's home ministries. They too were initially uncertain how the conference would be



Left: Paul Gaskins preaches for his congregation at Christian Conquest Ministries, Washington, D.C., on a Sunday morning. Middle: Part of the crowd of members and friends that showed up for Christian Conquest Ministries' fifth anniversary celebration last October. Right: Gaskins with his assistant pastor, Ed Eby.

in the nation's capital

able to finance a new congregation. But they were inspired by Gaskins' vision for evangelism, discipleship, and urban ministry, so they worked to gather the needed support.

"It felt like the parting of the Red Sea for us," recalls one of CCM's founding members. "Since that time, when things have gotten tough for us, we look back at the miracle of God's provision, and we know with an assurance that God wants this church to be here."

The founding members of Christian Conquest Ministries were a racially mixed group of people from many walks of life. Some lived in the suburbs, some in the rough inner-city. Some had been homeless, while others had come from well-to-do homes. They came together because they had been discipled by Gaskins and had been touched by God through him. They also shared the vision of conquering their problems so that they would be equipped to minister the gospel to others.

The group did not wait long to reach out to people in need. In cooperation with other inner-city ministries, including Charles Colson's Prison Fellowship, Gaskins and his congregation began regular visitations to Lorton Prison, just outside Washington.

Soon a "community service project" developed, bringing men out of prison each weekday

to renovate buildings in the community. Gaskins and his workers met with the men daily for Bible study and "rap sessions" before the prisoners began work.

But in spite of many rewarding experiences, the CCM team saw too little fruit from their work after the men left prison. Many returned to the negative relationships and problems of poverty that had troubled them before entering prison. Eventually they repeated the cycle of drug addiction, crime, and imprisonment.

Then God gave the church a vision to establish a place where Christian ex-offenders could come and begin a new life after release from prison. They rented a three-bedroom house, and the "Conquest Aftercare Center" opened in August 1991. Residents were expected to attend weekly Bible study, prayer meeting, and Sunday worship. Individual counseling and

Christian Conquest's interracial membership and joyous services have touched many who want to worship with Christians from different cultures.



Christian Conquest follows four steps to discipleship: learning obedience, responsibility with oversight, responsibility with report, becoming a co-worker.

job search assistance were also part of the support provided.

Eventually the center was closed because of the financial strain on the CCM congregation, the lack of resources for increased staffing, and the inability to relocate the program closer to the CCM worship building. CCM still recognizes a great need for aftercare for people overcoming various traumas in their lives and may reopen such a center in the future.

During those early years, other areas of ministry were also growing and continue to flourish today. CCM has drawn an unusual number of people gifted in the arts. During the summer, CCM holds monthly gospel concerts outdoors in the church yard. These concerts draw people around the neighborhood to hear gospel music and an evangelistic message. Other ministries in the arts include an interpretive dance troupe and dramatic presentations.

A growing emphasis in CCM is ministry to youth. In addition to Sunday school and vacation Bible school, a recent development has been a Christian movie night which draws neighborhood youth.

Amidst all of CCM's ministries, however, the most distinctive aspect of the church is its focus on discipleship. "The pastor's role," Gaskins says, "is to equip the saints for the work of

ministry." CCM follows four steps to discipleship: learning obedience, responsibility with oversight, responsibility with report, and becoming a co-worker.

Gaskins puts his teaching into action, using a model much like Jesus used to train his apostles. Wherever Gaskins travels, he almost always has someone with him. He teaches by example how to evangelize, pray with people, and apply the Bible to people's problems. He also stresses the importance of CCM members attending weekly Bible study and prayer meetings and engaging in personal prayer and fasting.

The fruits of his efforts can be seen in the ability of CCM members to preach and teach as well as pray for others. Ed Eby, a CCM member who had been discipled by Gaskins for eight years, was ordained by Virginia Conference to serve as assistant pastor of the church. He had no seminary degree but gained his ministerial qualifications solely from daily "on-the-job" training from Pastor Gaskins.

Others in the church feel called to preach and teach as well and exercise these gifts often. Bible study meetings involve presentations from various group members. Last summer, members exercised their training in praying for people and presenting the gospel by conducting a door-to-door evangelistic outreach in the church neighborhood.

October 1993 marked the fifth anniversary of the young church. The influence of this small congregation—numbering only 30 in membership—was shown by the crowd of more than 100 people that attended the anniversary banquet.

As for the future, CCM plans to continue to reach out in urban neighborhoods, bringing people of all walks of life into the kingdom of God. They plan to increase their teaching about discipling relationships and "walking together" as a fellowship.

They are also recognizing the importance of touching other congregations in the body of Christ, serving as "leaven in the loaf." Their commitment to God and to outreach has inspired many. Their interracial membership and joyous worship services have also touched others who desire to move into deeper worship and want to fellowship with Christians from different cultures. With deep gratitude for all God has done in their midst, they will continue to strive to be salt and light in the nation's capital.

Susan Eby is the administrative assistant for Christian Conquest Ministries and married to assistant pastor Ed Eby. She is a graduate of Wesley Theological Seminary in Washington, D.C.



For Paul Gaskins (left), racism is an attitude that demands healing, including the laying on of hands.

African churches ask for prayer for Rwanda

Akron, Pa. (MCC)—Mennonite Central Committee (MCC) is asking constituency churches to plan a special prayer time for Rwanda during July 31 worship services. On that day African churches are calling for Christians worldwide to join together in prayer for an end to the slaughter, for an end to refugees' suffering, and for emotional healing for the victims of Rwanda's bloodbath.

Violence in the central African nation of Rwanda has left an estimated half million people dead since April, and the massacres are continuing. More than 2 million Rwandans are homeless while another half million or so have become refugees in neighboring countries.

Kigali, Rwanda's capital, had a population of about 400,000 at the beginning of April; now less than 50,000 people remain there—fearful, hungry, and facing an uncertain future.

"Churches in Rwanda have found themselves helpless and immobilized," reports Rev. Chipenda, general secretary of the All Africa Conference of Churches. "The church in the rest of the world cannot afford to look on these events as either sad or interesting news items and close our eyes to our brothers and sisters in Rwanda: people who are also created in God's image."

Assessing needs within Rwanda is difficult, but African church leaders say many people are "near starvation" and lack medicine. Rwandans need physical healing from machete and missile wounds and also emotional healing to cope with the trauma they have experienced over the past months. Many, including countless children, have seen their family members and friends brutally murdered.

North American churches are invited to include a special offering for Rwanda in

their July 31 services. MCC has established a "Rwanda healing fund"; contributions to this fund should be marked 5631-2300 and sent to the nearest MCC office.

Funds donated to MCC will be used to provide short-term food and relief to victims of the crisis in Rwanda as well as to support longer term peacemaking efforts.

Later this month several MCC workers will travel to areas of Zaire and Burundi that border Rwanda to assess the situation there and to make recommendations for how MCC could assist local churches in ministering to displaced people and refugees.

Earlier MCC, through the Canadian Foodgrains Bank, provided \$50,000 Can. (\$36,000 U.S.) to purchase food for Tanzanians who had given theirs to Rwandan refugees. The Canadian government matched MCC's grant to make a total MCC contribution of \$250,000 Can. (\$180,000 U.S.).

Leaders of two Brethren conferences start getting to know each other

Newton, Kan. (Meetinghouse)—They have had their first date, and while neither is talking about marriage, North American Mennonite Brethren and Brethren in Christ are enjoying each other's company and getting to know each other better.

Edmund Janzen, moderator of the General Conference of Mennonite Brethren Churches, called it "casual hand-holding."

The two Anabaptist groups have been holding quiet, low-profile and largely informal meetings for the past three years. And with no set agenda.

"Our agenda is what we can learn from each other," said BIC general secretary

Don Shafer. Topics discussed have included theology, pastoral leadership, missions, and education.

According to Mennonite World Conference statistics, the MBs have 45,000 North American members, 28,000 of them in Canada, while the BICs have 21,000 members, 17,000 in the United States.

No great driving force brought the two together, participants say. The talks evolved out of Council of Moderators and Secretaries sessions where MBs and BICs found themselves meeting over coffee and breakfast. CMS is an annual meeting of various Mennonite conference leaders.

The conversations have been largely informal, held among leaders of both conferences, although recently they have been inviting the other to formal meetings as observers. At a lower level, BIC bishops and U.S. MB district conference ministers have also met.

The MB-BIC discussion developed about the same time the larger Mennonite Church and General Conference Mennonite Church started seriously pursuing merging into one body. But both the MBs and BICs say that didn't prompt their meetings.

"It was perhaps more a sense of mutuality," Janzen said. "Size wasn't an issue. We weren't feeling left out. . . . It was just an idea that sprung up."

Similarly, any sort of MB-BIC union is not part of current talks. "They are not at the point [of] any sort of conciliatory unit or merger," Janzen said.

But that doesn't mean the idea isn't out there. Janzen said there are members of both conferences who would like to see them join. BIC moderator Harvey Sider said, "Who knows what will happen in the next generation?"

While both churches have strong pietist and evangelical emphases, there are differences between the groups. The MBs come out of the Russian Mennonite heritage; BICs have a Swiss Mennonite background. The BICs do not oppose the ordination of women, unlike the MBs. The BICs also have a holiness tradition.

—Rich Preheim

Burkholder gives invocation before U.S. House

Washington, D.C. (Elkhart Truth)—J. Lawrence Burkholder, president emeritus of Goshen College, gave the invocation June 21 before the U.S. House of Representatives, beseeching God to help save the country's environmental inheritance.

Accompanied by his wife, Harriet, and daughter, Myrna, the Goshen, Ind., resident flew to Washington at the invitation of Rep. Tim Roemer. The Burkholders had lunch with Roemer, met House Speaker Tom Foley, and saw prominent House members, including Richard Gephardt, Newt Gingrich, Henry Hyde, and Pat Schroder.

"I didn't get very excited about it until I got there," said Burkholder, a former professor at Harvard Divinity School who stood on the House floor for his first time. "They were just so friendly. I don't know whether the place is so amicable all the time. I just was more impressed than I thought I would be."

In his invocation, Burkholder asked God "to help us save this inheritance lest we become rich while the land becomes poor, imagining ourselves fulfilled but future generations deprived, indulging in our well-being without being well."

—Tom Price

Allegheny says 'yes' to MC/GC integration

Mt. Pleasant, Pa.—Allegheny Mennonite Conference supports the merger of the Mennonite Church and the General Conference Mennonite Church.

That was the decision of the delegates to the 119th annual session of the conference at Laurelville Mennonite Church Center July 7-10. The affirmative vote approved a recommendation from the Mennonite Church General Board that integration of the two denominations take place by the year 2003.

The decision did not come without words of caution. One was about date; 2003 seemed too soon for some delegates. "Process takes time," said one.

There were also questions about what will happen to the conference in integration. "That's your decision," delegates were told.

It was also noted that attempts by the conference for contact with the four General Conference churches in its area have been unsuccessful.

"We want to move forward, but we also don't want to lose our identity," moderator John Stahl-Wert summarized as the issue came to a vote.

Delegates heard good news about conference support in the past year. Income of \$320,000 made possible a net of \$4,300, and Allegheny was able to exceed its goals for support to churchwide agencies.

Less favorable was the news about the conference's system of overseers. Often held up as a model for other conferences on how to provide oversight for local congregations, Allegheny currently finds itself with a shortage of overseers. Some

of its churches are limiting the time their pastors can spend in such work.

Allegheny's delegates responded enthusiastically to a new plan from Mennonite Mutual Aid that would reduce health care premiums for congregational employees. And they inaugurated their participation in the churchwide "network of prayer" preceding next year's Mennonite General Assembly.

Featured at this year's session was the Mennonite Board of Missions. MBM president Stanley Green delivered three sermons. Various overseas missionaries—who had met at Laurelville the previous week for a retreat—participated in worship and seminar sessions. They also held a "missions festival" of food and crafts from around the world for the conference.—*J. Lorne Peachey*

Iowa-Nebraska, Northern District enter merger discussion

Henderson, Neb.—Integration was the topic at hand when Iowa-Nebraska Conference (Mennonite Church) and Northern District (General Conference Mennonite Church) members met for joint conference sessions here June 16-19.

In an opening dialogue, Iowa-Nebraska moderator Firman Gingerich and Northern District moderator Norman Hofer each produced a jar of seeds—Gingerich of corn and Hofer of wheat. They discussed the proposed GC-MC merger and exchanged some considerations on efforts to work out differences. But there was more diversity within the conferences than there was between them, Hofer said.

Each poured his jar of seeds into a large bowl, thoroughly mixing them. "Merging can take place, but we all need understanding and insight to get the job done," they said.

In his three messages, conference speaker James Gingerich looked at various integration issues and shared about the work of the Integration Exploration Committee.

"We can't sit on our differences and hide them if we want to have unity," said Gingerich, who is a pastor of First Mennonite Church, Moundridge, Kan., and a member of the integration committee. "We must struggle with our diversity while

working on our unity. The common denominator is Jesus Christ."

Key issues include: funding and the combining of program agencies; loyalty and whether members will be able to transfer loyalty to a united Mennonite church; size—it is hard to function efficiently if a conference covers too large an area or is too small; and accountability—each congregation must be accountable to one another and to the larger church body or conference.

When the topic was first opened for discussion, Iowa-Nebraska delegates were largely silent. But during the second discussion, MC delegates became more vocal and more affirmative of integration.

Homosexuality. The second issue that caused serious discussion involved the way the St. Paul (Minn.) Mennonite Fellowship, a dually affiliated congregation, has ministered to members with same-sex orientation.

Iowa-Nebraska Conference leadership said they have begun a series of discussion sessions with the St. Paul congregation (see "One church's openness," page 9). The purpose is to "listen with compassion and to explore more fully their ministry to same-sex persons and how that fits the Purdue Statement of 1991," Firman Gingerich said.

Several individuals noted that the real issue is not homosexuality but how to function as a congregation.

Next year will be the 75th anniversary of the formation of the conference.—*from reports by David L. Groh, Bernice Miller, and Leroy Saner*

Martinsburg observes 'Handicapped Sunday'

Martinsburg, Pa. (Evangelical Visitor)—The Martinsburg congregation of the Allegheny Conference observed "Handicapped Sunday" as part of the "Disability Awareness Week," March 6-12, sponsored by Mennonite Health Services.

As people entered into the morning worship service, they were asked to assume a handicap for the first portion of the worship service.

To aid them cotton balls and rubber bands were distributed. Individuals could choose to put cotton balls into nostrils as a breathing handicap, into ears as a hearing handicap, into their mouths as a speech impediment, or over glasses as a vision impairment.

Rubber bands could be wrapped

around fingers to simulate arthritis. One inspired fourth-grader took a heavy rubber band and locked his knees together.

Others, using their own imagination, remained seated as though unable to stand, or used only one hand, or kept eyes closed, or found another way to identify with those who have some physical limitation.

Since there was no advance notice given, people realized that some handicaps come without warning, and cannot be stopped at the end of the pastoral prayer.

The morning message noted that before God, all humans are disabled, for all are imperfect and defective. But by grace, God is able to make people what God wants them to be.



Visions meet in Philadelphia-area Selfhelp store

Ardmore, Pa. (MCC U.S.)—In 1992, three separate groups began exploring visions for their futures. Today a new Selfhelp Crafts of the World store exists here because these groups combined their visions into one project.

In 1992 staff of Selfhelp Crafts, a handicraft marketing program of Mennonite Central Committee (MCC), were brainstorming ways to provide more jobs for third world craftspeople. They decided to open large stores in or near major U.S. cities and provide both temporary start-up and management staff and interest-free loans for inventory.

Most Selfhelp Crafts stores are located in Mennonite communities where the sense of mission is strong but market potential is approaching saturation. Major metropolitan areas have many people with discretionary income (money above what they need to live) and can support large Selfhelp Crafts stores.

In Chicago, Brian and Candi Smucker started the application procedure for an MCC voluntary service term. "We hoped to work in job creation and presumed it would be overseas," Brian says, "though we daydreamed of an 'ideal voluntary service assignment'—traveling throughout the United States, starting more Selfhelp Crafts stores."

Through their work with Lombard (Ill.) Mennonite Church's Selfhelp Crafts stores, the Smuckers had heard from craft groups in Guatemala, India, and Bangladesh that they needed more product orders to provide more jobs. "We believed we could benefit craftspeople by helping open some large stores to provide additional markets. Selfhelp Crafts' decision matched our goals perfectly."

In Philadelphia, Joe Syzdek and other members of West Philadelphia Mennonite Fellowship were trying to figure out how to start a Selfhelp Crafts store in



Brian
and
Candi
Smucker

their area. They were ready with board members, contacts, the core of the volunteer base, legal assistance, seed money, and a spiritual support base. They had the interest but not the time, money, or technical expertise.

Thus the Smuckers became Selfhelp Crafts' first store planters and Philadelphia became the site for their first venture. They began a three-year MCC voluntary service term in January 1993 and will spend a year each in three major U.S. metropolitan areas.

Seven months after they moved to Philadelphia and began working with church members they opened a store in Ardmore, a well-to-do Main Line suburb. The Philadelphia group has become an ecumenical venture with board members from West Philadelphia Mennonite Fellowship, three Presbyterian churches, one Quaker meeting, and the masters of business administration program at Eastern College, St. Davids, Pa.

The Ardmore store is now in the capable hands of manager Kristen Yoder, assistant manager Donna Alderfer, and their volunteer workers.

One year after the Smuckers arrived in Philadelphia they moved to the Washington, D.C., area. The steering committee for this new store includes members from two Mennonite churches—Northern Virginia Mennonite Church in Vienna and Washington Community Fellowship—and one Methodist church. The goal is to open a store in the area by fall 1994.

"If all goes as planned this new store planting program—three cities in three years—will provide the equivalent of 825 full-time, year-round jobs for third world craftspeople by the end of its third year," Brian says. "That is more than we ever envisioned."

One church's openness draws heated response

Henderson, Neb. (GCMC)—At the joint meeting of the Northern District Conference (NDC) and the Iowa-Nebraska Conference, delegates expressed strong feelings about the St. Paul (Minn.) Mennonite Fellowship's openness to homosexuals.

Many comments were in reaction to an anonymous letter that a select group of pastors from both conferences had received about 10 days prior to the joint meeting.

The letter asked for prayers for the St. Paul fellowship members and the pastor as they charted new directions. However, the mailing also included a copy of the program for a commitment ceremony between two lesbians and a bulletin from the fellowship that announced the upcoming ceremony.

Robert Hartzler, NDC conference minister, made it clear that while the pastor, Helen Quintela, had attended a private commitment ceremony for two women in a state park, she did not act in a pastoral capacity.

"Helen's ministry has been greatly appreciated," noted Palmer Becker, home missions chairperson. The fellowship has "reached out to alternative peoples, including other races. Homosexuals have come and the fellowship has ministered to them."

In November 1993 the fellowship members and leaders asked Hartzler to help them deal with the considerable dissen-

sion in their congregation over a variety of issues including homosexuality, abuse, theological concerns, and how decisions are made and who makes them. At least half of the membership consequently left the congregation over the next two months as a result of their differences.

Since then, the NDC home missions committee has developed a set of guidelines for working with the issues at the St. Paul Mennonite Fellowship. The guidelines address the need for the fellowship to develop clear expectations of its membership, job descriptions for the pastor and elders, and a definition of its view on sexuality and its ministry to homosexuals, among other items.

John King, Iowa-Nebraska leadership board member, noted that the primary issue is not homosexuality, but the confusion caused by the response of the members who left the fellowship. "The gay issue is just the lightning rod for the struggles in the church," he said.

But the delegate response was contentious, particularly as a number of people chose to focus on the anonymous mailing instead of the work of the home missions committee.

"Homosexuality is a sin. God will not tolerate it. There needs to be a chance for repentance. One cannot condone it," said George Kaufman, Zion Mennonite Church, Bridgewater, S.D.—Carla Reimer

Baptists, Mennonites join forces to open university in Paraguay

Asunción, Paraguay (MWC)—Two Mennonite and two Baptist conventions in Paraguay are joining efforts to open the country's first national Protestant university. The project is a response to an urgent need for liberal arts education facilities and resources in Paraguay.

Qualified health workers are scarce—some 35 per 10,000 inhabitants. While the World Health Organization recommends at least five university-trained nurses per 10,000 inhabitants, Paraguay has less than one.

Accordingly, the first faculty of the Universidad Evangélica del Paraguay (UEP) to open is nursing, built on a well-established Baptist nursing school. The education faculty is next.

After that, and because Paraguay's strong musical traditions are in danger of disappearing (music is not taught at university level anywhere in the country), a faculty of music is being planned. Languages are next on the list; social work and sociology faculties are also in the pipeline.

Perhaps the most interesting feature of this novel project is that while the four church conventions have accepted joint responsibility, and formulated the university's philosophy and statutes together, each church has agreed to sponsor a particular faculty.

The Evangelical Baptist Convention is



Cooperative preserves traditional skills.

Vientiane, Laos (MCC)—Many of the 150 members of Phon Tong Handicraft Cooperative are survivors of U.S. bombing of the Ho Chi Minh Trail in Laos during the Vietnam War. They were resettled in villages around Laos' capital some 25 years ago on land that doesn't produce enough to sustain most families.

Kommaly Chanthavong began the cooperative in 1980 to address the refugees' need for income. But Kommaly is also concerned that the young people not forget traditional skills. As a child she learned to make natural dyes from seeds, bark, and leaves and to weave patterns. She now passes this knowledge on to youth, ages 6 to 12, through weaving classes.

MCC's Selfhelp Crafts of the World sells the cooperative's products in North American shops.—*Pearl Sensenig*

to run the nursing faculty. The Convention of Mennonite Brethren will run the education faculty. The General Conference of Mennonites will run the music faculty. The Anglicans are interested in languages, and the Baptist Convention in sociology and social work.

Each sponsoring denomination has agreed to raise the necessary funds, recruit teachers, and assume administrative responsibility for "its" faculty.

Thus, notes university project coordinator Melia Wall, "Each faculty will be administratively independent. The UEP will have a completely decentralized

structure and avoid a top-heavy bureaucracy."

Another surprising feature of the Protestant university concept is that the rector and his council are to work on a voluntary basis.

"We hope to avoid the financial difficulties that many ecumenical projects experience," Wall explains. "The fact that they don't have to worry about finance or administration should lighten their workload. The idea is that they continue to exercise their respective professions outside the time they spent with us."

—*Miriam Reidy in One World*

U.S. Mennonite leaders urge Congress: 'Provide health care for all'

Washington, D.C. (MCC U.S.)—"Dear Representative: We urge you to seize this historic opportunity to enact comprehensive [health care] legislation and avoid the temptation to settle for incremental change."

So began a letter to 58 U.S. senators and 230 representatives signed by 10 leaders of Mennonite denominations and agencies, including James Lapp, general secretary of the Mennonite Church; Lynette Meck of Mennonite Central Committee (MCC) U.S.; and Vern Preheim, general secretary of the General Conference Mennonite Church.

The letter listed essential elements of health care legislation:

- health coverage for the whole population, including access to basic benefits such as preventive, long-term, and mental health care; and

- a fairly financed health care system to which employers and individuals contribute.

"The importance of the Mennonite witness in this debate is that we can put aside our special interests and speak to the issues of justice and the common good," says Karl Shelly, who works on health care reform in the MCC Washington office.

"Universal coverage will only come about if people of faith share with Congress their conviction that adequate health care should be provided to everyone, everywhere."

The letter to Congress was issued by the Mennonite Health Dialogue Steering Committee, an organization formed in 1992 to help Mennonite church members discuss health care reform issues.

In addition to sending the letter to

Congress, the Dialogue Committee is calling on Mennonites to individually contact their legislators. A "call to action" was recently sent by the Dialogue Committee to Mennonite congregations inviting members to communicate with Congress the importance of comprehensive health care reform.

The letter to Congress was also signed by Donella Clemens, moderator of the Mennonite Church; Dean Preheim-Bartel, executive director of Mennonite Health Association; James Waltner, chair of the Mennonite Health Dialogue Steering Committee; Carl Good, executive director of Mennonite Health Services; Milton Claassen, president of Mennonite Medical Association; Howard Brenneman, president of Mennonite Mutual Aid; and Mary Dyck, president of Mennonite Nurses Association.

• **Nurses removed.** Eastern Mennonite Missions has completed its arrangement with World Concern to supply relief workers to Mogadishu, Somalia. The decision to terminate the arrangement with the relief and development agency was based on the insecurity in the capital city of Mogadishu and the uncertainty of World Concern's future involvement there. Partners in Development, another relief and development agency, has requested the services of EMM nurses Marilyn Metzler and Verda Weaver for their northeastern Somalia program for the next year, which is approximately the remainder of their EMM terms. The nurses will serve on the northern coast in Quandala, a quiet fishing village that escaped the war because of its remote location and homogeneous population, EMM overseas director Harold Reed says.

• **Student drowns.** Edmund Bannerman, 40, a junior social work major at Eastern Mennonite College, Harrisonburg, Va., died June 20 in a drowning accident at Slate Lick Lake in northern Rockingham Co., Va. A native Ghanaian, Bannerman was a government audit service worker, a former treasurer/bookkeeper of the Ghana Mennonite Church, and served as Mennonite Central Committee field person for the Visitors' Exchange Program. He is survived by his wife, Hester Terluin, his parents, and 14 brothers and sisters.

• **CPS reunion dates sought.** The National Interreligious Service Board for Conscientious Objectors (NISBCO) is seeking information about Civilian Public Service camp reunions scheduled to take place this year. NISBCO, formerly known as the National Service Board for Religious Objectors, helped organize and run the CPS camps during World War II. Information about the reunions (dates, locations) may be reported to NISBCO at 202 293-3220.

• **A 'cherry' good time.** For a fun night, members of Filer (Idaho) Mennonite Church had a Cherry Cookoff on Feb. 18. Favorite cherry dishes were auctioned off and later shared with the group. Prizes were given for the men's, women's, and children's groups. The proceeds were donated to the youth convention fund for Wichita 95.—*Mary Ann Miller in Missionary Evangel*

• **Tenure granted.** The Goshen (Ind.) College board of overseers has granted tenure to one faculty member and granted two retired faculty emeritus status. Anita Stalter Lapp, associate professor of education, was

granted tenure. Ruth Gunden was named emerita director of international education and professor of physical education; Gerhard Reimer was named emeritus professor of German. Five faculty members were promoted from assistant to associate professor: John Ross Buschert (physics), Carolyn Gundy (business), James Histan (accounting), Kathy Meyer Reimer (education), and Ann Shetler (foods and nutrition).

• **Pastor transitions:**
Glen Horner became conference minister for Illinois Mennonite Conference June 1. His address will remain in Morton, Ill., until Aug. 1 when *Thelma Horner* will conclude her pastoral assignment at First Mennonite Church of Morton. Their new address after Aug. 1 will be: 1160 Flamingo Ct., Bradley, IL 60915.

Brenda Issacs, copastor of Calvary Mennonite Church, Inglewood, Calif., is joining the staff of Goshen (Ind.) College this fall as a professor of education. She will be completing several years as principal of Calvary Mennonite School by Aug. 15.

E. Joe and Emma Richards have concluded their two-year interim conference minister role in the Illinois Mennonite Conference as of May 31. Their Villa Park, Ill., address remains the same.

• **Missionary transitions:**
Jackee and Ron Bender, with Joshua and Danelle, arrived June 26 for a six-month to one-year home leave from Tanzania. Ron serves as press operator for the Tanzania Mennonite Church. The Eastern Mennonite Missions workers' address is 536 Scotland Rd., Quarryville, PA 17566.

Wendy Hange arrived from Kenya June 16 after serving two years as a teacher at Rosslyn Academy. Her address is 902 Fairhill Rd., Sellersville, PA 18960.

Bruce and Joyce Heckman, with Nathan, Elisa, and Andrew, arrived June 17 for a home leave from the Middle East. Their address is c/o Reuben Martin, 918E Rabbit Hill Rd., Lititz, PA 17543.

Cindi Kanagy arrived from Kenya June 13 after serving two years as a teacher at Rosslyn Academy. Her address is 798 Edgewood Ln., Fair Play, SC 29643.

James and Jeanette Krabill and family, MBM workers in Côte d'Ivoire, arrived June 20 in the U.S. Their address is c/o Russell Krabill, 26221 Vista Ln., Elkhart, IN 46517.

Disa and Tom Rutschman and family, MBM workers in Sweden, arrived in the U.S. June 21. Their address is c/o Harriet and Laverne Rutschman, 12311 Rosewood, Box 103, North Newton, KS 67117.

Jeanne and William Sahawneh, with David and Jonathan, arrived July 7 for a ten-month home leave from their work with EMM in the Middle East. Their address is PO Box 60, Thornton, PA 19373.

Erika Thomas arrived from Djibouti July 1 after serving one year teaching English through EMM. Her address is c/o Meredyth Witmer, 1729 Lincoln Hwy. E., Lancaster, PA 17602.

Treva Yoder arrived from Tanzania June 15 after serving two years as a teacher for missionary children through EMM. Her address is 2883 Saratoga Dr., Baton Rouge, AL 70808.

Dawn and Larry Zook plan to arrive July 3 from China after serving two years teaching English through EMM. Their address is 624 New Holland Ave., Lancaster, PA 17602.

Ken and Mae Zook of Colorado will begin a new assignment this summer with Wycliffe Bible Translators in Texas. Their address is 644 Legters Dr., Dallas, TX 75326-5654.



More power to you. Harrisonburg, Va. (EMC&S)—Doug King, manager of WEMC, the non-commercial radio voice of Eastern Mennonite College & Seminary, does a meter reading on a newly-installed transmitter at the station. Engineers made final transmitter and antenna connections and ran tests on the new 2,000-watt transmitter on June 25; WEMC previously operated at 100 watts.

King said the power increase "should provide a strong signal from Woodstock to Waynesboro and from the Massanutten to the Allegheny mountain ranges."

The \$30,000 (U.S.) cost of the power increase is being covered entirely by listener donations. WEMC, the oldest non-commercial radio station in Virginia, went on the air in 1955.—*Jim Bishop*

• **New resources:**

Brochures from Mennonite Central Committee have been translated into Spanish. They are: "Una Familia en la Fe" (A Family of Faith), an overview of Anabaptist history and basic beliefs; and "Un compromiso con el camino de paz de Jesús" (A commitment to Christ's way of peace), the text of an inter-Mennonite peace statement. Free brochures are available from any North American MCC office.

Job openings:

Director of business operations, Landis Homes Retirement Community, Lititz, Pa. Qualifications include a degree in business administration or finance, at least three years experience in financial management. Preference given to experience in a long-term care or healthcare setting. Individual will function as an assistant to the administrator and will supervise several departments. Send résumé to David Keim-Shenk, LHRC, 1001 E. Oregon Rd., Lititz, PA 17543; phone 717 569-3271.

Girls' dorm adviser, Lancaster (Pa.) Mennonite High School. Paid position includes apartment and benefits. Contact the school at 717 299-0436.

Houseparents, Mennonite Residential Homes, Elida, Ohio. Individual or couple needed for group home for women. Experience in MR/DD field is desirable but not required. Send résumé to: Administrator, PO Box 3103, Elida, OH 45807.

Kindergarten teacher, Academia Menonita Betania, Aibonito, P.R. Bilingual individual with experience in teaching English as a second language preferred. Contact Lora Miranda as soon as possible at 809 857-3513. Deadline is Aug. 23.

Mechanic, Eastern Mennonite College, Harrisonburg, Va. High school diploma required, two-year technical training from a trade school in automotive program is preferred. Three years experience in automotive and truck repair desired; mechanical experience with tractors desired. Year-round, full-time position. Application deadline: Aug. 1. Contact the EMC personnel office at 703 432-4108.

Spanish instructor, Hesston (Kan.) College. Half-time, nine-month position begins this fall. Master's degree preferred. Send résumé to Academic Dean, Hesston College, Box 3000, Hesston, KS 67062.



REACH participants begin training. Columbus, Ohio (RMM)—Twenty participants have begun a three-month training in preparation for service in the REACH program of Rosedale Mennonite Missions. In early September, the participants will move to Belarus, Bulgaria, Israel, and Kenya for eight-month terms of service. Pictured are (left to right):

Front row—Zina Romanov, Anita Yoder, Rose Charles, Sue Knicely, Sharon Rice, Arlis Sommers; middle row—Bulgaria leader Dwayne Miller, Marlene Graber, Israel leader Julie Overholt, Michelle Miller, Carla Miller, Colleen Miller, Kenya leader

Ken Mohler; back row—Jared Hochstedler, Belarus leader Steve Troyer, Andrey Iein, Matthew Showalter, Dale Keller, Dawson Hooley, and Larry Hershberger.

Vice-president of medical and clinical services, Prairie View, Inc., Newton, Kan. Psychiatrist will be responsible for standards of care and program development for mental health centers in three communities, outpatient services in Wichita, and a 60-bed psychiatric hospital. Submit cover letter and résumé to CEO Melvin Goering at PO Box 467, Newton, KS 67114-0467.

Peace, South Burlington, Vt.: Leo Bartoli, Neal and Tammy Davis, Cindy Grigg and Don Thurston, Bruce and Patty King, Jay and Tina Nyce, Audrey Poole, and Ken and Kass Seitz.

Hoover, Cheryl Halteman and Roger, Perkasio, Pa., Susan Rochelle (second child), June 16.

Landis, Debbie Kulp and David, Green Lane, Pa., David Ray, Jr. (second child), June 21.

Meyers, Melissa Davies and Keith, Pennsburg, Pa., Kristin Rose (second child), June 8.

Miller, Kelli Pancratz and Dennis, Uniontown, Ohio, Dallas Michael (first child), June 13.

Miller, Debra Osterling and Melvin, Columbiana, Ohio, Kayleigh Elisabeth (first child), June 2.

Schloneger, Ann Conrad and Craig, Sugar Creek, Ohio, Kayla Nicole (second child), June 5.

Shantz, Sheryl Schwartzentruber and Brad, Kitchener, Ont., Jessica Christine (first child), May 29.

Sharp, Karla Wyland and Kevin, Allensville, Pa., Christian David (third child), June 23.

Spurgeon, Joanne Derstine and Robert, Souderton, Pa., Rebeca Rae (second child), June 27.

Steckley, Robin Haines and Phil, Kitchener, Ont., Simon Philip (second child), March 17.

Witmer, Kelly and Wayne, Columbiana, Ohio, Jacob John (second child), April 14.

Yakobson, Laurie Bardgept and Rob, Lakewood, Colo., Logan Sabre (fourth child), May 7.

BIRTHS

Alderfer, Lois Waybill and Steve, Faber, Va., Joshua Steven (second child), June 17.

Bush, Jane Horst and Tim, Columbiana, Ohio, Ryan Paul (third child), June 14.

Cender, Wilma Ressler and Karl, Goshen, Ind., Eric Karl (second child), June 14.

Clark, Karmen Riegsecker and Timothy, Houghton, N.Y., Tyler James (first child), June 20.

Freed-Good, Lori Freed and Robert Good, Jacksonville, Ore., Adam Robert (second child), Feb. 26.

Gingerich, Marge Springer and David, Orrville, Ohio, Nathaniel Dennis (first child), June 16.

Grieser, Joyce Beckhorn and Joseph, Clarksville, Mich., Lane Joseph (first child), June 25.

Handrich, Sonja Borst and Lynn, Fairview, Mich., Jaelynn Rose (fourth child), June 12.

NEW MEMBERS

Deep Run East, Perkasio, Pa.: Chad Hackman, Kristin Moyer, Andrew Nyce, Jonathan Nyce, Jeffrey Wismer, Jan Lanz, Florence Alderfer, and Aubrey and Anna Gilmore.

Glennon Heights, Lakewood, Colo.: Greg Polizzoto, Rhonda Polizzoto, Brent Schroeder, and Tonda Schroeder.

Harrisonburg, Va.: Sone Liambounheuang.

Oak Grove, Grantsville, Md.: Becky Hetrick, Tammy Hetrick, Carl Rounds, Ervin Rounds, Melvin Broadwater, Russell Broadwater, and Alvin (Jr.) Shumaker.

Parkview, Kokomo, Ind.: Sue Bontrager and Larry Dillman.

MARRIAGES

Bean-Gingerich: Janice Bean, Wellesley, Ont. (Wilmot), and Duane Gingerich, Baden, Ont. (Wilmot), July 9, by Glyn Jones.

Bell-Blough: Andrew R. Bell and Heidi Blough, Boswell, Pa. (Blough), June 11, by Richard Minninger.

Bender-Miller: Renae Bender, Kalona, Iowa (Lower Deer Creek), and Matt J. Miller, Kalona, Iowa (East Union), June 11, by Wayne Bohn and Michael Loss.

Bergey-Brechbill: Lynn Bergey, Chesapeake, Va. (Mount Pleasant), and Lori Brechbill, Lititz, Pa. (Lititz), June 18, by David H. Graybill.

Brenneman-Hartzler: Carla Brenneman, Orrville, Ohio (Crown Hill), and Timothy Hartzler, Marshallville, Ohio (Martins), June 18, by Ernest J. Hershberger.

Brummel-Kauffman: Brian Brummel, Indianapolis, Ind. (Presbyterian), and Nicole Kauffman, Mio, Mich. (Fairview), June 25, by Virgil Hershberger.

Dedman-Gingerich: Karen Dedman, Wellesley, Ont. (Wilmot), and Scott Gingerich, Wellesley, Ont. (Wilmot), June 25, by Glyn Jones.

Evers-Widmer: Marcia Evers, Iowa City, Iowa (Wellman), and Todd Widmer, Iowa City, Iowa (Sugar Creek), May 14, by Dan Johnston.

Gascho-Melch: Dewayne Gascho, Grand Island, Neb. (Wood River), and Valerie Melch, Cairo, Neb. (Baptist), May 28, by Eldon Elsberry.

Geister-Handrich: Pam Geister, Lewiston, Mich. (Fairview), and Rick Handrich, Fairview, Mich. (Fairview), June 11, by Virgil Hershberger.

Hetrick-Wilkins: Dennis Hetrick, Grantsville, Md. (Oak Grove), and Tammy Wilkins, Grantsville, Md. (Oak Grove), May 14, by Phillip A. King.

Kenel-Nitzsche: Angela Kenel, Shickley, Neb. (Salem), and Steven Nitzsche, Beemer, Neb. (Beemer), June 18, by Wilton Detweiler and Roger Hazen.

Kratz-Stewart: Trina Kratz, Kulpville, Pa. (Covenant Community Fellowship), and William Stewart, Jersey Shore, Pa., June 25, by Earl Anders.

Lapp-Riley: Michael Lapp, Goshen, Ind. (Assembly), and Tami Riley, Union, Mich., May 21, by James M. Lapp and Nancy S. Lapp.

Lawson-Reed: Tara Lawson, Newport News, Va., and Phillip Reed, Newport News, Va. (Huntington), June 18, by James Thornton.

Layman-Winton: Kami Layman, Fairview, Mich. (Fairview), and Marc Winton, Saginaw, Mich. (Fairview), June 18, by Virgil Hershberger.

Leatherman-Yoder: Diane Leatherman, Goshen, Ind. (Sunnyside), and Richard Yoder, Elkhart, Ind. (Warwick River), June 18, by Clare Schumm.

Pedersen-Swartzentruber: Jan Pedersen, Lebanon, Pa., and Dale Swartzentruber, Delaware, Ohio (Neil Avenue), May 21, by James L. Derstine.

Rupp-Ruth: Phil Rupp, Mishawaka, Ind., and Rita Ruth, Mishawaka, Ind. (Kern Road), June 4, by Lynn Miller.

DEATHS

Atkinson, Charlotte Hallman, 87, Lititz, Pa. Born: Oct. 14, 1906, Conestoga Center, Pa., to Benjamin and Mary Hallman. Died: June 24, 1994, Lititz, Pa. Survivors—daughter: Miriam A.; sisters: Hettie Warfel, Reba Wenger, Ruth Gauss. Predeceased by: Allen H. Atkinson (husband). Congregational membership: Lititz Mennonite Church. Funeral: June 27, Landis Homes East Chapel, by J. Clair Hollinger, Janet M. Peifer, and Jay R. Oberholtzer. Burial: Millersville Mennonite Church Cemetery.

Beckler, Marian Boshart, 90, Wayland, Iowa. Born: Nov. 20, 1903, Milford, Neb., to Dan B. and Mattie Ulrich Boshart. Died: June 9, 1994, Wayland, Iowa, of a stroke. Survivors—children: Truman, Delmar, Clifford, Naomi Roth, Opal Hamilton; sister: Fannie Stutzman; 20 grandchildren, 37 great-grandchildren, one great-great-grandchild. Predeceased by: Ira Beckler (husband), Ardis Byers (daughter), and an infant son. Funeral services: June 11, Bethel Mennonite Church, by Duane Roth and Herb Yoder, and June 14, Fairview Mennonite Church, by Al Burkey, LeRoy Redding, and Roy Hostetler. Burial: Fairview Mennonite Church Cemetery.

Eash, Ada A. Thomas, 98, Holsopple, Pa. Born: Dec. 5, 1895, Somerset County, Pa., to Henry and Mary Kaufman Thomas. Died: June 14, 1994,

Meyersdale, Pa. Survivors—children: Robert S., Kenneth, Irvin, Earl, Vernon, Betty Blough, Edwin, Jr., Daisy Flory; 25 grandchildren, 31 great-grandchildren, 9 great-great-grandchildren. Predeceased by: Edwin Eash (husband) and 3 infant children. Funeral and burial: June 17, Blough Mennonite Church, by Richard Mininger and Elvin Holsopple.

Garber, Monroe E., 93, Mount Joy, Pa. Born: June 17, 1901, Elizabethtown, Pa., to Simon and Fannie Eby Garber. Died: June 18, 1994, Lancaster, Pa. Survivors—children: Norma M., James M., John K., Lois G. Buchen, J. Richard, Arlene G. Leaman; sister: Helen E. Groff; 16 grandchildren; one foster grandson, 37 great-grandchildren. Predeceased by: Blanche Kauffman Garber (wife). Funeral and burial: June 20, Bossler Mennonite Church, by Fred Garber, Russel J. Baer, and Robert Shreiner.

Henry, Enid E. Detweiler, 82, Belleville, Pa. Born: Feb. 18, 1912, Belleville, Pa., to Abner and Sadie Hartzler Detweiler. Died: June 20, 1994, Lewistown, Pa. Survivors—children: Elizabeth Aumiller, Ruth Ann Thompson, Mary Steinhauer, George D.; 3 grandchildren, one great-grandchild. Predeceased by: George W. Henry (husband), and 2 sons. Congregational membership: Maple Grove Mennonite Church. Funeral: June 24, Valley View Haven Chapel, by Ivan E. Yoder. Burial: Locust Grove Mennonite Church Cemetery.

Metzler, Emma E. Groff, 88. Born: June 12, 1906, to Enos and Martha Brubaker Groff. Died: June 18, 1994, Lancaster, Pa., of congestive heart failure. Survivors—husband: John C. Metzler; children: J. Robert, Lloyd G., Doris J. Burkhardt, Norma J. Hostetter; 14 grandchildren, 41 great-grandchildren. Congregational membership: Kinzer Mennonite Church. Funeral and burial: June 21, Paradise Mennonite Church, by J. Wade Groff, Ralph G. Ginder, Jay A. Meck, and Paul L. Clark.

Miller, Alpha, 72, Amboy, Ind. Born: Oct. 15, 1921, Arthur, Ill. Died: June 5, 1994, Decatur, Ill. Survivors—children: Nelson, Larry, Eldon, Fannie Garland, Janice Exmeyer, Irma, Carolyn Doty, Fern; brothers and sister: John, Simon, Abraham, and Eli Gingerich, Sarah Chupp; 28 grandchildren, 4 great-grand-

children. Predeceased by: Monroe Miller (husband). Congregational membership: Santa Fe Mennonite Church. Funeral: June 8, Howard-Miami Mennonite Church, by Lee Miller. Burial: Christner Cemetery.

Nisley, Anna Schrock, 82. Born: Sept. 7, 1911, to Andy and Catherine Kauffman Schrock. Died: June 22, 1994, Decatur, Ill., of heart failure. Survivors—children: Kathryn, Edna Gingerich, Faye Yoder, Paul; brothers and sisters: Abraham and Lewis Schrock, Ida Mae Beachy; 6 grandchildren, 6 great-grandchildren. Predeceased by: Valentine Nisley (husband), Irene (daughter), and one son. Funeral and burial: June 24, Arthur Mennonite Church, by Wayne D. King.

Slabach, Mary Edna Miller, 81, Sarasota, Fla. Born: Aug. 8, 1912, Sugarcreek, Ohio, to Jonas and Lydia Hershberger Miller. Died: June 23, 1994, Sarasota, Fla., of pneumonia. Survivors—husband: William J. "Bill" Slabach; children: Ruby F. Schrock, Mary I. Miller, Melvin E., Irvin R.; brothers: Dan J. and Omer J. Miller; 11 grandchildren, 10 great-grandchildren. Funeral: June 27, Bay Shore Mennonite Church, by Howard S. Schmitt. Burial: Palms Memorial Park.

Stutzman, Harold W., 66, Kinross, Iowa. Born: June 30, 1927, Wood River, Neb., to Menno and Mary Stoltzfus Stutzman. Died: June 10, 1994, Iowa City, Iowa, of a heart attack. Survivors—wife: Lela Hershberger Stutzman; children: Jerry, James, Stan, John, Donovan, Mary Newel; brothers and sisters: Delmar, Ervin, Agnes, Arlene; 13 grandchildren, 2 great-grandchildren. Funeral and burial: June 14, Wellman Mennonite Church, by Daniel R. Johnston.

Ulrich, Luella Yoder, 85, Eureka, Ill. Born: Sept. 10, 1908, Champaign County, Ohio, to John I. and Kathryn Yoder. Died: June 21, 1994, Eureka, Ill., of cancer. Survivors—children: Byron "Jack," Janice Rush, Kathy Baer; brothers and sisters: Dwight, Wayne, Wilma, and Gail Yoder, John Mark, Mary Smith, Marjorie Rohrer; 9 grandchildren, 8 great-grandchildren. Predeceased by: Loren S. Ulrich (husband). Funeral and burial: June 25, Roanoke Mennonite Church, by Eldon King, Rick Troyer, and Elmer Wyse.

Learn To Be Servants

“Even as we were prepared to serve others, we were prepared for others to serve us as we grew together in an open, diverse environment.”

—Susan Carlson
Richmond, VA

“God’s *agape* love is evident in the fellowship between students. I’ve gained a wider perspective through the community life and prayer support.”

—Dale Baer
Hamilton, Ont.

“My professors exemplified servanthood by making themselves vulnerable. They didn’t claim to have all the answers and encouraged me to ask questions. I’ve been nurtured in my faith walk.”

—Rhoda Blough
Hartville, OH



of All...



Introducing the Class of 1994

Forty-one persons, the largest class ever, graduated from Eastern Mennonite Seminary, Harrisonburg, Va., during the 45th annual commencement exercises held on May 21.

The graduates are (back row, l. to r.): Ralph Crabill—MDIV, Karl Shisler—MDIV, David Christian—MDIV, Dale Baer—MDIV, Max Greenfield—MDIV, Kate Reeve—MDIV, Myron Bontreger—MDIV, Rick Ecklund—MDIV, Doug Desper—MDIV, Brent Shaw—MDIV, (third row): Verna Miller—MDIV, Ron Blough—MDIV, Nancy Heisey—MDIV, Lindsay Ellis—MDIV, James Townsend—MDIV, Bruce Martin—MDIV, Glenn Sauder—MDIV, Susan Carlson—MDIV, (second row): Clayton Kuepfer—MACL, Amy Kuepfer—MACL, Jim Delp—MACL, Michael Amstutz—MACL, Tim Green—MACL, John Lawrence—MAR, Harvey Yoder—MACL, Lester Lind—MAR,

Maretta Hershberger—MACL, (front row): Rhoda Blough—CPS, Daniel Ngugi—CPS, José Matamoros—CPS, Joseph Nyakyema—CPS, Peggy Raboin—CBS, Sharon Miller—CBS, Harvey Stoltzfus—CPS, Jim Corbitt—CBS, Michael Woods—CPS. Absent: Mary Elizabeth Kite—MACL, Wilmer R. Lehman—MACL, William Longenecker—CBS, Larry Graber—CPS, John Zimmerman—MDIV.

MDIV—MASTER OF DIVINITY
MACL—MASTER OF ARTS IN CHURCH LEADERSHIP
MAR—MASTER OF ARTS IN RELIGION
CBS—CERTIFICATE IN BIBLICAL STUDIES
CPS—CERTIFICATE IN PASTORAL STUDIES

More information?

You are invited to find out more about EMS and to visit campus. Just call the admissions office toll-free at 800-368-2665 or write to:

Office of Admissions
Eastern Mennonite Seminary
Harrisonburg, VA 22801



**EASTERN
MENNONITE**
SEMINARY

THE LAST WORD

How can one know God's voice?

I sometimes envy people who hear so clearly when God speaks. They know right off that the voice is God's. And they seem so sure of what God says.

Me? My experience is full of more uncertainty than certainty. Not that I don't hear God speak. But I know this most often by hindsight. I also seem to spend so much time making sure God is the one I'm hearing from.

Reading the book of Genesis recently, I think I found a kindred spirit in Abraham. It seems God had to speak to this man over and over—with the same message:

"I will make of you a great nation" (12:2). "To your offspring I will give this land" (12:7). "All the land that you see I will give to you" (13:15). "To your descendants I give this land" (15:18).

And on and on. Eleven different times, if I counted correctly, God gave the same promise or made the same covenant with Abraham. It also appears to have taken close to 25 years for the message to get through.

Now there are all sorts of explanations for why there are so many promises in the Abraham story. Some think it's because the Old Testament was first passed from generation to generation by word of mouth, and the author chose to include several different versions of this story when writing it down. Others believe the author included so many versions to make a point about God's persistence or Abraham's faithfulness.

Possibly. But I also wonder if maybe God had to speak to Abraham repeatedly to get through. Abraham may have had difficulty believing that he was actually hearing God's voice. So God just kept coming back, again and again.

Some Scripture seems to support this. There's the time Abraham bargains with God about how many righteous people could save Sodom and Gomorrah (18:22-23). Could this have been his way of testing if the voice was really God's?

Or what do we make of Abraham impregnating Sarah's maid to insure that he had an heir (16:1-6)? Or that he twice claimed Sarah was his sister rather than his wife to save his own neck (12:10-20, 20:1-18)? Was Abraham tired of making sure

he was hearing from God, so tired he just decided to take his destiny into his own hands?

Yes, I find Abraham like many of us. Well, like me, at least. Sometimes God's voice comes too slowly. Sometimes it comes too fast. And always I'm asking, "Is this really God?"

That too must have been Abraham's question in the difficult instance of the potential sacrifice of his son Isaac (22:1-19). Again, biblical scholars have struggled with this one for years. But could this be a case of Abraham misinterpreting God and getting it wrong? Was he, for example, so in tune with his surrounding culture and its emphasis on child sacrifice that he mistook society's voice for God's? That has surely happened since.

Whatever, we do know that Abraham was convinced he had heard from God—so convinced he was prepared to act. Equally important, God did not let Abraham go wrong. God took his good intentions and turned them into an even better way.

I find comfort in that. God will not let the genuine seeker go astray. Further, God will persist, over and over, until we are convinced it is the divine voice that we hear.

From the Abraham story, I also gather that the key to continuing to hear God's voice is to act on what we have already heard. Abraham did, leaving his homeland relatively early in his encounters with God for a country he knew about only from God. As the Scriptures record: "And he believed the Lord; and the Lord reckoned it to him as righteousness" (15:6).

Certainly we can make mistakes about God's voice. Sometimes we can confuse our own needs, the culture we live in, or even the advice of others with what we think we hear from God. But the story of Abraham tells us God is there, even in those times of confusion. God will rescue us. We need not fear failure.

So how can we continue to hear God's voice? From reading about the life of Abraham, I gather it's by: (1) acting on that which we have already heard; (2) asking continually if the voice we hear is really God; (3) being aware God will find us even when we get it wrong.—jlp

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

New structures for new life:

Cell churches may be the 'second reformation'

Both the early church and the Anabaptists experienced intense life together as well as rapid, explosive growth. Is such a church possible in the 20th century?

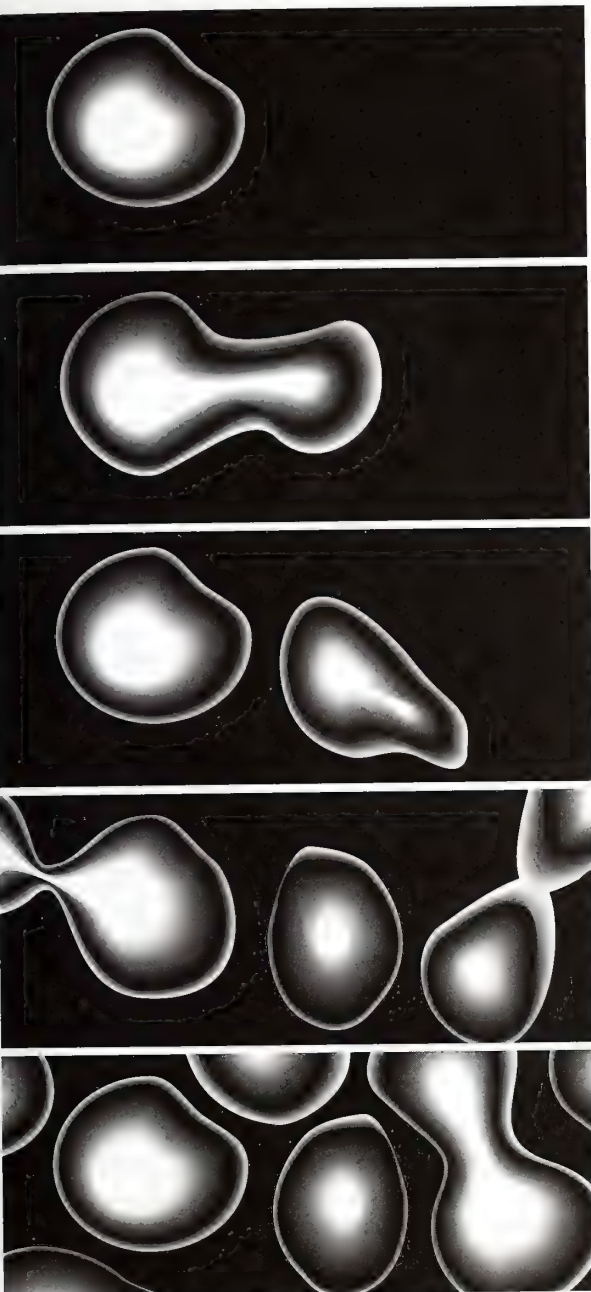
by
Clare
Ann
Ruth-
Heffel-
bower

Early Christians shared an intense life together as the body of Christ. The New Testament describes how they met in homes to worship, pray, and share the Lord's Supper. They also met in larger groups for times of teaching and to pray (Acts 2:42-47; 4:23-31; 20:6-11). They boldly proclaimed the good news of Jesus to family, friends, and strangers (5:42). As a result, the church grew. Explosively.

During the Reformation, the Anabaptists began meeting in homes in a similar way. They tried to live as followers of Jesus and invited others to faith in Christ. Their life and witness caused the movement to grow rapidly, in spite of intense persecution.

Is such a church possible today? Is the form of church that was used in New Testament days and rediscovered by the 16th-century Anabaptists relevant in the late 20th century?

Can there be a church where lives are radically changed as people meet Christ? Can people nurtured in small groups reach out with Christ's love to those around them? Can the church once again grow explosively as friends,



The cell church movement invites and challenges us to discover anew what it means to be the church.

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Cell churches have both an inward and an outward focus. They look inward to nurture and encourage each other. They look outward in witness and service.

family, and acquaintances claim Jesus as Savior and Lord?

The worldwide cell church movement would answer a resounding, "Yes!" It not only can happen. It is happening. Strong cell churches have developed on every continent of the world.

One growing cell church is the Meserete Kristos Church in Ethiopia, which was begun by Mennonite missionaries. In 1982 the Communist government seized the church buildings and imprisoned key leaders. The church went underground with 5,000 members. To survive, it developed a cell church structure. When it emerged 10 years later, the church had grown to 50,000 members. It is still growing.

Amor Viviente, a cell church in Honduras, was also started by Mennonite missionaries. The church began in 1974; today there are 4,000 members. The congregation has planted 17 other churches in Honduras and is starting cell churches in Costa Rica, New Orleans, Miami, and New York.

In North America new cell churches are being planted by Mennonites. These include Peace Community Church-Mennonite in Clovis, Calif.; Columbia Basin Christian Community in Ephrata, Wash.; Wellspring Christian Fellowship in Clearbrook, B.C.; and University Park Fellowship in Sarasota, Fla. Cornerstone Mennonite Fellowship in Virginia is also a cell church.

It has been suggested that the question to ask is not, "Can the cell church work here?" We must ask instead, "How can the cell church work here?" Ralph Neighbour, a leader in the cell church movement, believes that a "second reformation" is taking place as the church is discovering new structures that are helping to bring life to the church.

What does the cell church look like today? Modeled after the New Testament church, the cell church keeps Christ at the center and puts an emphasis on experiencing the living Christ. The cell church sees the church as a community of those who are "called out" (*ekklesia*). It builds on the understanding that all members of the church are ministers (Eph. 4:11-12). All members of the body of Christ are to be involved in ministry to one another and to the world.

A cell church is made up of *cells* and *celebrations*. The cell group is the basic building

block of the church. Just as our bodies are made up of cells joined together to make a body, so the church is built of cell groups. The cell group is the basic Christian community. It might be called a Cell Group, a Home Group, a Shepherd Group, or a Care Group.

Cell groups of three to 15 adults meet in homes on a weekly basis. Each group has both an inward and outward focus. It looks inward as its members nurture and encourage each other. It looks outward as members pray for those outside the church and support each other in their efforts to witness and serve in the world.

Each cell meeting has a time of worship which includes children if the cell is intergen-

Questions people ask

1. Can a traditional church become a cell church? Those who have tried to make this change have found that it is difficult. Most cell churches were started as cell churches.

Some traditional churches may want to help plant a new cell church. Others can move in the direction of a cell church as they develop small groups for nurture, Bible study, prayer, and outreach.

Some churches will be able to become cell churches as they gradually learn new ways of envisioning and being the church. In such churches, leadership will develop a new vision and new ways of leading. Values in the church will change. Eventually structures can also be changed. The process of moving from a traditional church to a cell church can take four to five years or longer.

2. How is the cell church movement related to the small-group movement of the past 30 years? The cell church is the outgrowth of the small group movement. In small-groups we have learned to nurture and support each other. Many churches have seen the value of small groups. The cell church movement calls us to see the small group as the church instead of one of the programs of the church.

A difference between most small groups and

erational. Family milestones are celebrated together. During adult-focused times, children have separate activities. The adults study the Scriptures together. Often the sermon topic and text from the previous Sunday is discussed in the cell group, giving members a chance to apply it to their daily lives. They also minister to one another and pray together.

Evangelism has a high priority. The group prays, plans, and works together to share the good news of Jesus with a hurting world. The cell group is the entrance point to the church. As new members join a cell, the cell splits when it has 15 members. Each cell has a leader-in-training, so when a

cell multiplies, there are two strong groups. New leader interns then begin preparing for the time when the new cell groups will multiply.

The cell groups in a church gather, usually on a weekly basis, for a celebration. This is a time of joyous praise and worship. It usually includes an extended time of singing, as well as preaching or teaching or both.

Cell churches tend to be highly structured to allow for ongoing coordination as the church grows. A common pattern is for five cell groups to be clustered together with one person who coordinates, provides resources, and supports the leaders of those groups.

Five clusters of cells, or 25 cell groups,

(continued
on page 4)

most often about the cell church

cell groups is the focus on evangelism. Most small groups look mainly inward as members care for each other and seek to grow. Much of the vitality of cell groups comes from their outward focus. The emphasis on evangelism and care and nurture brings a healthy balance to the group. New members—especially new Christians—keep a group alive and growing.

3. What is the difference between a cell group church and a church with small groups? Ralph Neighbour describes traditional churches as “program-base design” churches. In such a church, small groups are one of many programs—such as children’s activities, men and women’s group, Sunday school—which compete for people’s time.

In the cell church the small group *is* the church, and programs are eliminated. Cell churches believe we are living most faithfully as the body of Christ when we simplify the life of the church to focus on the basics of experiencing the presence and power of the risen Christ as we build each other up and reach out to the world.

Some traditional churches which have a very active small group program are called “meta churches” (*meta* means “between” and refers to a church which is changing from one way to being church to another). These are churches

which hold some cell church values and focus on *cells* and *celebration* but maintain traditional church structures.

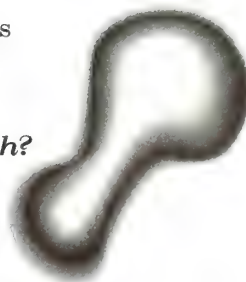
4. What about children in the cell church?

Many cell churches include children in their cells. There may also be a more traditional children’s Sunday school program when the cells gather as a congregation. Some cell churches have children’s cells which are led by adults. Children’s cell groups focus on helping children to deal with the day-to-day issues in their lives.

5. What is the difference between a cell church and a house church? Cell churches tend to give more emphasis to mission outside the group and house churches tend to focus more on commitment and accountability within the group. House churches generally have not had as strong a commitment to evangelism as cell churches. House churches often grow slowly.

Usually each house church stands alone and is not connected to a larger local church body. The cell church is composed of many cells which are interrelated. The structure that connects them provides vision, leadership, and resources for equipping people for ministry.

—Clare Ann Ruth-Heffelbower



As people are renewed and experience the power and presence of Christ, the cell church can be the wineskin which allows them to become a vibrant witness.

become a congregation served by a pastor. Congregations can provide training events for their members. They work together in service and witness efforts which require resources beyond those of a cell group. They worship together. Any number of congregations can be joined together as part of a cell church. All the congregations of a church might gather together for a worship celebration once a week or once a year.

The cell church model provides new wineskins for the church as we approach the beginning of a new millennium. By itself, however, the wineskin will not bring renewal to the church. But as people are renewed and experience the power and presence of the risen Christ in their lives, the cell church can be the wineskin which receives them and allows the church to become a vibrant witness for Christ.

Many elements of the cell church seem very Anabaptist. Some aspects of it, as practiced by some cell churches, can raise questions for Mennonites:

1. The high priority the cell church places on evangelism may be uncomfortable for some Mennonites.
2. The cell church calls for stronger leaders than Mennonites have sometimes accepted.
3. The worship style in most cell churches is charismatic.
4. Spiritual warfare is taken very seriously in many cell churches.
5. Much of the written material on the cell church is insensitive to inclusive language.
6. Many cell churches tend to be guided by conservative evangelical theology.

We should look at these questions seriously in light of our biblical understandings of the church and discipleship. Aspects of some cell churches may not fit our understandings and we would not want to incorporate them. Other aspects might challenge us toward greater faithfulness as a biblical people.

The cell church movement invites and challenges us to discover anew what it means to be the church and to design a model through which we can faithfully live and witness in the world today.

Clare Ann Ruth-Heffelbower and her husband, Duane, are copastors of Peace Community Church-Mennonite in Clovis, Calif., a congregation using the cell church model. Clare Ann is also cochair of the joint GC/MC Vision and Goals Committee.

"I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge."—Eph. 3:18-19a, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottsdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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Thank you very much for putting together such a good magazine.

In our isolation from other Anabaptist groups, it has been refreshing to get *Gospel Herald*, even if there has to be reporting of the struggles and failures in the church.

Stephen Longley
Turku, Finland

Unfinished Prayers for Haiti (June 14). I too have worked in Haiti and have been there with a Christian Peacemaker Team. I have friends there and am aware that some of them are suffering under the present harsh military government. I saw much suffering while living and working in Haiti, and from reports I hear, present conditions are worse than ever. I too have mixed feelings, sometimes angry and always sad, when I think about Haiti's suffering people.

My prayers have led me to write letters to government officials, calling for more effective sanctions to force the oppressive Haitian leaders from power. I do not claim to know the best ways to bring about the needed changes, but neither do I feel comfortable praying but doing nothing. So I do what I can.

I am reminded of the Old Testament story of the Hebrews' long period of slavery in Egypt and God's eventual deliverance. Perhaps if we continue to pray and do what we can, God will bring about the deliverance of the suffering Haitian people as well. My unfinished prayers continue.

Gordon I. Hunsberger
St. Jacobs, Ont.

The Day One Dies Is Better Than the Day One Is Born

(May 31)—I am disgusted with your many articles pushing President Clinton's universal health care and your continuing references to not using expensive medical treatments if one wants to be a "politically correct Mennonite." I do not want the government to take care of me from womb to tomb, nor would I support any health care plan which would pay for abortions.

Your story about Lester Steckley—is about a personal decision between him and God. I don't think it should have been pushed on us as another subtle (well, not so subtle) suggestion that expensive medical treatment is a no-no.

My husband and I had a daughter born to us last May with serious,

multiple heart defects. We made the decision to give her a chance at life. After two heart surgeries, Becky developed a rare complication in her lungs which to the doctors knowledge could not be helped.

After prayer and fasting, God worked in her life. Her surgeon called and said he had heard by word of mouth from other cardiac specialists that certain open heart surgery could possibly reverse the lung problem. It wasn't a for sure thing but we felt God had given us our answer. She had surgery on May 17, and to everyone's surprise and delight, her lung condition is cleared up, and she is healthier than ever.

There were hundreds of people whose faith was strengthened as they saw God work through our baby's life. God was faithful to the Word he gave us, and we were faithful to follow his direction. It is not easy seeing your baby go through hard things. But it was worth it when I look at her now.

Joanne Kennel
Christiana, Pa.

Gun-Carrying Bruderhof Elder Chastised by Ex-community Members (May 31).

Why do you reprint such a loaded article with its assertions from former members of the Bruderhof without asking for the facts from us who *live* in these communities? Even the last paragraph leaves the reader with a big question.

The facts are these: Rabies was rampant in New York State for two years. I was living there and witnessed rabid animals in the midst of the Pleasant View Bruderhof. The authorities recommended destroying them on sight. Our elder was simply carrying out his responsibility to protect a community of 350 persons, many of them children.

You quote the assertion that he is betraying the principal of nonviolence.

Pontius' Puddle



What is your purpose? We stand completely behind a witness to nonviolence with our lives.

We plead with you, as editor of an Anabaptist and Christian paper, to take seriously the responsibility for what you print and check your facts with the parties involved.

Derek Wardle
Spring Valley Community
Farmington, Pa.

With an audience of 62,000 in Indianapolis, Ind., the "Promise Keepers" meeting of June 3-4 was one *Gospel Herald* should take note of.

As a participant in the Indianapolis meeting, I can truthfully report it was a most outstanding gathering. Dan Coates, U.S. Senator from Indiana, greeted us on Saturday morning and gave testimony of his personal faith in Jesus as Savior. He stated that of all the scheduled meetings at the Hoosier Dome, "Promise Keepers" was the largest and will impact the most.

In response to the call of Christ, thousands went forward the first night, Friday. Other occasions for commitments struck at the heart of a man's soul. There were four sessions, each with two messages.

It is quite obvious that these exclusively male gatherings calling men to be men is a reaction to the radical feminist movement, where women aspire to take the traditional roles of men.

Plans for 1994 were to hold "Promise Keepers" meetings in five locations, expecting the total attendance to reach 250,000. Projections for 1995 anticipate the total to reach one million.

Certainly we can do no better than heed Paul's encouragement, "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

J. Otis Yoder
Breezewood, Pa.



Jesus we know, but

I have come to suspect that for some Mennonite pastors and congregations, the New Testament might as well not include the letters of the apostle Paul.

by Jacob W. Elias

Among Mennonites who still read their Bibles I find myself in the minority. I study Paul's letters.

This habit makes me suspect to some people. In some circles quoting Paul is not a politically correct thing to do.

Jesus we know. But who is Paul? And why should Mennonites give him their attention?

I have come to suspect that for some Mennonite pastors and congregations, the New Testament might as well not include Paul's letters. Based on casual inquiries among pastors, I have the impression that their sermons tend largely to avoid the epistles.

Many Mennonites don't know what to do with Paul. I have sometimes pondered why this is the case. Here are some possible reasons.

Maybe Paul is too unabashedly evangelistic. Mennonites are too placid and reserved to say, "I am not ashamed of the gospel; it is the power of God for salvation" (Rom. 1:16). Yet Paul is also committed to peacemaking. He counsels the believers in Rome: "Do not be overcome by evil, but overcome evil with good" (Rom. 12:21).

So, is Paul best characterized as an evangelical pietist, or a liberal political activist? Little wonder Mennonites are confused about Paul. He combines evangelism and social action!

For some people, Paul overemphasizes world mission. He informs the churches in Rome, "I hope to see you in passing as I go to Spain" (Rom. 15:24). Why not stay a while? Paul's global mission agenda seems to crowd out community building. Yet Paul also expends energy in pastoral care. He even becomes enmeshed in resolving squabbles in one local church: "I entreat Euodia and I entreat Syntyche to agree in the Lord" (Phil. 4:2).

Is Paul a missionary concerned with proclaiming the gospel, or is he a pastor seeking to build the church?

But more people experience their biggest

difficulty when they consider Paul's attitude toward women. Some are upset with Paul for including women as valued co-workers in ministry. In Romans 16, Phoebe, Prisca, Mary, and other women are greeted along with other church leaders. Concerning Andronicus and Junia, likely a husband and wife team, Paul admits: "They are prominent among the apostles, and they were in Christ before I was" (Rom. 16:7). Clearly Paul recognizes women and men as equal partners in the ministry.

Yet some among us denounce Paul as a male chauvinist. They claim that his instructions to the churches often oppress women. Didn't Paul lay down the law with regard to women's roles? "Women should keep silence in the churches" (1 Cor. 14:34). What happened to that equal partnership?

And the list of grievances goes on. To some people, Paul comes across as arrogant, even to his friends, and caustic, especially toward his opponents. Some say that he defends himself too much: "You are witnesses, and God also, how pure, upright, and blameless our conduct was toward you believers" (1 Thess. 2:10).

Besides all this, many people complain that Paul's letters are difficult to comprehend. They agree with the assessment in 2 Peter 3:16, "There are some things in them that are hard to understand." However, others point out that Paul wrote his letters mainly to new converts. These first-generation believers seem to have understood him.

Given all these perplexing questions regarding Paul, his convictions, and his practice, why

We can learn from Paul what it means to be both evangelical and socially concerned, both missionary and pastoral.

bother? Why do I still read Paul's letters? Besides, wouldn't it be more Mennonite to stay with Jesus and the gospels?

I offer this defense of Paul's epistles:

1. I am moved by Paul's testimony concerning his encounter with Christ. Paul counts himself among those who confess, "Jesus we know." As a former persecutor of the church, Paul acknowledges that he is unfit to be called an apostle (1 Cor. 15:9). As a recipient of God's powerful grace, Paul desires to know Christ

who are you?

and to make Christ known. Having met the risen Christ and having heard the call to evangelize, Paul both proclaims the gospel of Christ and seeks to live in light of that gospel.

Even when he rebukes his opponents, and even when he defends himself, Paul does so for the sake of the gospel. And when he steps back from his inclusive stance toward women, he appears to do so in light of the particular circumstances facing congregations in their cultural settings. In short, Paul occasionally commends provisional strategies in order to further the mission of the church.

2. Paul definitely qualifies as a pioneer. As apostle to the Gentiles, Paul travels where

Jesus never managed to go. After meeting Christ, Paul carries the message of God's reign to the cities of the Roman Empire!

During my visits to Jerusalem, I imagined Paul as a young rabbinic student praying in the temple like Jews today gather to pray at the Western Wall. When I toured Athens, I tried to envision that same young Jew interacting with the Greek merchants and scholars in the marketplace. Jerusalem and Athens are markedly different worlds now; their cultures were likely even further apart in Paul's day. The pioneer missionary Paul risks that journey in order to communicate the gospel.

3. This missionary and pastor confronts a

*(continued
on page 8)*

Both Mary and Martha live within

by
Chip
Poston

The church of Martha and Mary is tucked in a deep bend on the Bethany road, which winds down from Jerusalem toward the Judean hills. Occasionally I go there to pray, withdrawing into the quietness of the church away from the many woes of Israel-Palestine.

Martha and Mary of Luke 10:38-42, who responded in such different ways to having Jesus visit their home, have been in my reflections for many years.

Martha was a "doer." When Jesus arrived at her door, she promptly set about the tasks involved in making her guest feel welcome, as Palestinian women have done for centuries. She would have brought Jesus something to drink and some fruit to eat. She prepared a place for Jesus to wash before the meal. At the same time, she was likely busy in the kitchen cooking a special meal for her guest.

Her sister Mary would have normally helped in these tasks; but something about Jesus must have captivated her. Mary wanted to be close to this remarkable man, to talk with Jesus and listen to him. Evidently she became so preoccupied with her guest that she neglected to help her sister prepare for the meal.

At first Martha worked quietly, alone. But her anger rose at the injustice of the situation and finally, in exasperation, she appealed to Jesus: "Lord, do you not care that my sister has

left me to do all the work by myself? Tell her then to help me" (Luke 10:40). Not only did Martha shame her sister; she did so in front of the honored guest, and she asked Jesus to confirm her judgment.

Jesus' response must have flabbergasted the sisters. "Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

I used to tell my Bible students that at this point in the story Martha dumped the pot of spaghetti over Jesus' head! As so often happens in the Gospels, Jesus' answer turns his listeners' expectations upside-down. Martha, who is doing all the work, gets scolded. Mary, who is sitting there "doing nothing," receives the praise.

Jesus, however, was certainly not opposed to our serving others; it was one of the central themes of his ministry. Rather, in this passage, he calls us to the true business of our lives—that of constantly listening for the voice of the divine counselor. As in many of the most challenging biblical passages, the story of Martha and Mary touches an inner tension which we experience in our own lives.

Many of us strive to be like Martha. She is the kind of a person who gets things done. She

Jesus we know, but who are you?

(continued from page 7)

bewildering variety of issues in the congregations which emerged in the Mediterranean region. As a Jew trained in the Scriptures and transformed by the revelation of Christ to him, Paul wrestles theologically with these issues. Under the guidance of the Holy Spirit, Paul wrote letters to the churches in Thessalonica and Rome and elsewhere. We may find some things in these letters hard to understand, but we need to study these epistles in our churches as we also wrestle with the issues and concerns of our day.

I am impressed and humbled by the way that God used Paul. I am disturbed by the tendency among some Mennonites to relegate Paul to the

sidelines. His gospel holds together what many then and since have often driven apart: evangelism and social action, mission and pastoral care, the personal and the global implications of faith.

We need to learn from Paul what it means to be both evangelical and socially concerned, both missionary and pastoral. And a contextual reading of his letters will also inspire both women and men to join him in this gospel partnership!

Jacob W. Elias is associate professor of New Testament at the Associated Mennonite Biblical Seminary, Elkhart, Ind.

Both Mary and Martha live within

(continued from page 7)

sees what is important to accomplish and does it. Without her type, everything would fall apart.

But there is a Mary who exists within us as well. Too often we neglect her to our spiritual detriment. Mary is reflective; she listens deeply. She needs time to be still and think about spiritual matters. For Mary, the world of sense and experience is only half the loaf. She must reflect on the deeper meaning of her experiences and on her relationship with God in order to be truly fulfilled.

A friend who is also living in the Holy Land recently remarked, "The real dangers of living in this place are spiritual." It is true that we live in an area of the world which is filled with conflict. Weary from decades of military occupation, angry young Palestinians throw stones and burn cars. Their resistance is answered with bullets and tear gas canisters fired by teenage Israeli soldiers.

Today in the Holy Land, people are killed not because of who they are or what they have done but because of what they represent to their enemies, who neither know nor understand them. Especially in a place so filled with hate and uncertainty, we must regularly withdraw for prayer and reflection, to nurture the Mary within and keep our spiritual sense of perspective. Otherwise we too easily are sucked into the cycle of hate as well.

Yet alongside the violence with which we live

there still endures—like a quiet, invisible companion—the same generous Palestinian hospitality which Jesus enjoyed in this land so long ago. Our work here is measured in cups of Arabic coffee and intimate conversations.

For many of us, the Martha within usually rules the day and Mary is forgotten. In the end, Mary can too often degenerate into just a good intention. But Martha and her list of things to be accomplished will always be there. Like Martha, we are worried by many things.

Mary reminds us just one thing is needful. Wherever we are, whatever our work, we must pause to listen for the still, small voice of God. To be truly fruitful, our service must occur in the context of regular periods of withdrawal for prayer and reflection. Ironically, it is so often the very thing we neglect.

Mary has chosen the better part, which will not be taken away from her. She represents what is eternal in the midst of our time-worn lives: a living, listening relationship with Jesus Christ. Every day presents each of us with new opportunities to nurture the Mary within. Are you tending to the one thing needful?

Chip Poston and his wife, Catherine Peck, have served as peace development workers for Mennonite Central Committee in the West Bank since August 1993. They have two daughters, Hannah and Ellie. Poston is a member of the Religious Society of Friends.

Reflection points to the future

As I reflect on activities at Associated Mennonite Biblical Seminary in the past year, I find myself looking forward, not backward.

Each of the efforts we engaged in during the 1993-94 year positions AMBS to better serve the church in the future—both your congregation and the church as a whole.

Strengthening the curriculum

This fall we begin a new plan of study for the Master of Divinity degree that strengthens preparation for pastoral ministry. We also now offer a pastoral care and counseling concentration, a three-year M.Div. program that will prepare people to counsel others struggling with life experiences and questions of faith.

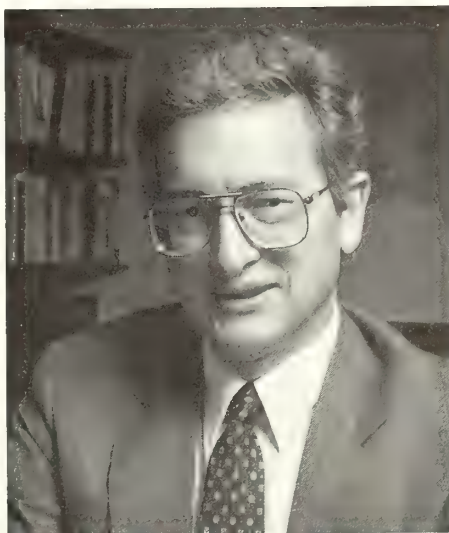
This effort grows out of a major review of our curriculum that included reevaluation of Anabaptist traditions and perspectives on pastoral ministry. We also worked with church leaders to project ahead. We asked, "What is the mission of the church in the next 10-15 years? What resources are needed?" We then built on strengths at AMBS as well as giving attention to concerns and emerging needs.

Nurturing pastors and church leaders

The AMBS continuing education program keeps growing, providing refreshment for pastors and church leaders. Pastors' Week in January was particularly noteworthy. Its theme, "The

Healing Body of Christ," created opportunities for pastors to examine the Bible's and the church's approach to healing. It also helped participants experience healing for themselves.

The continuing education program will get a significant boost this fall. We will



Howard Zehr

Mennonites in all seminaries contribute to this challenge. Not only do the declines place stress on AMBS, they also signal a major challenge for the entire church.

The AMBS board is addressing this crisis and has named a committee of board members to focus on recruitment concerns. However, the responsibility to help people consider and prepare for church vocations also lies with families, pastors and congregations. This is crucial not only for the future of the seminary, but for the future of the church as it carries out its mission around the world.

Working as partners

The partnership between AMBS and congregations in the last year helped 24

graduates begin new service in the church. Your support through prayers, contributions, and encouragement is invaluable. I pray that God will continue to bless this partnership and bring fruit to the work AMBS and congregations are doing together.

Marlin E. Miller
AMBS president

complete renovation of the AMBS dormitory, creating a learning center. The classrooms, meetings rooms and dining facilities will be used for AMBS activities; they also will be available for other church groups to use.

Calling people to church vocations

The biggest challenge facing the church and AMBS is meeting the growing need for church leaders. The Mennonite Church and General Conference Mennonite Church will need approximately 100 new pastors each year for the next ten years—and this does not reflect needs for teachers, missionaries, evangelists and church planters.

Declines in enrollment at AMBS and in enrollment of

AMBS
Window



Associated
Mennonite
Biblical
Seminary

Inside

Graduates prepared for serving the church

Survey reveals interest in new degree program

AMBS Panorama

Begin the new year at AMBS

Graduates prepared for serving the church

Associated Mennonite Biblical Seminary granted degrees for the first time this year, because incorporation of AMBS as one seminary removed the need for separate degrees from Mennonite Biblical Seminary and Goshen Biblical Seminary. Twenty-two people received degrees: 14 the Master of Divinity; six the Master of Arts in Theological Studies; and two the Master of Arts in Peace Studies. Two people received the Certificate in Theological Studies.

James Brown M.Div. Will continue as pastor of Harrow Mennonite Church, Harrow, Ont. "As a continuing pastor, AMBS helped me to tailor my course work to the issues, agenda and growing edges of my current ministry." Jim is married to Sharon Brown and they have two sons, Jacob and Peter. He is the son of Jacob Brown, Leamington, Ont. Jim previously received bachelor's degrees from Canadian Mennonite Bible College and the University of Waterloo, Waterloo, Ont.

Jane Stoltzfus Buller MATS in Biblical Studies. Will continue part-time on the pastoral team of Walnut Hill Mennonite Church, Goshen, Ind. "As a Mennonite woman, the Bible's centrality in the church's tradition was problematic. At AMBS I have been given a gift of tools—tools which sharpen my conversation with the scripture and allow me to hear more of the voice of Truth within this story of God and humanity." Jane is married to Jim Buller and they have three children, Jordan, Jessica and Jonna. Her parents are Daniel and Rosalie Stoltzfus, South Bend, Ind. Previously she received a bachelor of arts degree from Eastern Mennonite College.

Brent Foster Certificate in Theological Studies. *Not*

Anietié I. Ikene M.Div. Plans in process. "AMBS has refined, honed and equipped me with skills and confidence I need to carry the ministry of reconciliation and peace." Anietié is married to Adesola Ikene and they have two children, Enobong Eunice and Ibora "Tb" Anna. He is the son of Mrs. Sedi E. Ikene, Edo-Eket Akwa Ibom State, Nigeria. He is a member of New Wings of Faith Church, South Bend, Ind., and previously graduated from Bethel College, Mishawaka, Ind.

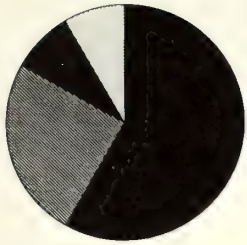
Douglas Day Hostetler Kaufman M.Div. Plans in process. "While at times difficult, being immersed in the Scriptures was also a joy. I leave seminary with a new confidence that God still speaks through the Bible."



Left to right: James Brown, Jane Stoltzfus Buller, Anietié Ikene, Douglas Hostetler Kaufman

pictured. Will become co-pastor of Community Mennonite Church, Markham, Ill., and continue studies at the Seminary Consortium for Urban Pastoral Education (SCUPE), Chicago. "My experience at AMBS has enlarged my appreciation of the efforts and service which the staff and professors give to those preparing for church ministry." Brent is married to Sandra Foster and they have two sons, Michael and Christopher. He is the son of John Foster and Cecile Amerson, Peoria, Ill. He is a member of Church Without Walls, Elkhart, Ind.

Doug is married to Jill Hostetler Kaufman and they have one son, Noah Mark. His parents are Calvin and Loretta Kaufman, Fisher, Ill. Doug previously received a bachelor of arts degree from Goshen College, Goshen, Ind. He is a member of Calvary Mennonite Church, Inglewood, Calif., and attends Kern Road Mennonite Church, South Bend, Ind.



Programs completed by 1994 graduates

- Master of Divinity - 14
- Master of Arts in Theological Studies - 6
- Master of Arts in Peace Studies - 2
- Certificate in Theological Studies - 2

Katsuya Kawano MATS in Biblical Studies. Will pursue a Master of Theology degree at Duke Divinity School. "I have appreciated the sense of community, power of hospitality, harmony of academic rigor and pious faith, and quality of excellence." Katsuya is married to Fumiko Kawano and is a son of Rev. Masayuki and Yoshimi Kawano of Japan. He previously graduated from the International Christian University in Tokyo and received a Master of Divinity degree from Tokyo Biblical Seminary and Kobe Lutheran Theological Seminary.

Henry Kliewer M.Div. Will continue as pastor of Sherbrooke Mennonite Church, Vancouver, B.C. "I appreciate AMBS for its wholistic preparation and

deeper faith walk. My weeks on campus are mini sabbaticals." Ella Mae is married to J.E. Lehman and they have four children. She is a member of Kidron Mennonite Church, Kidron, Ohio, and received a bachelor of arts degree from Malone College, Canton, Ohio.

Maryann Njeri Mbire MATS in Christian Education. Will pursue further studies at the Presbyterian School of Christian Education, Richmond, Va. Most meaningful for Njeri in her seminary experiences were "friendships, various courses I took, forums, community activities, interaction with faculty and staff, and worship services at Belmont." Originally from Thika, Kenya, Njeri received a degree in business administration from the University of

East Africa, Eldoret, Kenya. She attends Belmont Mennonite Church, Elkhart, Ind.

Thomas H. Montgomery M.Div. Will continue his present full-time assignment as associate pastor at St. Paul's United Methodist Church, Elkhart, Ind. "I especially appreciated the many outstanding teachers at AMBS who impacted my life and ministry in ways I'm sure they will never be aware of." Tom is married to Susan Montgomery and they have six children, Kim, Tom, Lori, Shawn, Tony and Brian. He is the son of Harold and Aileen Flintoff of Sand Lake, Mich., and previously received a bachelor's degree from Grand Rapids Baptist College, Grand Rapids, Mich.



Left to right: Katsuya Kawano, Henry Kliewer, Maryann Njeri Mbire, Thomas Montgomery

support over the past 20 years in my ministry as missionary and pastor." Henry is married to Nellie Kliewer and they have two children, Kara and Stefan. He is the son of Victor and Elisabeth Kliewer, Winnipeg, Man.; and holds bachelor's degrees from the University of Manitoba and Canadian Mennonite Bible College, Winnipeg.

Ella Mae Lehman Certificate in Theological Studies. Not pictured. Will continue seminary studies toward a master's degree and continue working in the church. "As a summer session and January interterm student, I have been stimulated and nurtured to a



Ella Mae Lehman had two reasons to attend the May 20 commencement service. She received the Certificate in Theological Studies, a non-degree program for people who want to prepare for stronger participation in their congregations. She also is a member of the AMBS board and participated in board meetings which were scheduled to coincide with commencement activities. Ella Mae and her husband, J.E. Lehman, pictured on her right, are members of Kidron Mennonite Church, Kidron, Ohio. They are talking with Scott Ervin, husband of their daughter Glenda, from Fort Wayne, Ind. Photo by Mary E. Klassen

Steve Echols

Gerald Neufeld M.Div. Will study Japanese, then plans to spend a year in Tokyo working with a Mennonite church. "Involvement in a black gospel choir, music at AMBS, deep friendships from across the globe, practical courses in ministry, and personal growth made seminary great!" Gerald is the son of Hugo and Doreen Neufeld of Kitchener, Ont. He is a member of Poole Mennonite Church, Poole, Ont. He holds bachelor's degrees from the University of Waterloo and Canadian Mennonite Bible College, Winnipeg, Man.

Steven M. Nolt MATS in Church History. Will begin doctoral studies in American history at the University of Notre Dame, Notre Dame, Ind., in September. "I have found my time at AMBS to be

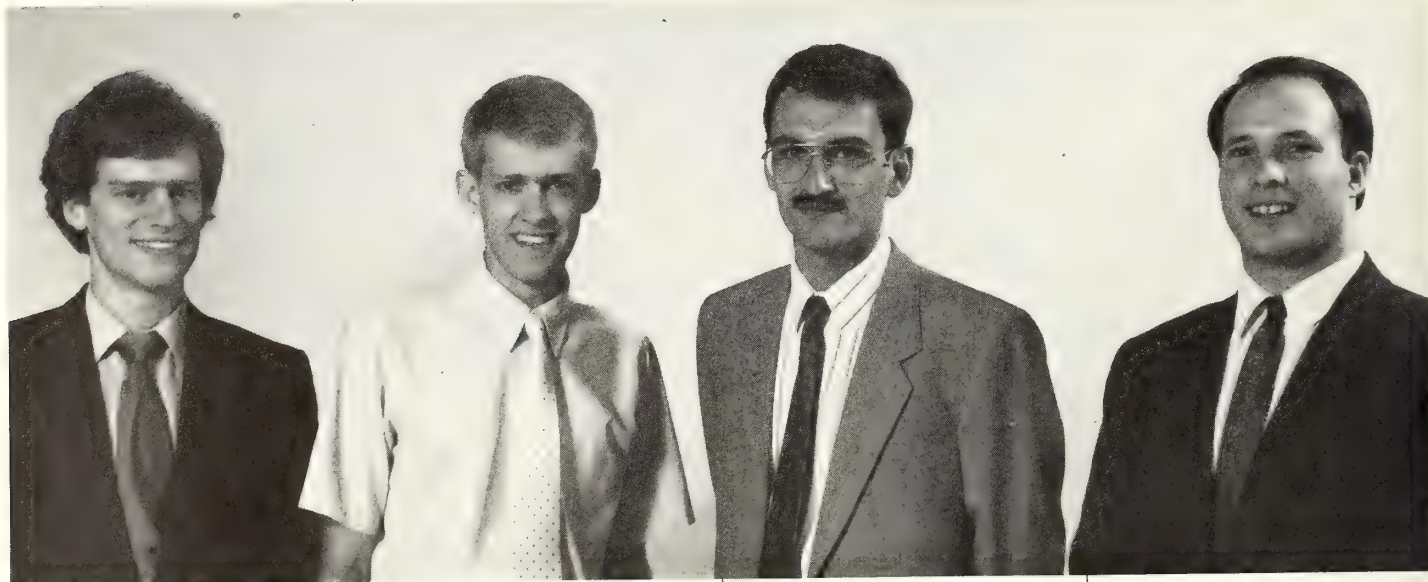
"the opportunity to grapple with theological questions;" as well as discovering America and building friendships at AMBS. He is a member of Bethel Church, Neuf Brisach, France, and is the son of Frédéric and Ruth Peterschmitt of Fessenheim, France. He received a master's degree from Ecole Supérieure de Commerce.

Peter Rubbert MAPS. *Not pictured.* Plans in process. Peter is a member of First Mennonite Church, Minneapolis, Minn., and is the son of Esther Milliman of Minneapolis. He previously received a bachelor's degree from Augsburg College, Minneapolis.

Dennis G. Schmidt M.Div. Will continue as pastor of Alexanderwohl Mennonite

theology is done, seminary has further affirmed my belief in the truths of Anabaptist Christianity." Formerly of Wayland, Iowa, John is married to Melissa Schrock and is the son of JoAnn and the late John Schrock. He is a member of Sugar Creek Mennonite Church, Wayland, and previously received a bachelor of arts degree from Central College, Pella, Iowa.

Mary Mae Schwartzentruber M.Div. Will continue as pastor of Nairn Mennonite Church, Ailsa Craig, Ont. "Study over an extended time period and in varied settings provided diverse encounters with the church, allowing me refreshment and maturation theologically and biblically."



Left to right: Gerald Neufeld, Steven Nolt, Ralph Peterschmitt, John Schrock

both academically and personally challenging. Church history studies have widened my view of the church and of God's activity in our world today." Steve is married to Rachel S. Nolt, and is the son of Wilmer and Doris Nolt of Lancaster, Pa. He is a member of Mellinger Mennonite Church, Lancaster, and previously received a bachelor's degree from Goshen College, Goshen, Ind.

Ralph Peterschmitt MATS in Theological Studies. Plans are in process but he hopes to work with the French Mennonite Conference in administration of mission programs. Ralph appreciated

Church, Goessel, Kan., where he has served since 1987. "Above all, I have gained a deeper love, appreciation, and respect for the Bible in its original setting as well as its relevancy for today." Dennis is married to Dianne Schmidt and has three children, Ryan, Philip, and Julia. He is the son of Paul and Jeanette Schmidt, Newton, Kan. He received a bachelor of arts degree from Bethel College, N. Newton.

John Schrock M.Div. Will enter one-year residency in clinical pastoral education at the University of Iowa Hospitals and Clinics. "By helping me to better understand the Bible and how

Len Siemens MAPS. Plans in process. Siemens says what was most meaningful at AMBS was "interacting with people of diverse backgrounds and a wide range in experiences, and interacting with both traditional and contemporary Mennonite perspectives on church, peace and ministry." He is a member of the Fort Garry Mennonite Fellowship, Winnipeg, Man., and is the son of Robert and Tina Siemens, Rosthern, Sask. He has studied at Canadian Mennonite Bible College and received a bachelor of arts degree from the University of Edmonton, Edmonton, Alb.

Plans of 1994 AMBS graduates

Pastoral ministry 

Missions 

Pastoral counseling 

Social service 

Further study 

In process 

Mark W. Stahl M.Div. Will become pastor of Pulaski Mennonite Church, Pulaski, Iowa, in August. "Learning the stories about the triumphs and tragedies of those in that 'great cloud of witnesses' has provided me with guidance, inspiration, and hope." Mark is married to Karen K. Stahl, and is the son of William and Joann Stahl, Bridgewater, S.D. He is a member of Hutterthal Mennonite Church, Freeman, S.D. Previously he received a bachelor of science degree from South Dakota State University, Brookings, S.D.

D. Bethan Theunissen M.Div. Plans in process; will pursue doctoral work in the future. Bethan found at AMBS "a gentle affirming community... spiritual direction and formation courses... opportunities for reflection on and

Commencement

Seminary graduates urged to go forward with hope

"Go forward with hope; he who has conquered sin and death goes before you in your pilgrimage," Stanley Green, newly installed president of Mennonite Board of Missions, told graduates.

Green's message, "A Subversive Vocation in an Age of Cynicism," called graduates to counter the growing hopelessness in the world by pointing people

to Jesus. "There will be many times in the ministry to which God has called you when you will be overwhelmed by the pain and suffering of people," Green said. "You must hold before yourself and the community the stories of forebears who have encountered the power of God to transform their circumstances and their lives."



Left to right: Mary Mae Schwartzentruber, Len Siemens, Mark Stahl, Bethan Theunissen

counseling about previous ministry... wonderful, interesting people... all in all, an excellent place to recoup and think about the future." She is the daughter of Dennis and Mary Theunissen of Cape Town, South Africa. Previously she received a bachelor's degree from the University of South Africa. She attends Faith Mennonite Church, Goshen, Ind.



Commencement speaker Stanley Green, conferring with AMBS dean Gayle Gerber Koontz, told graduates, "We are called simply to point to Jesus." Photo by Mary E. Klassen

Steve Echols

Joan Troyer M.Div. Plans in process. "Having my faith in God challenged and strengthened through reading, lectures, and practical experience in the church has produced a life-long discipline in my life." Joan is the daughter of Lawrence and Evelyn Troyer of Goshen, Ind., and she is a member of Yellow Creek Mennonite Church, Goshen. She previously received a bachelor of science in nursing degree from Goshen College, Goshen, Ind.

Philip E. Waite M.Div. Plans in process. "The most meaningful part of my seminary experience has been getting to know people who will be some of the closest friends I will ever have." Philip is married to Elizabeth

Lois Shenk Zehr M.Div. Will do pastoral counseling in the Goshen and Elkhart, Ind., area. "One of my many enriching experiences at AMBS was learning to know and study with persons from a variety of different countries and cultural backgrounds." Lois is married to Michael Zehr and has four grown children. She attends Belmont Mennonite Church, Elkhart.

Michael M. Zehr MATS in Christian Spirituality. Maintenance and rehabilitation specialist for LaCasa, an interfaith organization in Goshen, Ind., which provides housing and educational resources to low-income families. "The opportunity for personal development and spiritual formation and learning to know persons

*"Go from this place
and time as preachers,
teachers and counselors
who choose to worship God
with your heart and soul
and mind and life.*

*Go remembering the God who
drew hope out of the
Egyptian water, a holy
child from a humble womb,
a new creation from a
barren tomb.*

*Go rejoicing in God our
Savior."*

*Excerpt from charge to the class of
1994 by Gayle Gerber Koontz, dean.*



Steve Echols

*Left to right: Joan Troyer, Philip
Waite, Lois Shenk Zehr, Michael
Zehr*

Bontrager and is the son of Charles and Marsha Waite, Seattle, Wash. He is a member of Fellowship of Hope, Elkhart, Ind. Previously he received a bachelor of arts degree in history from George Fox College, Newberg, Ore.

with many varied experiences and cultural backgrounds have been most meaningful to me at AMBS." Zehr is married to Lois Shenk Zehr and has four grown children. He attends Belmont Mennonite Church, Elkhart, Ind. He is the son of Abner and Mary Zehr of Adams Center, N.Y. He holds a bachelor of science degree from Eastern Mennonite College, Harrisonburg, Va.

*"Today we commit ourselves to strengthening
the church as a place of
healing and love,
to building up a church whose
way of life reflects the
ministry of Jesus,
and to nurturing and
inspiring the hope and
faith of the church as it
lives in a world of hope-
lessness and fear.*

*We ask your commitment
with us, and we ask for
God's gift of joy and
praise.*

*Excerpt from the response to the
charge by the AMBS class of 1994.*

Survey reveals interest in new degree program

AMBS is exploring the possibility of starting a Doctor of Ministry (D.Min.) program. The feasibility study included a survey sent to more than 4,500 Mennonite pastors and AMBS alumni. More than 900 forms were returned for a respectable 20 percent return rate.

Most of the people who responded are pastors in congregations. The major findings were:

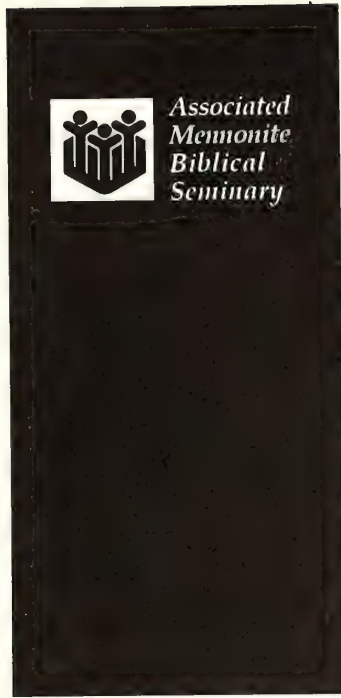
- Of the 900-plus respondents, 147 are D.Min. prospects (that is, they have a Master of Divinity degree and are interested in working toward a D.Min.)
- Of these 147 prospects, 127 would consider AMBS for a D.Min. degree. Of these 127 people, AMBS would be first choice for 46.
- Of the 147 prospects, 38 intend to start a D.Min. program in the next one to three years.

The majority of D.Min. prospects are clustered in Indiana, Pennsylvania and Ontario. Their objectives for working on a D.Min. are to gain new skills in ministry

and to work at biblical or theological knowledge and reflection. There also is strong interest in focusing upon spiritual formation and discipleship, pastoral care and counseling, and pastoral leadership and administration.

"One of the aspects that excites me," says Richard A. Kauffman, administration vice president, "is that while the D. Min. is a professional degree, it is based on experience. D. Min. programs take ministry and congregational life seriously. In fact, students in these programs must be in a ministry setting and use their experience in ministry as a context for learning."

In addition to exploring this new venture, AMBS is already committed to expanding its non-credit continuing education program designed for building skills in church leadership and personal and spiritual enrichment. AMBS also is exploring the possibility of a program to enhance pastoral training for part-time pastors who also have another vocation.



Open Doors

**Seminary Sampler
Open House
October 16-17, 1994
March 5-6, 1995**

Come to AMBS.
Explore how seminary studies can open new doors for you—
in your personal life,
in your congregation,
in your profession.



Training pastors to become teachers of seminary students is an important step as AMBS begins to require all students planning to become pastors to complete internships in congregations. "I have met very few pastors who see themselves as teachers," says Erick Sawatzky, AMBS professor who coordinates internships for students. So on June 3 and 4 AMBS hosted its first seminar for pastors who are now or are considering being supervisors for pastoral interns. Seminar leaders were Ralph Lebold, AMBS director of external programs (pictured on the left), and Sawatzky. Participants were (left to right) Randy Klaassen, Altona, Man.; Erma Fast Dueck, Winnipeg, Man.; Bill Kruger, Osler, Sask.; Doug Reichenbach, Elkhart, Ind.; and (not pictured) Richard Litwiller, Goshen, Ind.

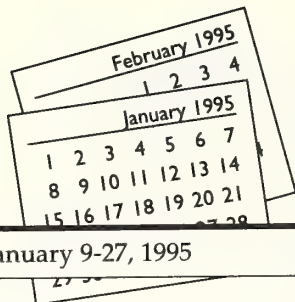


AMBS teaching faculty

- Back row:**
Erick Sawatzky, Jacob W. Elias, Marlin E. Miller, Wilbert R. Shenk, Walter W. Sawatzky, Richard A. Kauffman
- Middle row:**
Ben C. Ollenburger, Gayle Gerber Koontz, Mary K. Oyer, Daniel S. Schipani, June Alliman Yoder, Marcus G. Smucker, Theodore J. Koontz
- Front row:**
Willard M. Swartley, Mary H. Schertz, Ross T. Bender, Marlene Kropf, Perry B. Yoder

J. Tyler Klassen

Begin the new year at AMBS



Interterm courses

January 9-27, 1995

Epistle to the Romans

Jacob Elias

War and Peace in the Bible

Ben Ollenburger

Anabaptist History and Theology

John Rempel

The Helping Relationship in Pastoral Care

Erick Sawatzky

Christianity and the Arts

Mary Oyer

Christian Ministry in the Urban World

Charles Cooper

January 9-20. Two credit hours.

Course taught at Seminary Consortium for Urban Pastoral Education (SCUPE) in Chicago.

Revisioning Youth Ministry

Abe Bergen

January 9-20. One credit hour.



In addition to the course, a conference on **The Future of Youth Ministry** will be offered January 13-15. Discussion of current trends and workshops on dimensions of youth ministry will be included.

For more information contact: Steven L. Fath, Admissions

Pastors' Week

January 30-February 2, 1995

Strangers No More

A study, through the lens of Genesis, of how we are a people of mission and hospitality, welcoming others into faith and into the congregation.

For more information contact: Dorothy Nickel Friesen, Continuing Education

Leadership Clinics

February 3, 1995

Enhancing Bible Study with Computer

Perry Yoder

Music for Special Occasions

Shirley King

(Planned for both pastors and congregational accompanists.)

Preaching

June Alliman Yoder

For more information contact: Dorothy Nickel Friesen, Continuing Education

AMBS Panorama

Staff and volunteers honored

Ed and Evelyn Peters were among thirteen honored on May 6 at an annual AMBS celebration for faculty and staff. They completed two years of voluntary service at the seminary, Ed on the maintenance staff and Evelyn in the library and Cooperative Childcare. As a student in the late 1950s, Ed also served on the maintenance crew. In the 31 intervening years, Ed was administrator of a nursing home in Rosthern, Sask.

Marlin E. Miller also was honored for his 20 years of service at AMBS, including 15 as president of Goshen Biblical Seminary. Since 1990, he has been the first joint president of AMBS.

People explore pastoral ministry

A "seed-planting event" drew seventy people to a banquet in Hesston, Kan., on March 21, as five pastors shared their experiences of being called and serving in the church. Participants were people exploring ministry as a vocation and their pastors. The speakers were 1993 AMBS graduate **Matt Friesen**, Hope Mennonite Church, Wichita; AMBS alumna **Janeen Bertsche Johnson**, Lorraine Avenue Mennonite Church, Wichita; **Grace and Paul Brunner**, interim co-directors of the Hesston College Pastoral Ministries program and **Howard Wagler**, South Hutchinson Mennonite Church. The evening "reconfirmed pastoral ministry as a challenging, rewarding vocation," said Dorothy Nickel Friesen, AMBS assistant dean.

Steelbergs share experiences

Elsie Steelberg, psychiatrist at Prairie View, Newton, Kan., told AMBS students and faculty, "Sometimes [in mental health treatment] the focus is on the client and families are neglected. It's important for the church to support the family as well." She

encouraged pastors to work in tandem with mental health professionals.

Elsie and Don, her husband, who is pastor of Lorraine Avenue Mennonite Church, Wichita, were Theological Center Guests at AMBS, March 1-4, 1994. They shared from their experiences in chapel services, forum, classes and one-on-one discussions.

AMBS balances budget

Preaudited figures indicate that AMBS has balanced its budget for the fiscal year ending June 30. This result was possible because of good response, especially in June, to appeals for contributions. Gifts from both individuals and congregations were strong in this fiscal year.

The balanced budget was also the result of careful efforts by staff and faculty to keep expenses down. Preliminary figures show expenses under budget by four percent.

The news is good for the AMBS comprehensive campaign as well. Strong leadership gifts have been received in the early phase, supporting both the ongoing work of the seminary and several special projects.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

Editor and designer: Mary E. Klassen
Consulting editor: Richard A. Kauffman

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Associated
Mennonite
Biblical
Seminary

3003 Benham Avenue
Elkhart, IN 46517-1999
Telephone 219 295-3726

MCC workers assess needs of Rwandan refugees in Zaire

Goma, Zaire (MCC)—On July 14 Cathy Hodder and Terry Sawatsky flew from Kinshasa, Zaire's capital, to Goma in eastern Zaire where hundreds of thousands of Rwandans are pouring across the border.

The married couple, who serve as Mennonite Central Committee (MCC) Zaire country representatives, are assessing how MCC can assist in what is being called "a humanitarian crisis." The fleeing Rwandans fear violence at the hands of rebel forces advancing into western Rwanda.

Mennonite Central Committee has not had workers or programs in eastern Zaire since the mid-1970s.

"Because we do not have logistics in place, it would take us about three months to get MCC food to this area. We will look for other ways to help, likely through agencies that are already established here," says Eric Olfert, MCC Africa co-secretary.

It is unclear what impact the refugee influx will have on Zaire, a country that is politically and economically unstable. Two volcanoes near Goma have begun spitting fire and lava, further complicating the situation.

Next week Hodder and Sawatsky will be joined by longtime MCC Africa workers Tim Lind of Three Rivers, Mich., and William Reimer of Winnipeg, Man. The assessment team will travel to areas of Burundi that border Rwanda, and possibly into Rwanda.

This trip was planned last month when MCC workers realized the potential for further upheaval in the region. The team will assess how MCC can assist in both short- and long-term efforts to bring healing to Rwanda.



Two Rwanda refugee girls find themselves in the Benaco Rwandese refugee camp in Tanzania without their family. More than 300,000 refugees from Rwanda now live in this camp alone to escape their country's war.

Roths receive annual award for missions

Logan, Ohio (MBM)—Building roads to people's hearts has been a lifetime commitment for Lester and Dorothy Roth. In recognition of their 37 years of service to Saint Johns Mennonite Chapel here, the couple received the James and Rowena Lark Award from Mennonite Board of Missions (MBM).

The award was presented by Allan Yoder, MBM director of Evangelism and Church Development, at the June 18 annual assembly of the Ohio Conference in Cleveland.

Eldon King, interim Ohio Conference minister, introduced the couple prior to the Saturday evening worship service. He recognized them for work at the nearby state prison, their service as overseers and on the conference level, as well as their ministry at Saint Johns.

This award, given in memory of Larks' outstanding church planting work, tries to create an awareness of Menno-

nite individuals who recognize North America as a mission field and work to build God's kingdom. Roths are two such people who have demonstrated creative leadership in evangelism and church development.

They moved their young family from a West Liberty, Ohio, farm to the hills of southern Ohio in January 1954. There they put down roots despite some earlier misgivings.

"My wife grew up as a PK [preacher's kid]," Lester explained, "and she realized some of the pitfalls a preacher's wife had, so she didn't especially aspire to be a preacher's wife. So I promised her before we were married that if she married me, she'd never have to worry about becoming a preacher's wife. I kept that promise for six years!"

Even if at first the two were not sure of that call to the ministry, they strove for obedience to God's will in their lives. Nor did their minister at the time, Stanley Shenk, give them much chance to reject the idea. He turned their names over to the mission board before he urged them to consider the call.

So their obedience to God took them to southern Ohio. It also kept them as pastors at Saint Johns until their retirement in 1990. The two continue to support this church as it struggles with small numbers and changing leadership.

Even looking back, there are no regrets. Their faith and servant attitudes have grown with time, despite hardship and ongoing struggles. There is no doubt in their minds today that their lives have been enriched by those roads they built into the hearts of people at church, in the community, and even at the nearby state prison.—*Siegrid K. Richer*

Seminars offer basics on cell church concepts

Salunga, Pa. (EMM)—Interest in cell group churches is bringing more people than ever to Eastern Mennonite Missions (EMM) Home Ministries training seminars.

By year-end, Home Ministries will have held New Models for Ministry seminars in five cities along the eastern seaboard—Boston, New York City, Philadelphia, Montgomery, Ala., and Lancaster, Pa. In former years, training seminars were mostly held at EMM offices here.

Dave Witmer, associate director for leadership training, says the goal of these seminars is to equip church planters, pastors, lay leaders, and cell leaders

on cell church concepts and experiences.

Witmer attributes the high seminar attendance to on-site locations. He adds that many seem interested in the cell church movement.

Leon Schnupp, pastor of Lighthouse Upland (Pa.) Mennonite Fellowship, says he appreciates on-site seminars because they expose other churches in the area to the cell movement. Schnupp adds that during these events the church planters have a chance to share their common struggles which reduces burnout.

Witmer reports that six new cell groups have started in New York City since the first training event there.

'How does peace theology relate to other faiths?' conference asks

Grantham, Pa. (Meetinghouse)—Where does Mennonite peace theology fit in when we relate to people of other faiths? It was a new topic for the triennial peace theology colloquium, and it proved hard to get into focus.

Some 60 college teachers, Mennonite Central Committee staff, and others tackled this issue during the June 17-19 event at Messiah College.

In one sense, the debate was an incestuous dialogue between Mennonite theologians. (How can we talk about other faiths when none are represented

here? wondered one participant.) In another sense, the topic forced the discussion beyond the usual debates about two-kingdom theology and ethics of church and the state.

Gayle Gerber Koontz of Associated Mennonite Biblical Seminary, Elkhart, Ind., followed the thinking of John Howard Yoder in her exploration of "Evangelical Peace Theology and Religious Pluralism."

A strong peace position can be the foundation for dialogue with other faiths, she emphasized, for believers are called

to embody a "gospel of reconciliation."

Embodying peace means being "respectful and defenseless" in our relationships, she said. Nonresistance means allowing others to believe differently than we do.

J. Denny Weaver of Bluffton (Ohio) College presented a "historicized" version of the "Christus Victor" image (the triumphant Christ). His reading translated the cosmic battle between good and evil into a historical narrative—the story of Jesus nonviolently confronting societal structures that oppose the reign of God. In this confrontation with the social order, Christians may find common cause with other faith groups.

Another "historicized" reading of Christian faith came from Gordon Kaufman of Harvard University, Cambridge, Mass., whose focus on the contemporary world arises out of a Mennonite concern with "life as it is actually lived over the set of beliefs which one may verbally affirm."

Kaufman called for "imaginative reconstructions" of faith for our time instead of the narrow "hermeneutical approach" used by Mennonites. "An idolatry of ancient texts is in fact unfaithful to God," he said. Faith in God requires that Christians enter dialogue "on basically equal terms with those of other persuasions, not making absolutist claims."

Jesus is Lord. What is the fundamental message Christians proclaim? "Jesus is Lord," said several presenters.

This basic confession, however, is both exclusive and inclusive, noted John E. Toews of Mennonite Brethren Biblical Seminary, Fresno, Calif., who presented a biblical perspective on people of other faiths. The lordship of Christ is exclusive in that Christ alone carries the authority of the one God, and inclusive when the church is engaged in mission.

The biblical texts on Jesus as "the only way to salvation" speak to Christians, not to those of other faiths, Toews cautioned. Therefore, when speaking about the significance of Christ for other faiths, something the Bible does not systematically address, Christians "should be cautious and gracious."

Respondent William Klassen of Waterloo, Ont., suggested that it is more helpful to focus on "What is good?" rather than "What is the truth?" Our mandate is to witness, not to convert, he said.

—Margaret Loewen Reimer

Hart links Christianity with native spirituality

Grantham, Pa. (Meetinghouse)—For Lawrence Hart, a Mennonite Christian and a Cheyenne peace chief, interfaith dialogue is not a theoretical issue. His presentation at the peace theology conference illustrated how Christian faith and native spirituality encounter each other within himself.

In his eloquent testimony, Hart explored three native traditions that are of deep interest to him: (1) love of earth, (2) sacred sites, (3) peacemaking.

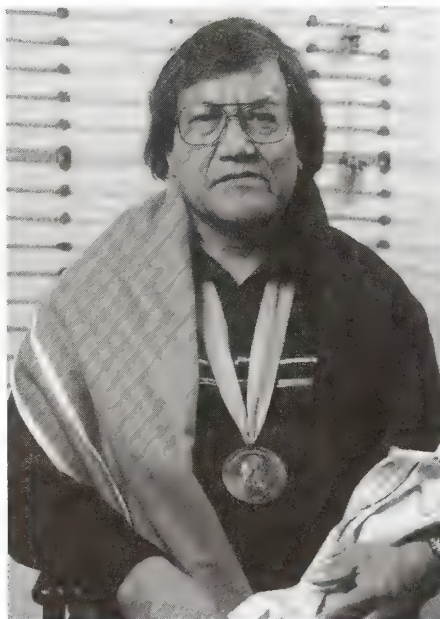
Just over 500 years ago, Christopher Columbus said of the natives here, "These people have no religion because they have no cathedrals." Native peoples may not have cathedrals—the trappings of religion—Hart said, but like the Amish, they have the earth.

"I am deeply impressed over and over again how our traditionalists view the earth and our relationship to it," Hart observed. "Sometimes we Christians consider the earth to be unclean—we call it dirt or dust." Native respect for the earth has something to offer us.

Sacred sites are a source of empowerment for native people, said Hart, something which Christianity, with its sacred places, things, and events should understand.

He recalled the dramatic impact a tour of Anabaptist sites in Europe had on a group of North American natives. "Anabaptists may not believe in sacred geography," he noted, "but Anabaptists left a legacy of sacred words, objects, places, days, and persons which help to nurture faith."

Hart has been trying to make connections with native "traditionalists"



Lawrence Hart

(non-Christian natives) within groups such as the Hopi who have a peace tradition. He confessed to feeling alone in his endeavors—many native Mennonites want nothing to do with their cultures, he said.

Hart urged his audience to help native Christians wrestle with their cultures. The agenda is urgent for keeping youth in the church, he said. He would like, for example, to see native worship incorporate the traditional circle that always opens to the east, to use traditional plants (some Episcopalian youth are urging their church to use cedar rather than incense), and other cultural forms.—Margaret Loewen Reimer

Educator trains Burmese youth to document human rights abuses

Bangkok, Thailand (MCC)—“Young people in Burma see how government oppression is causing their families to suffer. They feel they must take up arms to defend their loved ones.

“I don’t believe military force can bring a true and lasting peace, but I don’t want to argue with them. Instead I want to provide them with a nonviolent way of helping their people,” says Mennonite Central Committee (MCC) worker Max Ediger.

Ediger serves as mentor, advisor, and friend to young people from Burma who journey to the Burma Issues office here in Bangkok. They come, nine or 10 at a time, to learn how to document and publicize human rights abuses in their native Burma (also called Myanmar).

In Burma, sometimes called the “Bosnia of Asia,” half a million citizens have been killed or tortured and some 1.5 million uprooted since the State Law and Order Restoration Council (SLORC) illegally seized power in 1988. SLORC has violently suppressed all opposition, particularly from ethnic groups that have been engaged in a 45-year struggle for independence.

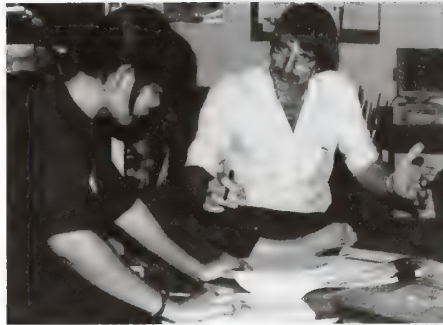
Ediger helped form Burma Issues in 1988 to inform the international community about these abuses and to assist poor villagers in Burma.

Ediger prepares young people now living as refugees on Thailand’s border with Burma to go back to Burma to interview, photograph, and write accounts of people persecuted by the government. Ediger guides them in studying documents, such as the United Nations’ Universal Declaration of Human Rights, and leads discussion on how these principles apply to Burma.

Article four of the U.N. declaration, for example, prohibits slavery. Burma’s military commonly abducts villagers and forces them to carry equipment, build roads and serve as human “mine sweepers,” by making them walk over areas suspected to contain mines.

“If we can cite the specific human right that Burma’s government is violating, then Amnesty International and other organizations can use this information to push Burma’s government to improve its human rights record,” Ediger explains.

Ediger and others at Burma Issues compile the information into a monthly newsletter that has a mailing list of 1,200, including the head offices of Pepsi and other international companies that invest in Burma. They also



MCCer Max Ediger and a young woman consult on a project.

systematically code, file, and index the stories and photographs in Bangkok, where the information is accessible to journalists and researchers.

When the young people Ediger has trained return to Burma’s jungles, they find no shortage of stories. Every family they meet has a sad tale. Recently a trainee discovered several families living in the jungle. They reported that since 1974 they had been forced from their village about 50 times. Finally the villagers decided to break up into units of two or three families to make it harder for the military to find them.

“Documenting these stories is important, not only for the international community, but also for the suffering people in Burma who are struggling to survive. They feel empowered when they know the outside world cares about their plight,” Ediger says.

As Burma Issues trainees travel around Burma, they hear, not only stories of horror, but also how people have used their creativity to survive. In one village, for example, the military had stolen food so often that people began storing rice in earthen jars in various jungle hideaways.

In another village that had no school, an elderly man showed how he teaches children by scratching lessons onto a large piece of green bamboo.

Burma Issues wants to share these survival stories among people in Burma. Next year Ediger plans to develop a literacy curriculum using human rights as the content. Young people who come to the Burma Issues office would learn how to use the curriculum and then would return to Burma to teach reading and writing to illiterate villagers who would then be able to write their own stories and read others’ stories.—*Pearl Sensenig*

Conrad Grebel College



The Board of Governors of Conrad Grebel College invites applications and/or nominations for the position of **President**.

The President is the Chief Executive Officer of the College and is responsible to the Board of Governors. Conrad Grebel College is a Mennonite residential and teaching college owned by the Mennonite Conference of Eastern Canada and affiliated with the University of Waterloo, offering programs of study at both the undergraduate and graduate level. Preference will be given to candidates who stand within the Anabaptist/Mennonite tradition, who have earned a doctorate and who are Canadian citizens or permanent residents of Canada.

All inquiries will be kept in strict confidence. The appointment will be effective July 1, 1995. Applications and resumes should be received by September 30, 1994 and should be addressed to:

**The Chair
Presidential Search Committee
Conrad Grebel College
Waterloo, Ontario
N2L 3G6**

Mennonite ceramicist works to make meaning through art

Seattle (GCMC)—Artist Sandy Zeiset Richardson recalls how, as a child at the Bally Mennonite Church in southeastern Pennsylvania, she studied the pews on Sunday morning.

"There wasn't a whole lot to look at in church. I looked at the wood grain in



Ceramicist Sandy Zeiset Richardson in her studio at the Salty Dog, an artists' cooperative in Seattle, Wash.

the pews, the way the light came through the venetian blinds, the backs of people's heads," she says.

On a Sunday school field trip to a Roman Catholic church, Richardson remembers thinking how difficult it was to pay attention to the service because the sanctuary was filled with "all these things."

"I saw that as a negative. I didn't realize that visual communication was as valid as written or verbal communication," she says.

Today, Richardson works full-time as an artist in Seattle. She has her own studio space at the Salty Dog, an artists' cooperative. Artworks Gallery in downtown Seattle has shown her work for six years. She also shows work at galleries in San Francisco and Philadelphia and at the People's Place in Intercourse, Pa.

In spite of her belief that "the visual is a way we know things" about God and the world, she still struggles with

the questions her career raises: "I make things! I ask myself, 'Does the world need more things?'"

"At this point, I have come to terms with this question in this way: The world needs to have more meaning. I try to put meaning into my work," she says. "If someone connects with one of my pieces to the point where they want to live with it, that's different than mindless consumerism."

It took years for Richardson to decide to pursue her interest in art. After two years at Eastern Mennonite College, Harrisonburg, Va., she dropped out in 1977.

But eventually Richardson entered the art department at the University of Washington in Seattle, where she found a medium that she was comfortable with: ceramics. "I liked the fact that clay is basically earth. It's also very forgiving, up to a point."

She also felt that ceramics offered her the opportunity to explore a subject more in-depth. "It wasn't until my last quarter in school that I started working in a figurative, story-telling style that continues to evolve in my work today."

After graduation Richardson taught for three years, and then she and her husband, Stan, served for three years in the Cascade Mountains as directors of Camp Camrec, owned by the Washington Mennonite churches.

It was while Richardson was at the camp, now over three years ago, that she was diagnosed as having multiple sclerosis. "In the past, my work dealt with themes of money, violence, words. Since I was diagnosed, my work has taken on a more personal tone."

Though Richardson has been feeling better, it remains in the back of her mind that multiple sclerosis is a disease of exacerbations and remissions.

"I try to maintain a healthy lifestyle and attitude," she says. "In Frederick Buechner's *Telling Secrets*, he writes that God acts 'not as the puppeteer . . . but rather the great director who, no matter what role fate casts us in, conveys to us somehow from the wings, if we have our eyes, ears, hearts open . . . how we can play those roles in a way to enrich and ennoble and hallow the whole vast drama of things.'"

"In my work and my life, regardless of where it takes me, I will try to keep my eyes, ears, and heart open," she says.—Carla Reimer

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Wichita 95 in the works. North Newton, Kan. (GCMC)—The Wichita 95 coordinators, denominational representatives, and committee chairpersons met here on June 20 to hammer out more details for the joint conference of the Mennonite Church and the General Conference Mennonite Church. The joint assembly will be held July 25-30, 1995. Pictured are: *left to right, front row*—Meribeth Buhr, Wichita coordinator; Miriam Book, associate general secretary for the Mennonite Church; Herman Diener, Hutchinson coordinator; *back row*—Vern Preheim, GCMC general secretary; Patrice Claassen, North Newton coordinator; Carlos Romero, youth convention program director.

'Review of social security programs should involve agencies working the poor,' MCC Canada says

Winnipeg, Man. (MCC Canada)—Any review of Canada's social security programs must include input from non-government agencies working with poor and low-income families, Mennonite Central Committee (MCC) in Canada has told the Canadian government.

MCC Canada arrived at that conclusion after bringing people from across the country to Winnipeg in spring to help it formulate recommendations as it prepares to address fundamental changes to Canada's safety-net programs.

MCC Canada has forwarded a draft document to the Department of Human Resources, which is now in the process of preparing proposals for upcoming public consultations. The document contains specific recommendations concerning employment, disincentives to work, social assistance, training and education programs, job creation, and child tax benefits.

According to Ed Barkman, who coordinates Canadian Programs for the

MCC groups in Canada, "one of our main points is that social security policies must provide dignity to people who need assistance."

One way to do this, he suggests, is by shifting the delivery of government-funded programs to community agencies. This would reduce the "distance between the care giver and the care receiver" and would help foster a sense of family, community, and caring, he says.

Barkman says Canadians should resist the temptation to think that the deficit problem can be solved by cutbacks to social programs. He cites studies which indicate that social programs have contributed only 6 percent to the growth of the federal debt since 1975, in contrast to 50 percent attributable to interest rates and 44 percent to tax shelters.

"The responsibility for solving the deficit problem should not be placed primarily on the backs of those on social programs," he stresses.—*from a report by Gladys Terichow*

As an expression of thanks for their new building, the students and faculty of Eastern Mennonite Seminary, Harrisonburg, Va., collected an offering to be shared with SEMILLA, a Mennonite seminary training program located in Guatemala City, Guatemala. The \$5,000 raised was sent with a letter from EMS dean George R. Brunk III expressing a wish that the money go toward a special project rather than general operations.

The student-initiated project was inspired by the Heisey/Longacre study on international mission that suggests churches in North America should designate 2 percent of all funds raised for capital projects to the third world church.

"It wasn't intended to be a specific goal," Brunk said. "We wanted the offering to be a spontaneous act of gratitude. We designated SEMILLA as the recipient in the hope that this can help form a bridge of cooperation between our schools for the good of the Anabaptist witness."—*Jim Bishop*

Two young children are playing together. They are happy with what they are doing until one child reaches for a new toy. Immediately the second child wants the same toy; this child desires it because the other child desired it first.

This is called "mimetic desire"—desires which are learned from someone else. And these are the roots of violence, according to French literary scholar René Girard. For Girard, the role of religion, in a general sense, is to help people deal with the violence that results when the rivalry intensifies.

A conference on Girard's ideas brought scholars of varied Judeo-Christian backgrounds together with Associated Mennonite Biblical Seminary summer school students for a June 14-15 colloquium on the Elkhart, Ind., campus. The colloquium was sponsored by the Institute of Mennonite Studies.—*Rachel Clemens*

Seniors for Peace and the Peace Committee of the College Mennonite Church, Goshen, Ind., are working on a project to collect statements from some 60 congregation members who were conscientious objectors.

Three groups have been invited to write about their experience: (1) men who were drafted and chose to serve with Civilian Public Service; (2) volunteers who served with Mennonite Central Committee; (3) women, sometimes called CO Girls, who worked in mental hospitals where there were CPS units.

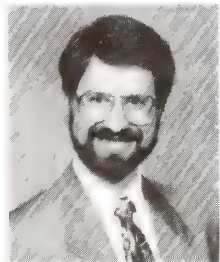
"We believe that collecting these 50-year-old reflections on that experience will have significance as an available record for all members of the congregation, especially for our youth as they make decisions about alternatives to military service," says Seniors for Peace leader Roy Umble.

"In this way we hope to strengthen conviction and support for peacemaking within our congregation and denomination, as well as throughout Christendom."

• **MennoLink grows.** MennoLink is experiencing dramatic growth since it was announced on NEW-LIST, an electronic mailing list that distributes information about other mailing lists on the Internet. The electronic mailing list for Mennonites grew from some 160 members to 260 three months after it was featured in a *Gospel Herald* report on March 15. But when MennoLink was included on the Internet "list of lists," some 100 new subscribers joined within two weeks. For information about MennoLink, send the message "info menno" to listserv@uci.com.

• **Used hymnals available.** Some 28 Mennonite hymnals of the 1927 copyright are available from the Eugene (Ore.) Mennonite Church. Some are in shaped notes, others in round, all in good condition. The church would be happy to donate the books to any group that will pay postage for delivery. Inquiries may be sent to 3590 W. 18th, Eugene, OR 97405.

• **New appointments:**



John E. Sharp

John E. Sharp, director, Historical Committee and Archives of the Mennonite Church, Goshen, Ind., effective June 1, 1995. For the past five years Sharp has been pastor of the Mennonite Church of Scottdale, Pa., and served as Allegheny Conference historian. *Levi Miller* will continue as director part-time through December 1994. *Steve Reschly* will serve between then and the following June.

James Stutzman, women's basketball coach, Goshen (Ind.) College. He has coached the last three seasons at Fort Jennings (Ohio) High School.

• **Pastor transitions:**

John M. Miller, formerly of Grand Marias, Mich., was installed as pastor of the Pleasant View Mennonite Church, N. Lawrence, Ohio, on June 5.

Elno and Mabel Steiner retired from the Pleasant View Mennonite Church, N. Lawrence, Ohio, on April 30, following nine years of service.

• **Coming events:**

Going Places, Lancaster Mennonite (Pa.) High School, Aug. 11-14 and 18-21. The play by Merle Good is directed by Kenneth Pellman. Ticket reservations available from The People's Place at 717 768-7171.

Retreat for pastors in transition, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 3-5. Lonnie Yoder, Anne Stuckey, and Dale Stoltzfus will lead times of storytelling and mutual sharing for pastors and spouses who are experiencing difficult transitions. Registration information available from 412 423-2056.

Conference on conflict, New Call to Peacemaking, Tempe (Ariz.) Friends Meeting House, Oct. 27-29. Barbara Date, David Brubaker, and Ann Hardt will lead sessions on managing interpersonal and group conflict. Discount for registration prior to Oct. 1. Information available from Hardt at 914 E. Laguna Dr., Tempe, AZ 85282; phone 602 839-8399.

150th anniversary, St. Jacobs (Ont.) Mennonite Church, Oct. 28 and 30. Friday evening: Keystone Literary Society meeting. Sunday: morning worship service, potluck meal, and concert with the Menno Singers. Information available from 519 664-2268.

• **New books:**

Doing Good Better by Edgar Stoesz and Chester Raber, subtitled "How to Be an Effective Board Member of a Nonprofit Organization," gives explicit guidelines and suggestions for positive relationships between a nonprofit organization and its board. Available from Good Books, 717 768-7171.

God's Call to Mission by David W. Shenk shows how mission truly rooted in Jesus offers a gospel larger than any culture and respects the truths found in diverse societies around the world. Issues discussed include pluralism, competing religious claims, and how the gospel is incarnated in cultures without being enslaved by them. Available from Herald Press, 800 245-7894.

• **Job openings:**

Assistant resident director for girls' dorm, Western Mennonite School, Salem, Ore. Voluntary service position includes medical coverage, room and board, monthly stipend. Contact principal Eric Martin at 503 363-2000.

Business administrator, Penn View Christian School, Souderton, Pa. Full-time position includes responsibilities in fiscal management, budget development, long-range planning, and facilities management, as well as giving leadership to the school's major fundraising events. Send resumé to 420 Cowpath Rd., Souderton, PA 18964; phone 215 723-1196.

NEW MEMBERS

Grace, Berlin, Ohio: John Roth and Joann Roth.

Holly Grove, Westover, Md.: Eric Malin, David and Rosa van Dessel, Anna Leef, and Liz Leef.

Pasadena, Calif.: David Dufault-Hunter, Erin Dufault-Hunter, Kim Johnson, Larry Johnson, Grant Power, Nancy Power, Tracy Barber, Randy Christopher, Bethanie Christopher, Darryl Collier, and Thea DeGroot.

St. Jacobs, Ont.: Pat Ford and Dianne Hildebrand Schlegel.

Swamp, Quakertown, Pa.: Sheila Benner, Sunday Benner, Jathan Brubaker, Jade Brubaker, Joseph Hackman, Quincy Longacre, Bradley Mease, Robert Miller, Belinda Miller, Amy Geissinger, Jason Geissinger, Darrell Rosenberger, Ryan Rosenberger, and Bradley Rosenberger.

Valley View, Spartansburg, Pa.: Ed Vettenburg.

Walnut Creek, Ohio: Paul and Mary Stutzman, Dean and Linda Beachy, Betty Miller, and Craig and Ann Schloneger.

West Union, Parnell, Iowa: Aaron Schulz, Sara Schulz, Jana Schulz, Jared Kinsinger, Karsten Yoder, Levi Gingerich, Amanda Yoder, Mike Steckly, Neil Yoder, and Phillip Miller.

West Zion, Carstairs, Alta.: Edward Wiebe and Carmen Wiebe.

Yellow Creek, Goshen, Ind.: Steven Birk, Michael Bontrager, Latt Bounmythavong, Sou Bounmythavong, Denise Cunningham, Sam Reschly, and Matthew Schrock.

BIRTHS

Bergey, Kristine Kulp and James, Green Lane, Pa., Collin James (first child), July 4.

Do, Boua and Ti, Kitchener, Ont., Angela (first child), June 1.

Esh, Janet Gingerich and John, Gap, Pa., Hannah Nicole (second child), April 12.

Freund, Andrea Dettweiler and Dennis, Cambridge, Ont., Autumn Victoria (first child), June 1.

Hurst, Carol Hostetter and Duane, Lititz, Pa., Maci Olivia (second child), June 24.

King, Jonna and Timothy, Cochranville, Pa., Kaitlin Elaine (third child), June 21.

King, Sharon Geigley and Marty, Harrisonburg, Va., Kari Anne (second child), May 23.

Leichty, Karen Roth and Garry, Washington, Iowa, Kendall Lynn (second child), June 29.

Mumaw, Veva Zimmerman and Jeffrey, Perkasi, Pa., Austin Zimmerman (second child), July 2.

Murray, Vickie Reist and Alan, Chatsworth, Ont., Samantha Kadee (first child), May 12.

Neer, Tina and John, Apple Creek, Ohio, Ryan Timothy (first child), June 1.

Nice, Beverly Derstine and Jeffrey, Hatfield, Pa., Dylan James (third child), July 1.

Reimer, Kathy Meyer and Paul, Goshen, Ind., Peter Meyer (first child), June 25.

Reynolds, Beth Oswald and Chuck, Millersburg, Ohio, Cole Bradrick (second child), June 24.

Snyder, Anita Maust and Dale, Indianapolis, Ind., Andrew Jonathan (second child), June 24.

Sollenberger, Andrea Melachrinis and Lynn, Gainesville, Fla., Benjamin Lynn (third child), July 1.

Stoltzfus, Linda Beiler and Mel, Intercourse, Pa., Kristin Nicole (second child), April 26.

Wireman, Gail Reinheimer and Randall, Harleysville, Pa., Tyler Scott (first child), July 3.

Witter, Sarah Stanton and David, Doylestown, Pa., Peter Stanton (first child), born Jan. 11, 1992, received for adoption July 1, 1994.

Zehr, Julie Barron and Stanley, Metamora, Ill., Bradley James (first child), June 10.

Zimmerman, Marlene Martin and Michael, Lititz, Pa., Bethany Nicole (third child), June 13.

MARRIAGES

Albrecht-Fox: Ray Albrecht, Milverton, Ont. (Riverdale), and Lori Fox, Milverton, Ont., June 4, by Glenn Zehr.

Baer-Hostetler: Heath Baer, Marshallville, Ohio, and Lynae Hostetler, Smithville, Ohio (Oak Grove), July 2, by James Schrag.

Britten-Tompkins: Amy Britten, Waterloo, Ont. (Bloomingdale), and Stephen Tompkins, Kitchener, Ont. (Bloomingdale), June 10, by Arthur P. Boers.

Coblentz-Schmucker: Christopher Coblentz, Oakwood Village, Ohio (Friendship), and Sue Schmucker, Alliance, Ohio (Beech), July 2, by David Orr.

Estes-Schlabach: Stacey Estes, Dayton, Va. (United Methodist), and Kristen Schlabach, Harrisonburg, Va. (Park View), May 28, by Owen Burkholder.

Friesen-Landis: Steve Friesen, Arlington, Va. (Community House), and Christine Landis, Washington, D.C. (Community House), June 19, by Killian Noe and Mike Little.

German-Skiles: Brian German, Indianapolis, Ind. (United Methodist), and Michelle Skiles, Goshen, Ind. (Sunnyside), June 4, by Cheryl Hershberger.

Helmuth-Yoder: Wilma Helmuth, Dover, Ohio (Hartville), and Scott Yoder, Hartville, Ohio (Hartville), June 26, by David L. Hall and Robert Yoder.

Herteis-Metzger: Parry Herteis, Kitchener, Ont. (Catholic), and Julie Metzger, Heidelberg, Ont. (St. Jacobs), June 18, by Sue C. Steiner.

Horst-Perry: Jeannine Horst, Gordonville, Pa. (Ridgeview), and Todd Perry, Cortland, N.Y. (Baptist), June 4, by Roger VanDerWerken and Robert L. Petersheim.

Kramer-Roth: Stephanie Kramer, Waterloo, Ont. (St. Jacobs), and Daryl Roth, Breslau, Ont. (Breslau), June 25, by Sue C. Steiner.

Shetler-Watters: Erica Shetler, Adair, Okla. (Zion), and Dion Watters, Mazie, Okla. (Zion), June 18, by Duey Matthews.

Steiner-Womack: Vonya Steiner, Harrisonburg, Va. (Park View), and Todd Womack, Falls Church, Va. (Baptist), June 25, by Owen Burkholder and Joseph Womack.

DEATHS

Cohn, Eugene C., 91, Manheim, Pa. Born: Jan. 19, 1903, St. Louis, Mo. Died: June 29, 1994, Manheim, Pa., of cancer. Survivors—son: Kim; 2 grandchildren. Predeceased by: Bertha Cohn (wife). Congregational membership: Erisman Mennonite Church. Funeral: July 5, Buch Funeral Home, by Norman Shenk and Andrew Miller. Burial: Conestoga Memorial Park, Lancaster, Pa.

Dickens, Dorrance, 66, Gulfport, Miss. Born: April 14, 1928, Oloh, Miss. Died: June 17, 1994, Gulfport, Miss. Survivors—children: Elmer C., Dorrance D., Joan E. Sample, Sheila D. Odam; 8 grandchildren. Predeceased by: Lillie Mae Dickens (wife). Congre-

gational membership: Gulfhaven Mennonite Church. Funeral: June 20, Rieman Memorial, by David Weaver. Burial: Coalville Cemetery.

Kaufman, Abe, 87, Fairview, Mich. Born: March 28, 1907, Mio, Mich., to Abraham N. and Sarah Grabill Kaufman. Died: June 23, 1994, Fairview, Mich. Survivors—wife: Anna Kauffman Kaufman; children: David, Lloyd, Alta, Mary Ellen; 4 grandchildren. Congregational membership: Conservative Mennonite Fellowship. Funeral: June 26, Fairview Mennonite Church, by Marvin Troyer, Lewis Schlabach, and Virgil Hershberger. Burial: Kittle Cemetery, Mio, Mich.

Meyer, Esther Steiner, 95, Goshen, Ind. Born: July 25, 1898, Allen County, Ohio, to Menno Simon and Clara Eby Steiner. Died: June 8, 1994, Goshen, Ind. Survivors—children: Albert J., Margaret Meyer Irvin, John W.; sister: Grace Hostetler; 8 grandchildren, 5 great-grandchildren. Predeceased by: Jacob Conrad Meyer (husband). Funeral services: June 12, Assembly Mennonite Church, by Mary Lehman Yoder and James Waltner; and June 13, Oak Grove Mennonite Church, by James Schrag and Norma Duerksen. Burial: Oak Grove Mennonite Church Cemetery.

Staybrook, S. Ruth, 73, Belleville, Pa. Born: Oct. 6, 1920, to Reuben and Arie Yoder Staybrook. Died: June 23, 1994, Belleville, Pa. Survivors—siblings: Joseph E., Annie B., Mabel A. Funeral

and burial: June 26, Locust Grove Mennonite Church, by Erie Renno and Guy Rocker.

Stiner, Nancy Lou Hamill, 61. Born: Dec. 13, 1932, Hagerstown, Md., to Herman L. and Gladys Giggs Hamill Schindler. Died: July 3, 1994, Hagerstown, Md., of cancer. Survivors—husband: Walter F. Stiner, Jr.; mother; stepson: Mark; siblings: Keith C. Hamill, Gloria Smeltzer; 2 stepgrandchildren. Congregational membership: Cedar Grove Mennonite Church. Funeral: July 6, Minnich Funeral Home, by Nelson L. Martin. Burial: Rest Haven Cemetery, Hagerstown, Md.

Stoltzfus, Marcia Sue, 37, Ebensburg, Pa. Born: Aug. 16, 1956, Chester County, Pa., to Menno and Mildred Smoker Stoltzfus. Died: May 2, 1994, Johnstown, Pa. Survivors—parents; brother and sister: Milton L., Marian L. Funeral and burial: May 4, George E. Mason Funeral Home, by Don E. Speigle, and May 6, Maple Grove Mennonite Church, Atglen, Pa., by Leroy Umble.

Widders, Isaac S., 73, Lititz, Pa. Born: June 14, 1920, Clay Twp., Pa., to Reuban and Bertha Stauffer Widders. Died: June 2, 1994, Lititz, Pa. Survivors—wife: Martha Herr Widders; children: James, Phoebe Good; brother and sisters: Irwin, Verna Noll, Mabel Neff, Kathryn Harnish; 7 grandchildren, 4 great-grandchildren. Funeral: June 6, Erb Mennonite Church, by Lester Zimmerman, Donald Good, and Walter Hurst. Burial: Hammercreek Mennonite Church Cemetery.



Workers attend leadership seminar. Akron, Pa. (MCC)—Twenty workers participated in a leadership seminar held at Mennonite Central Committee headquarters May 30 to June 10. Mennonite Church participants beginning new assignments are:

front row: Nelly Moreno Shenk and Harold Shenk (with Felipe) of San Salvador, El Salvador, to El Salvador (two years).

second and third rows, left to right: Aphiwan (with Alisa) and J. Scott Coats, most recently of Chiang Mai, Thailand, to Laos (three years); Jeanne Zimmerly Jantzi (with Benjamin) and Daniel Jantzi (with David), most recently of Mbuji-Mayi, Zaire, to Jos, Nigeria (one year); Sharon (with Ryan) and Conrad Swartzentruber (with Matthew and Nathan), most recently of Manokwari, Irian Jaya, Indonesia, to Jakarta, Indonesia (three years); Eugenia Romero of Lancaster, Pa., to Akron, Pa. (three years).

THE LAST WORD

Why is Gospel Herald so controversial?

The questions I'm asked most often about this magazine have to do with "Readers Say": (1) Why do you print letters? (2) What percentage of the letters you get do you print?

Letters to the editor, I'm discovering, are problematic for some readers. For it is here that our most intense disagreements surface—with the church and its beliefs and practices, with each other.

Not only do they surface, but they are printed for all the world to see. As a result, our church appears to be diverse and divided. I've heard "Readers Say" used to prove both. *Gospel Herald* letters are also used to characterize this publication as controversial.

With that comes pressure to limit letters. Some advise choosing only "representative" points of views. Others feel a "con" should be balanced with a "pro" on disputable subjects. Still others wonder why *Gospel Herald* would want to print anything that doesn't agree with the official position of the church.

Why do we carry letters? Dialogue has always been an important part of being Mennonite Christians. We value each other's voices. We believe the Holy Spirit can break through in new ways as we listen to each other.

There are many ways this discussion takes place in the church. One way for it to happen churchwide can be a letters column in a magazine that circulates throughout the church.

Letters to the editor are an opportunity "for correction and criticism and dissent," the late editor Frank Epp told an audience of the *Canadian Mennonite* (predecessor to *Mennonite Reporter*) in 1963. Epp said a church must have a place where its members can express their views, whatever they are. Otherwise, we do violence to those who speak and write, we close ourselves off from new truths, and we show favoritism to particular groups or ideas.

"In this discussion, the editor becomes moderator . . .," Epp wrote, "to give everyone and every point a fair hearing."

Moderating seems to be more of what I've done lately in these pages, as letters have become a popular vehicle of expression. Until now, I've printed all letters commenting on our content or on the church unless: (1) the writer requests a letter not be printed; (2) the writer attacks an individual; (3) a letter has offensive

or obscene language; (4) a letter comes in unsigned.

Printing all letters becomes more difficult as their number increases while our space does not. So we're asking letter writers to keep them short: 250 words, at the most. That's three or four paragraphs. And make them about one topic.

That's difficult to do, especially when you feel strongly about an issue. But for the privilege of being heard (and read) in the Christian community, one must allow time and space so that others too may have their turn.

Gospel Herald wants to continue to print all letters. Not because we enjoy controversy—or being described with that word. But we believe letters to the editor can be one small part of helping us become better disciples as part of the Mennonite Church.

"This column is an experiment," editor Paul Erb wrote when "Readers Say" first appeared in the July 10, 1951, issue of *Gospel Herald*. "If we find we cannot handle it, we shall discontinue it. Let us hear from you. In the multitude of counselors there is safety."—jlp

Gospel Herald goes high tech

With this issue, *Gospel Herald* takes another step into the world of computer technology. We've changed to QuarkXPress for page layout, a move that should give us new possibilities for art and design.

We're also eliminating some labor-intensive processes with a new Howtek system. We can now go from word processing to negatives for platemaking, all via computer.

We've come a long way since hot metal and linotype slugs of *Gospel Herald's* first days in 1908. We've also been able to save money—approximately \$10,000 per year in the last three years using computer software. These latest changes promise even more savings.

We had hoped to pass these along to you. But the U.S. Postal Service has its eye on any savings this latest technology might bring us. We're scheduled to get a 12 to 20 percent postage increase later this year.

So we'll keep working at finding new ways to economize. With or without high tech.—jlp



For more than 90 years, Mennonites in Virginia have gathered to sing from the oldest continually used songbook in the English language. See page 6.



August 2, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

What about the older son?
*Getting in tune
with the themes of
mercy and celebration*

*That we call the parable of Luke 15:11-32
'The Prodigal Son' tells how we think it
relates to us. We would do better to
consider the attitude of the other son.*

by
*Ted
Grims-
rud*

When we read Jesus' parables, we often assume the critical thrust is aimed at someone else—not at us. For example, with whom do we identify in the parable of the good Samaritan? Most of us, surely, would like to think we're the good Samaritan, stopping to help the hurt person on our way. We don't likely think of ourselves as the people who sidle by the man beaten and left for dead.

How about the well-known parable in Luke 15:11-32? That we call this the parable of the "prodigal son" shows our view. We like the younger son, the prodigal. He lives wantonly, comes to himself, and returns to his father's open arms.

We might gain new insight, though, if we consider this parable from the viewpoint of the older son. We see him in the second half of the story, and he's not so in tune with the themes of mercy and celebration.

Initially, the younger son asks his father for his inheritance. He cashes in his property,

ALSO IN THIS ISSUE

The Harmonia Sacra:
**'No frequency of use
can wear out these
venerable airs'** 6

**Esquivias fight fear one
year after false accusation** 9

**Assessment team staggered
by flood of Rwandan refugees** . . .10

Do we too on some occasions find God's grace scandalous? Are there times when we too prefer to stand outside and complain rather than join the celebration?

travels to a distant country, and lives it up. In time, though, he checks his pocket and finds it empty. About then, famine hits the land. He hires out as a manual laborer, feeding pigs. This reflects how low he had fallen. By feeding pigs, he does work which was intrinsically unclean for observant Jews.

He eventually realizes that he would at least get enough to eat if he became a servant of his father. He crawls back, asking his father for a job. He rehearses his plea: "I have sinned against heaven and before you; I am no longer worthy to be called your son."

However, "while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him." The father welcomes him back into the family without qualification. The father cries out, "My son, lost and believed dead, is alive. Let us celebrate!"

But the older brother has remained behind and worked hard and faithfully to sustain the family. He is *not* overjoyed at this amazing grace his father shows his brother. When he hears about the party, "he became angry and refused to go in" to join the celebration. His father comes out to him, but the son will not allow himself to be soothed.

"Look, I have worked like a dog for you for all these years," he snaps. "I have never once gone against your wishes. You have never thrown a party for me. This other son of yours, though, he squanders everything you gave him, and when he comes back you pull out all stops."

This vehemence sets the father back a step. He's so overjoyed with the younger son's return. It hadn't occurred to him that his other son would not also share that joy.

"Son," he pleads, "you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found." The older son, as much as the younger son, has received mercy and generosity from the father. All that the father has he has shared with this son.

Here the story ends. It ends without resolu-

tion. We don't know what the older son does. Does he stay outside? Is he unable to imagine how this crazy generosity of his father can be anything but an *insult* to his efforts of obedience and industriousness? Or maybe he does join in celebrating the restoration of his brother to the family fellowship. We don't know.

How do we think about mercy? Might we, too, on some occasion, find God's grace scandalous? Would we, too, prefer to stand outside and complain rather than join the celebration?

Like the older son, maybe we too attach our awareness of "mercy" to our goodness. The older son says, "Look, father, in all these years, I have never disobeyed your command." In effect he's saying, "Hey, you owe me what you give me. It cheapens the value of all I've done, for you simply to open the coffers when this low-life comes back."

The older brother failed to appreciate the joy over his brother's return. Likely he based his sense of favor from his father on all the faithful acts he tried so hard to do.

Jesus, though, challenges any claim we make to deserve mercy. We openly receive God's love only when we realize that it is love for us as we are—not love which we secure through what we do.

When we work so hard to achieve God's favor, we will likely resist the idea that some-

When we work so hard to be in God's favor, we will likely resist someone also receiving favor by not working hard.

one who's not working so hard can also receive God's favor.

We often, in many subtle ways, think of some people being in and some people being out. We make this distinction because we derive gratification from getting something special other people don't have. Being *in* means something to us. We may ask, how valuable can grace be unless there are people who are

excluded from the grace available to us?

However, isn't that attitude implying that grace is only for us—not for others? Is that actually grace then?

I may want to exclude people, asserting that some people must be outside to make being inside worthwhile. With such an attitude, no wonder I'm offended when someone throws a party to celebrate the doing away with that exclusion.

Living by God's mercy, however, frees us to be compassionate, to realize that no matter how much we achieve, we are actually all equally needful. And living by God's mercy shows that God is indeed merciful to all of us.

We so often miscomprehend how fundamental, how radical God's mercy is. The father throws the party for the impious, even blasphemous son. The son does nothing to earn it besides show up. The celebration starts before he can even ask for forgiveness. The mercy comes *first* and restores him fully into the family without qualification.

In contrast, the other son had succeeded in being faithful. He obeyed all his father's commands and built his life around being everything his younger brother was not. This son simply cannot comprehend what that mercy is about.

Jesus' parable, along with so much else of what he taught and did, is extraordinarily freeing. We all sin and fall short of the glory of God. We need to realize that. All our good deeds are as dust (or worse) if we think they are what truly defines us before God. Every single one of us, in every second of each of our lives, remains dependent upon God's mercy for our being.

Jesus' main point, though, is more than that we need God's mercy. His main point is that God *is* merciful. God meets our need. Jesus would not offer his critiques, stripping away our dependence upon performances, if the only reality was our brokenness.

The genuine reality is God's *yes*. Creation is the home of mercy. We may simply trust in that, go on and freely love and be loved. We

may be free from looking over our shoulders at what other people think or worrying about if our discipleship is rigorous enough.

Jesus' parable of the two sons reminds us of how easily we might miss experiencing life as celebration by misunderstanding the nature of God's grace.

As a grade school kid, I once was playing baseball with a friend of mine in the driveway of his neighbors. They were an older couple, and the woman especially impressed us as grumpy and harsh.

We soon got absorbed in our game. We forgot about being careful for windows. I hit a foul ball and—crash! The ball went through a side window. We lit out of there and figured, there goes our baseball. No way were we even going to get close to that house for a long time.

My friend's mother noticed what had happened. She insisted that we go back to the neighbors and apologize and pay for the broken window. Our knees were shaky, but we did manage to drag ourselves to the neighbors' door and do what she said.

To our amazement, the neighbor actually hugged us and told us what good kids we were. She said not to worry about the window. She gave us the ball back and told us how happy it made her to watch us play. We made her think of her grandchildren, who lived far away. Later, she had us over for cookies.

We were stunned to experience this kind of treatment because we were so sure that the neighbor would be hostile to us. We had no cause to be so afraid. She was shy, not grumpy.

Her attitude toward us was one of mercy and generosity. In our fear we almost missed out on this. Our sin, actually, was not breaking the window. It was being afraid of her.

Our challenge in life is to find ways to be open to how merciful life is when lived with trust in God. God *is* merciful toward us. And God empowers us to be merciful toward others.

Ted Grimsrud becomes pastor this month of the Salem Mennonite Church in Freeman, S.D. He previously served as pastor of the Eugene (Ore.) Mennonite Church.

The main point of Jesus' parable is more than our need of God's mercy. It is rather that God is merciful.

"There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all."—Eph. 4:4-6a

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

Your editorial *Wide Ties and Narrow Lapels* (Apr. 26), was welcome. I was hoping it would be on Bible-based principals.

The statement that "David danced without any [clothes]" was a little fast. 1 Chron. 15:27 reads, "And David was clothed with a robe of fine linen . . . David also had upon him an ephod of linen."

In Luke 8, a devil-possessed man was "without any." When Jesus healed him, he was "clothed and in his right mind." Would this not teach us that in the presence of Jesus we need to be clothed?

To follow the pattern and fashions of the world indicates a worldly minded person. To accept Bible principles for our conduct indicates submission to God for our lifestyle.

*Elmer Hershberger
Due West, S.C.*

In response to recent letters (Mar. 22, May 17) suggesting we move in the direction of "federation" rather than integration with the General Conference Mennonite Church: Is federation being introduced as an "eleventh hour" move to delay or derail integration? If it is to be a meaningful addition to the discussion, someone had better put definition to the word very soon. I can't see any difference between the idea of federation and our current experience of relationship under the umbrella of Mennonite World Conference, with close cooperation in many arenas of our work.

The question of integration became clearer to me when I realized that change is not being forced on district conferences. Under the present recommendation, no district conference is being forced or even asked to change and integrate with the corresponding conference in their geographical area. What is being proposed is the merging of churchwide agencies where cooperation is already so prevalent that it makes sense to merge efforts into one.

I want to affirm the work of the Integration Exploration Committee. They have taken rather strong criticism for not including the option of "cooperation" on their list of responses. I believe they did their work well in testing the response to integration. They were not asked to test whether the church wanted to maintain the status quo but to see if it was favoring a next step beyond it. It seems rather obvious to me that if we as the church

reject integration, we will continue cooperation as we have done in the past. Or are those who oppose integration or favor federation also suggesting that we also turn back the clock to the time when there was a gulf between our two denominations? I hope not.

I have been blessed by warm relationships with brothers and sisters in the General Conference Mennonite Church. I only want to see that continue and be strengthened. I believe that integration will enable that and will provide a stronger Mennonite presence and witness in our world.

*Lavon J. Welty
Lima, Ohio*

I am intrigued by Millard Lind's treatment of Acts 10:38 in *From No Prejudice About Food to No Prejudice Against People* (June 28). He correctly sees the demonization of the "Gaderene," admittedly a severe case.

When demonization comes via the political scene, it is not because of the political entity per se, though it does set up the climate for it. It is because of the ancestors' involvement in the sins of violence, rape, hatred, murder, and arrogance. And there are many other reasons for personal demonization.

Demonization is a current reality the church needs to recognize and deal with. The North American churches' worldview of material goods, science, and reason keep us from seeing the demonic as reality.

I plead for a return to a biblical worldview which embraces both the spirit world reality as well as the scientific one.

*Dean Hochstetler
Nappanee, Ind.*

Can Women and Men Be Friends? (June 21). I agree that part of the current tensions and awkwardness between men and women is because we are unsure of each other's intentions. But as I read the article, I saw words such as "dominant-subordinate" and "imbalance of power." These suggest that women and men cannot be friends as long as there are those of us who hold to the "hierarchical" view.

One of the most pointed teachings on men's and women's roles is Eph. 5. The key to that Scripture is, "Husbands, love your wives, just as Christ loved the church and gave himself up for her." Here, I believe, is a serious misunderstanding.

Of all the men's seminars, retreats, and conferences (Promise Keepers included) that I have ever attended, it turns out to be men challenging men to be Christlike in relation to their wives and families. If only there was some way for those concerned about the "imbalance of power" to experience today's men's movements, articles such as this one would no longer appear. Unless, of course, there is a problem with being scriptural.

I have no desire and neither have I any associates who believe that men ought to dominate women or who are craving power. So please, when talking about "broken relationships" between men and women and "discrediting the gospel" because of it, let's be careful, especially at a time when we are "unsure of each other's intentions."

Earl Anders
Lansdale, Pa.

Thanks for printing the article *Can Women and Men Be Friends?* (June 21). The church needs help in overcoming what seems like a growing polarization between the sexes.

One generalization about power in the article, however, could actually add to our polarization. Few would dispute that men have generally held a significant power advantage in economic, political, and other important areas. But are there other forms of psychological and cultural power that also need to be taken into consideration?

For example, if life expectancy and quality of life are any indicators of power, what does it mean that: (a) men (in the U.S.) are now living seven fewer years than women, and their suicide rate is much higher; (b) men, and only men, have been psychologically coerced into offering themselves as disposable "cannon fodder" in our wars; (c) men are almost twice as likely to be victims of violent crimes, even with the crime of rape included; (d) women control consumer spending by a wide margin in almost every consumer category; (e) while men generally earn more, they also have higher spending obligations and more hazardous jobs; (f) of jobs ranked from most to least desirable, the 24 worst jobs in the U.S. are held almost exclusively by men; (g) men are victims of 94 percent of all occupational deaths in the U.S. (at a rate per day equal to deaths in the Vietnam War);

(h) 85 percent of adult homeless persons in the U.S. are men.

In short, it may be fair to say that the kind of patriarchy and matriarchy most of us have known has limited the power of *men* as well as of women. We have all suffered (and perhaps have also all benefited to some extent) from a system once believed by both sexes to be necessary for survival—but which now deserves a thorough review and overhaul.

Can we work at this together—as friends? I hope so.

Harvey Yoder
Harrisonburg, Va.

I am a 22-year-old male in my senior year at an American Mennonite college. These are the things that occupy my mind: (1) discovering the origins of and the solutions for my low self-esteem; (2) understanding my role as an offender in past relationships with women; (3) undoing ignorant, painful judgments placed on non-Christians and gay people, among others; (4) finding fulfilling, constructive outlets for my artistic energy. Most of these things that I consider very important are never mentioned in my church on a Sunday morning.

In the past decade, these issues have generated debate and change both inside and outside the church. They seem like things God would be particularly concerned about. Why, then, do they receive so little attention from the pulpit? Is this the church's effort to be "in the world but not of it"?

I am aware that it is difficult to preserve community and continue the process of making Christianity contemporary. But a gospel that will not speak openly about contemporary issues looks suspiciously false. It will also destroy community.

Let's continue to talk about what Christianity means today. And let's do it bravely, on a Sunday morning.

Name withheld by request

I read with much humor, amusement, and some insight *Adventures in Mennoland* (June 28). After six years of searching for a church, first for ourselves then for our daughter, my wife and I also found ourselves in the middle of Mennoland. Like the author, we had become OTM's (other than Mennonites) at a local Mennonite church. It took some time

getting used to our new surroundings.

However, we did have two advantages. I have been told by other lifelong Mennonites that my wife can play the "name game" and keep up with the best of them. As for myself, being from a Methodist church with a Brethren background, there are no sweeter words that can appear in a church bulletin than "potluck meal following next week's service."

Seriously, our small group has embraced us and our new church has made us feel welcomed. After a year of attending and many talks with our pastor, we joined our new church and are no longer OTM's but an MCL (Mennonite converted Lutheran) and an MCM (Mennonite converted Methodist). We feel at home and satisfied that this is where God has led us.

H. Wayne Payne
Lindale Mennonite Church
Linville, Va.

It is my habit to read *Gospel Herald* after I read the Sunday paper. I find it refreshing to read some good news in *Gospel Herald* of good people doing good work.

Many times I have been tempted to write. After reading *Adventures in Mennoland* (June 28) twice and enjoying it immensely, I have another set of initials (acronym) to add. I'm a B.A.M. (Born Again Mennonite).

Eleanor A. Ferg
Johnstown, Pa.

MY GUESS IS AN EARLY
AND EXTREMELY
UNFRIENDLY CHURCH
MERGER!



Virginia's tradition of *Harmonia Sacra* sings:

'No frequency of use can wear out

For more than 90 years, Mennonites and others in Virginia have gathered annually to sing from the oldest continually used songbook in the English language.

by Jeremy Nafziger

With its substitution of tradition for liturgy and structure, the Mennonite Church must be classified as a "low" church—about as low as they come before you reach the wandering independent varieties.

"I often think of the set pieces of liturgy [used in the higher churches] as certain words which people have successfully addressed to God without their getting killed," writes Annie Dillard. "If God were to blast such a service to bits, the congregation would be shocked. But in the low churches, you expect it at any minute."

Perhaps, then, it is the tradition of a cappella singing that has kept us Mennonites safe all these years. If missals contain things which are safe to say to God, then good congregational singing must be one thing that it is safe for people to do. One can only imagine that God rather likes it too.

For 70 years now, a group of mostly Mennonites has gathered in Page County, Virginia, at the Old Hamburg Church to sing from a 160-year-old hymnal. Over the years, the first Sunday of August has drawn crowds of more

than 1,000 people—but not recently. The year 1993 was big by modern standards, though, as about 110 singers appeared to revive for one more time the sound of the native, strange, and wise *Harmonia Sacra*.

The gathering in Hamburg is one of the few remnants of what used to be a calendar full of all-day *Harmonia Sacra* sings in Virginia: 21 of these were on the schedule at Baptist, Lutheran, Methodist,

Dutch Reformed, Brethren, and Mennonite churches in Rockingham County alone. Besides Hamburg, the only full-day sing remaining is held the first Sunday in September at Bethel Mennonite Church on Runyon's Creek near Brocks Gap.

The oldest surviving sing is always held on New Year's Day at Weavers Mennonite Church, Harrisonburg. It began as an all-day sing in 1901; now it starts at 7:30 p.m. The sing began after some former pupils of Timothy Funk—the son of the book's originator—gathered at his house for "an old-time sing," perhaps as a backlash against the positively wimpy, three-chord-using songs created for the revival meetings of the previous few decades.

The *Harmonia Sacra* was first printed in 1832 by Joseph Funk, a farmer, schoolmaster, translator, editor, and singing teacher who lived in Mountain Valley—now known, because of Funk, as Singers Glen.

When it first came out, the book was titled "A Compilation of Genuine Church Music Comprising a Variety of Metres all Harmonized for 3 Voices; Together with a Copious Elucidation of the Science of Vocal Music." It bore the epigraph, from Isaiah: "And the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads." The book is possibly the oldest continually used hymnal in the English language.

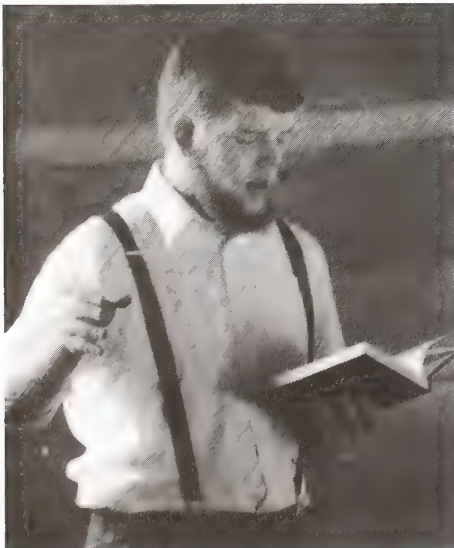
Funk was born in 1778 in Bucks County, Pa., and later moved with his family to Virginia's Shenandoah Valley. Despite very limited education, Funk read widely and wrote flowing, elegant prose in a decorative hand. He knew hymns—somehow—and faith, innately. Music was the meeting place for both disciplines.

"As it would be a most pernicious error to imagine that the love of music is the same thing as Christian piety, so it would be a mistake of no trifling magnitude to deny the utility of music in awakening and strengthening our devotional affections," he wrote (in English, his second language) in the preface to the first edition.

The tradition Funk started is usually referred to by edition number; there are 25 of these, reaching from 1832 to the 1993 edition, which returned to the book's signature sideways orientation and the practices of setting the melody in the tenor line and each part on a separate staff.

In the fifth edition (printed in 1851, the first

An unidentified man leads songs from the *Harmonia Sacra* at last year's sing at Hamburg, Va.



these venerable airs'

at Funk's own press in Mountain Valley), the title was changed to *Harmonia Sacra*, and since the 15th edition, printed by Funk descendants in 1876, the title is *The New Harmonia Sacra*. Those same descendants had added an alto line to the 12th and subsequent editions. By the 17th edition, more than 80,000 copies had been sold. The 20th edition was printed in 1942 as a result of renewed popularity of the book; the old copies the singers owned were disappearing or wearing out.

H*armonia Sacra* songs are known by their tune names, not their first lines. Funk harmonized many of the tunes himself in raw, open, almost modal sounds, sometimes omitting a chord's third, or using parallel fifths and fourths, a no-no for music theory students today. Scads of the tunes have found their way into the modern hymnals of every denomination; one tune even went by missionary to Japan, where it came to be considered a local folk song.

In the initial 3-part harmonizations—and to a lesser extent in the newer 4-part versions—the sound generated by a congregation is bottom-heavy, shaped like a bowling pin and weighted to the earth. This is because the melody is written for the upper men's voices.

The texts Funk chose for the songs also are bound up in the trials of life on earth. These were real trials, no crises of self-discovery, as we have today. In 1764, the Mennonite minister at Hamburg and his six children were killed by Native Americans. People died from everything—fever disease, falling trees, bears, poison gas in wells.

While modern hymnals usually contain no words more horrifying than "saved a wretch like me," Funk's books do not shy from graphic scenes of death, earth's tribulations, and divine wrath.

God shall command thee, covered with pollution, up to judgement," one text warns a "guilty sinner, mired in transgression." "Born by a new celestial birth, why should we grovel here on earth?" asks another. There is the comprehensively morbid "The Orphan's Prayer," where a child weeps pathetically, vulgarly, on its mother's grave ("I love to kneel on the green turf there").

Message: this world is not our home. After death, we go to a place where we can finally drop our guard and, among other benefits, "congregations ne'er break up."

Life's harshness, as shown in the songs, is mirrored in the benches at the Hamburg church—8-inch-wide seats, narrow rails for backs. But as the songs' overriding pessimism is tempered by a healthy representation of jovial dance tunes hoping for heaven, the long sit (10:00 a.m. to 3:00 in the afternoon, with a one-hour break for lunch) is overcome by the absolute joy of the singing.

During the day, the congregation will sing together 46 of 452 hymns in the book, in 4-part harmony, zealously, and with no rehearsal other than long memories. The pitch begins to droop after a few hours, but we go on, incorporating Old Order slurs between notes, and interrupting fermatas and phrases ethnically.

Directors, men and women, show varied hand motions to the beats, but most figure that when the note—any note—is sung, you move your hand downward; you're really following and joining the group. "Beating time," Funk advised, "should be performed with decency and order, and without the least sign of ostentation."

It is difficult to classify the day's experience: is it musical, social, intellectual, historical, or, given the heat, physical? It is definitely an emotional purgative and a feast for the soul after the weekly nibbles of customary Sunday religion.

Another feast is the lunch, carried in from kitchens across the valley. It appears from nowhere on gray sawhorse-and-sheeting tables when the noon break comes, and, as was noted about the first Hamburg all-day sing in 1923, "anyone who left hungry was himself at fault." It was at that sing, with 700-1,000 people in attendance, that a vote was taken to do it again next year. And the next.

"Such music will never become obsolete in the house of God; it can not even lose a particle of interest, while human nature remains unaltered," Funk wrote in 1832. "No frequency of use can wear out these venerable airs; no fondness for novelty can make us insensible to their sterling merit."

Jeremy Nafziger has lived in the Shenandoah Valley of Virginia for 16 years. He graduated from Eastern Mennonite College in 1991, with a liberal arts degree and minors in journalism and music. He covers police, courts, and other things for the Daily News-Record in Harrisonburg, where this article first appeared in a slightly different form.

'Such music will never become obsolete ... it can not lose a particle of interest while human nature remains unaltered.'



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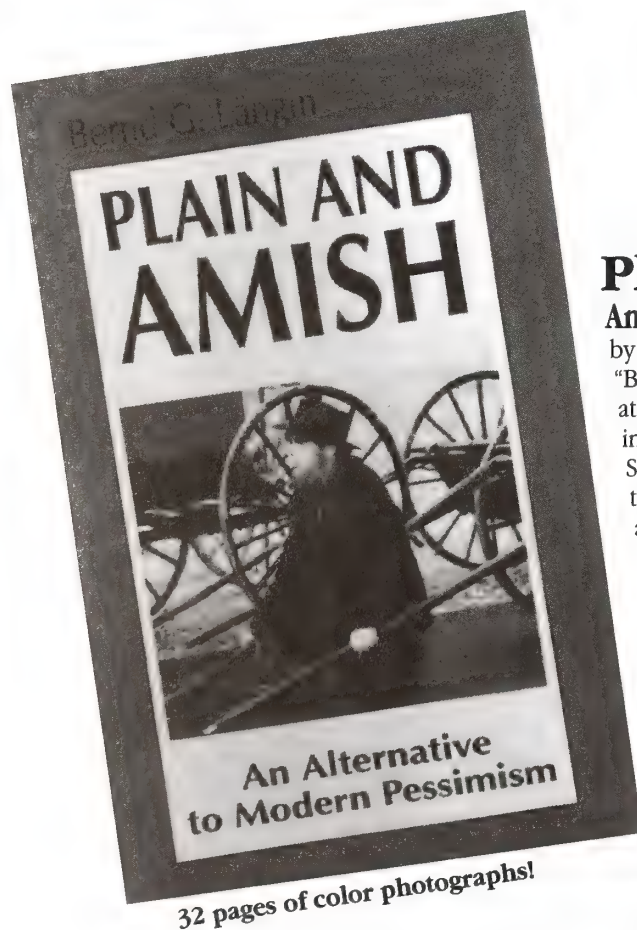
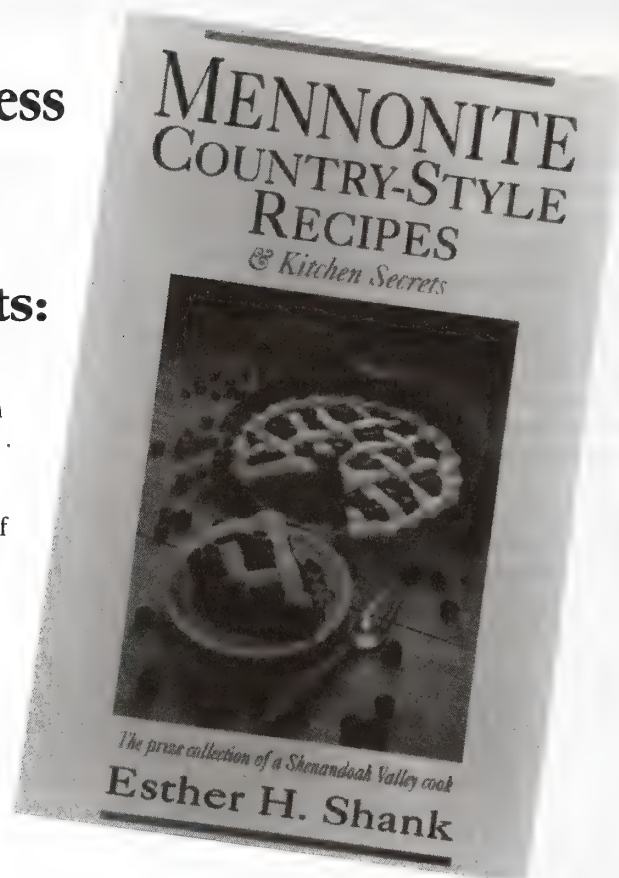
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Bernd G. Längin is a native of Karlsruhe, Germany, and lives in Winnipeg, Manitoba. He is a wide-ranging editor, foreign correspondent, journalist, author of seven books and editor of two.

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Esquivias concerned about safety one year after criminal accusation

Santa Fe de Bogota (GCMC)—Ricardo and Patricia Esquivia, Colombian Mennonite church workers here, continue to be concerned about their safety almost one year after Ricardo was falsely accused of murder in a leading Colombian newspaper.

On Aug. 12, 1993, a newspaper article in *El Tiempo* claimed that Ricardo was one of the assassins of a Spanish priest. Ten days later, at the urging of Colombian Mennonite leaders, he left for the United States as he feared his life was in danger. In October 1993 he was joined by Patricia and their two youngest sons.

The Esquivias and their children returned to Colombia Dec. 14, 1993, after a commission named by the Colombian government cleared Ricardo's name. They have no doubt that the international pressure from Mennonites, Amnesty International, and others was instrumental in bringing about the change. Many believe Ricardo, a lawyer, was targeted because of his work in human rights.

Today church members think that since Ricardo's name was cleared, "there is not much danger," Patricia said. "But I still see a high risk. One is always expecting and waiting for some-

thing to happen because of Ricardo's work."

Ricardo, who is the director of the Colombian Mennonite peace and justice organization called *Justapaz*, continues to be on the "hit list" of paramilitary groups on the Colombian coast, where he once lived. Although his life has been in danger before due to his work, Ricardo said that this situation has been extremely hard on him and his family.

"It is like a leech I cannot get off. It feeds on my blood. It is very painful and has direct consequences on my work, my family life, and my ability to be creative and concentrate," he said.

But the couple is quick to point out that others have not been as fortunate as them. Two other people who were also named as murderers in the *El Tiempo* article are afraid for their lives.

"They do not have international support like we did. They are terribly vulnerable," Patricia said.

And despite the risks, Ricardo and Patricia continue to put in long hours working for the causes they believe in. Patricia is the director of communications at MENCOLDES, a community-based social justice organization of the Colombian Mennonite Church.

With the backing of the Colombian Mennonite Church, Ricardo is planning on bringing a lawsuit against *El Tiempo*.

"Fear in my life is a constant. I will die afraid. When I recently presented a defense for two youth who were conscientious objectors, I almost couldn't walk," Ricardo said. He added, "You learn to control your fear so that it doesn't paralyze you. You may be trembling, but you go ahead."—Carla Reimer

Video crew documents peace efforts in Colombia

Harrisonburg, Va. (MBM)—Colombia is the most violent country in the world with 77 murders per 100,000 persons each year. The Colombian World Cup soccer player who returned home only to be murdered for scoring a goal in the wrong net is a recent, high-profile example.

Colombia's high murder and kidnapping rate (70 percent of the world's kidnappings) is attributed in part to guerrilla groups, crime, displaced people, and drug traffic.

"But here in the most violent society on earth, this group of less than 1,000 Colombian Mennonites are knocking on doors to collect signatures to get their government to recognize the validity of conscientious objection to military service," says Mennonite video producer D. Michael Hostetler. "In the process, they are sharing their faith and proclaiming the message of peace.

"It is a real David and Goliath effort."

Hostetler, of Scottdale, Pa., and script writer Joel Kauffmann, Goshen, Ind., traveled this summer to Colombia to document Mennonite peacemaking efforts for *Ekklesia*, a Mennonite World Conference video series.

In recent years, Mennonites in Colombia (mainly from the General Conference Mennonite Church) have embraced Anabaptism and are committed to justice and peace. The church is working at introducing legislation

which will allow young people to opt for alternative service rather than obligatory military service.

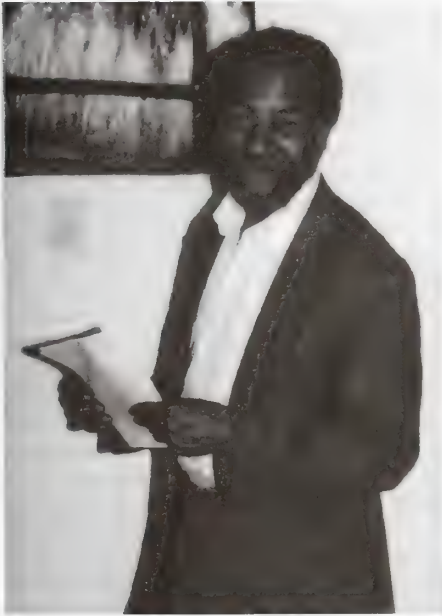
Citizens are allowed to introduce legislation directly when backed by signatures of 5 percent of the voting population. That translates into roughly one million signatures. So far, Mennonites have collected about 300,000 names and addresses.

The Mennonite Church has also made significant inroads on official levels, with the government recognizing a mediation and conciliation service, *Justapaz*, for its work. *Justapaz*, coordinated by Mennonite professionals there, provides mediation training workshops for church groups and governmental groups, and peer mediation for schoolchildren.

A key figure in all this is Ricardo Esquivia (see article this page), a Mennonite church leader who was an "idealist and accomplished lawyer, who had actively pursued answers to Colombia's social problems in secular movements before turning to the church.

"Learning about the Anabaptists played a significant part in that process," Hostetler says. Esquivia wants to see that the "rich legacy of peace from our Anabaptist beginnings is not squandered," Kauffmann said.

Ekklesia will be available later this fall from MBM Media Ministries and other agencies.—Melodie Davis



"Fear in my life is a constant," says Ricardo Esquivia, a Colombian lawyer who works for human rights. "But you learn to control your fear so that it doesn't paralyze you. You may be trembling, but you go ahead."

Western District, South Central Conference hold joint assembly

Tulsa, Okla. (GCMC)—Bill Zuercher, who usually wears two hats, found the perfect time to wear just one.

As administrator of both the Western District (GC) and South Central (MC) conferences, Zuercher won't have to switch hats anymore. When the two conferences held joint sessions July 1-3, he was given a double-billed baseball cap. One side was labeled "WDC," the other "SCC."

"This will be my most prized possession," he said with a smile.

The Tulsa meeting, attended by 700 adults, children, and youth, was the third joint conference for the 13,000-member WDC and the 4,000-member SCC.

The focus was on fellowship and inspirational messages. Delegates had almost no business to do. With both business sessions squeezed into one morning, SCC delegates had no time to speak, and WDC delegates had time only to ask a couple of questions.

The SCC business highlight was an announcement that the conference had achieved a rarity among Mennonites today: a budget surplus. The conference collected 105 percent of its budget in 1993-94.

The day before the joint sessions

began, the SCC executive committee voted to take a part in a regional MC/GC integration meeting in October. The meeting will include leaders of the WDC, SCC, and Rocky Mountain Conference (MC), who will discuss "what integration might mean in our area," Zuercher said. A possible outcome of that meeting, he said, is the formation of a task force to look more seriously at WDC/SCC/Rocky Mountain integration.

In giving a report from the Austin (Tex.) Mennonite Church, a dually affiliated congregation, Ron Diener said, "We sometimes feel like the children of two parents who never bothered to get married. . . . We realize it's not going to be a shotgun wedding."

'God sets the lonely in families.'

The featured speaker was J. Andrew Stoner of Fort Wayne, Ind., a marriage

and family therapist and former GC director of family life ministry. He spoke three times on "Rethinking Family Life."

He cited Psalm 68:6—"God sets the lonely in families"—as describing God's purpose for families.

"Family is for the purpose of finding relationships, a place to belong, someone who wants me," he said. To make a church a place of belonging, Stoner urged his listeners not to exclude those who are "different."

"I have a vision for a church that is a healthy family, where people who don't fit in any place else will feel like they fit," he said. "There are many people who aren't feeling included in our church. Too many people are feeling judged. There is a time to talk about sin and righteousness, and there are other times to just open our arms and love them and include them."—*Paul Schrag*

Assessment team encounters 'wave of humanity' as Rwandan refugees flood across Zairian border

Goma, Zaire (MCC)—"No adequate words exist to describe the sight of between 1.5 and 2 million refugees," said Mennonite Central Committee (MCC) worker Terry Sawatsky in a phone call from Goma, Zaire, on July 19. "There is such a wave of humanity that you can hardly even see individual faces."

"Numb" and "stunned" were frequently used adjectives as Sawatsky described the refugees, local Zairians, and international aid workers in Goma. Sawatsky and Cathy Hodder, who serve as MCC country representatives in Zaire, arrived in Goma on July 14, the day Rwandan refugees began pouring across the border into eastern Zaire.

The couple is attempting to determine how MCC can best assist. MCC is exploring the possibility of sending clothing to Goma, which is in a mountainous, chilly area, and providing grants so Goma-area churches can purchase food for the refugees.

On July 20 Hodder and Sawatsky traveled south to Bukavu, Zaire, where several hundred thousand Rwandans have also crossed the border. From there the couple will travel to Burundi where they will be joined by two other MCC workers.

Together the MCC team will draw up recommendations for MCC assis-

tance in this humanitarian crisis.

"As we walk the streets of Goma, we see refugees from all walks of life—educated people from Rwanda's capital, farmers, elderly people, children—people who have always been able to do for themselves. There is remarkably little begging," Sawatsky reported.

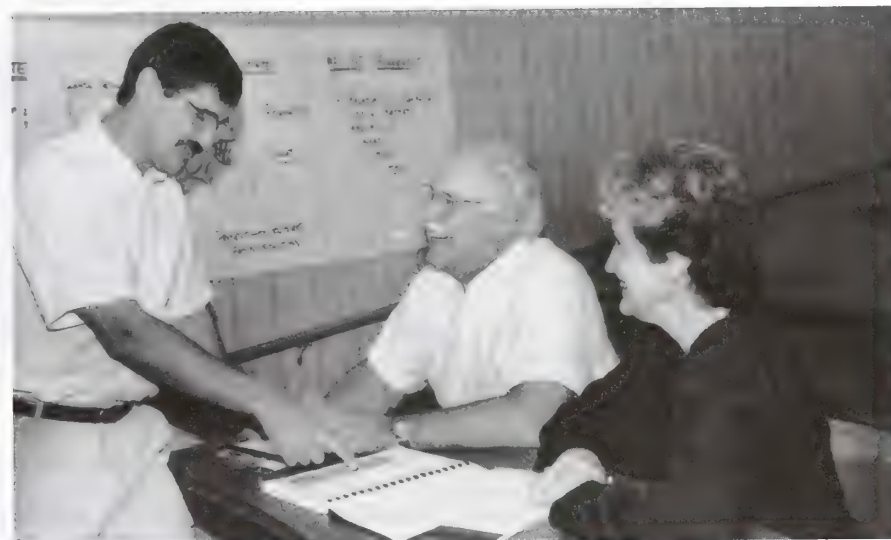
On July 18 Sawatsky and Hodder were close to the border when they noticed what appeared to be a pile of discarded clothing. As they got closer they saw it was a stack of bodies, mostly children and women. A firefight had broken out at the border, causing mass panic among the refugees. An undetermined number of people, possibly 50 to 60, were trampled to death.

Sawatsky reported churches in Goma, including Baptists, Friends, Catholics, and others, have opened their sanctuaries and grounds to the refugees. "On Sunday when I attended a Baptist church I could hardly hear the pastor because so many people were camped in the church and just outside," Sawatsky said. "The air was filled with smoke from cooking fires."

Sawatsky said Christians are sharing all they have, sometimes only food enough for several meals, and are caring for children who became separated from their parents.



Pictured are Rwandan refugees headed for Tanzania.



Teach your parents well. *Elkhart, Ind. (AMBS)*—"You learn from your children from the day they are born, but not usually in this formal way," John Lederach admits. He and Naomi, his wife, took the summer school course "Conflict and Conciliation," taught by their son, John Paul Lederach, at Associated Mennonite Biblical Seminary. John and Naomi, codirectors of Recovery of Hope for Philhaven, Mt. Gretna, Pa., are leaving this month for a three-month assignment in Belfast, Ireland, with Mennonite Central Committee. Naomi notes that the process of conflict resolution they were learning in the course has parallels in their work in marriage and family therapy, "but the context is different." John Paul, director of international conciliation for MCC and associate professor at Eastern Mennonite College, has taught this course at AMBS for four summers.

MCC leaders urge nonintervention in Haiti

Akron, Pa. (MCC)—Both Mennonite Central Committee (MCC) and MCC Canada have recently expressed concern to their elected officials over possible armed intervention in Haiti.

The MCC Peace Office, in conjunction with the MCC U.S. Washington Office, prepared a statement on military intervention in Haiti, and sent it July 19 to U.S. President Bill Clinton with copies to six other senior officials, including the secretary of state, and members of congressional subcommittees handling Caribbean affairs.

"MCC stands in the tradition of the historic peace churches, opposing war and bloodshed," the statement reads.

"As Christian pacifists we oppose the use of military force to bring about social change. We believe that the use of military force introduces patterns of interaction that inhibit subsequent democratic expression."

In a similar vein, John Dyck, MCC Canada executive director wrote, "As

Mennonites we have a long-standing commitment to finding nonviolent solutions to conflicts," in a July 15 letter to André Ouellet, Canada's minister of foreign affairs. He also sent copies to the prime minister, the minister of national defense, and the secretary of state for Latin America.

"We support the efforts of Prime Minister Chrétien to discourage the United States from undertaking a military invasion in Haiti. We are concerned, though, that this commitment to nonmilitary solutions is wavering as we hear reports that Canada has agreed to supply troops for a peace-keeping force there," the letter said.

The communications suggested the governments work toward the return of United Nations and Organization of American States human rights observers, and continue sanctions that target the Haitian military and its supporters but do not further impoverish the majority of Haitians.

The first Illinois Mennonite Relief Sale "house-raising" was held July 16, from dawn to dusk in Hopedale, Ill. Proceeds from the house, built with donated labor, will benefit Mennonite Central Committee.

When the sun rose at 121 Lincoln Avenue in Martin Estates, there was only the flat subfloor of a home showing. Amish volunteers from Arthur, Ill., came to help dozens of men from central Illinois raise the side-walls, place the roof rafters, shingle the roof, and do other tasks. In the evening, when the rains poured down, the roof proved it could shed water.—*Ruthie Roth*

Cities built where water used to be are the latest mission field in the Netherlands. Five years ago, the Dutch Mennonite mission board started a community center in one such city—Almere, near Amsterdam. A young couple works in the center, communicating with the people in witness and service. A small congregation was inaugurated in Almere this year. The hope is that an Indonesian pastor will start work soon in another small city built on land reclaimed from the sea.—*Rolf Kuitse for Mennonite World Conference*

A van became Noah's ark for youth of the mid-Texas churches this summer. "Walking on Water: and Other Aquatic Sports" was the theme of the June 12-16 youth camp held—of course—near Leaky, Tex. Mike Bogard led the youth in an experiential adventure into the biblical water stories of the Flood, the Red Sea, and Jesus' walking on the water.—*Leo Hartshorn*

Supporters of Rocky Mountain Camp from across Kansas have raised \$13,500 to purchase a 1990 Suburban van for the camp.

Kansas Mennonites have a long tradition of support for the camp, having donated several vehicles, many staffers, and financial support. Thousands of Kansans have attended the camp for summer and winter camps, retreats, and enjoyed the cool beauty of the Colorado highlands.

Since the camp is nearly 500 miles from the Hesston-Newton area, dependable, air conditioned vehicles are required to transport campers to and from the camp. The camp is owned and operated by the Rocky Mountain Conference.

Signs of Hope, the latest in the All God's People video series, should arrive at every Mennonite church this summer. The resource features stories of persons involved in mission and service through Mennonite Board of Missions in Afghanistan, Mississippi, Texas, Florida, and elsewhere. Hosted by new MBM president Stanley Green, the free video is designed to stimulate Sunday school or small-group discussion of mission and service.

MBM worker in Ireland dreams of school for disadvantaged children

Dublin, Ireland (MBM)—With the encouragement of hundreds of North American children, a Mennonite missionary is striving to open a preschool for Irish children with special needs.

"I see a real need in Ireland for preventative care for disadvantaged children," says Mennonite Board of Missions (MBM) worker Linda Liechty. "In most of Europe, child care is a currency. You will not get [government] funding for any project that does not include a child care component. [But] in Ireland, a vision for child care of emotionally disturbed or disadvantaged children is low priority."

A trained Montessori teacher, Liechty dreams of opening a preschool for children ages 2-1/2 to 6 in Ballymun, a section of Dublin. She reports that in this government housing scheme there is an unemployment rate of 70 to 80 percent.

"It is natural to assume that men are unemployed. Women don't even have a chance for a job. There are the usual problems associated with high unemployment rates including violence and drug abuse.

"Some government programs are operating in Ballymun," she continues. "I did some training sessions for child care workers in one center, but the child care part of the center had to close in June because of inadequate facilities."

Liechty reports that even in places in

Ballymun where child care and early education is available, the facilities are inadequate, the child care givers are often untrained, and the ratio of children to teachers is so high that children with special needs get missed.

In order to open her dream school, Liechty needs a location in which to work. No premises are currently available.

"A government agency owns virtually all of the property in Ballymun," she explains. "I have to obtain my location from them and by implication, their approval for the project.

"Because unemployment is so high, money available for projects always goes for 'job creation.' There seems to be no understanding that children ignored today become the violent youth of tomorrow."

Recently, Mennonite children in North America have collected offerings during summer Bible school in order to "lend a hand to Linda." MBM encouraged congregations using Hands Across the World, the 1994 Herald Press Bible school worship and mission guide, to collect an offering for Ireland.



MBM missionaries Linda and Joe Liechty, with their children, Aaron, Anna, and Jacob

The offering is to serve as an encouragement to Liechty, and to help her buy school supplies once a location is found. Over \$4,500 (U.S.) has been collected so far. Children have also sent large cutout hands to Liechty with each of their names.

"This is a great encouragement to me," Liechty says with a smile, looking at a large gray hand. "I feel that I have the support of MBM and these congregations. This money will help get the school off the ground. Please pray that I find a place."—Katie Kreider

Kreiders participate in Protestant/Catholic dialogue

Elkhart, Ind. (MBM)—When Protestants and Catholics met in Portadown, Northern Ireland, on March 28, it was the first time—for many participants—they had met with someone

from across the political and religious divide. The crowded hotel room encounter was the largest public event of the Northern Ireland Anabaptist Study Group. One of eight groups like it meeting in Great Britain, the group includes individuals wishing to learn more about Anabaptism and its relationship to other faith traditions.

Mennonite Board of Missions (MBM) workers Alan and Eleanor Kreider and Joe Campbell attended. Kreiders gave a presentation on the "Historical Roots of Religious Coercion."

European religious compulsion and persecution began in the century after Constantine became a Christian, Alan explained after returning to Elkhart.

"After the conversion of the fourth-century emperor Constantine, [the official attitude of the church] was 'error has no rights,'" Eleanor said. This phrase, "error has no rights," has often been used in describing the situation in Northern Ireland.

"In the context of our presentation about the early church, people began to see their own situation."

GC, MC education groups continue conversation

Des Plaines, Ill. (MBE)—Representatives of two groups coordinating Mennonite higher education met June 10-11 for the second year in a row. Some 26 people from the Mennonite Church's Board of Education (MBE) and the General Conference Mennonite Church's Higher Education Council (HEC) gathered for sharing and conversation at Cabrini Retreat Center.

MBE president Elvin Kraybill and HEC chair James Schrag shared duties as moderator. In his opening remarks Schrag commented that when cousins get together, the dynamics are more challenging than when strangers meet.

"We have common theological and cultural roots and many common endeavors," he said. "However, our churches have embraced the education-

al task with somewhat different emphases."

"I see this meeting as a time for discernment—listening for what is needed and what action is called for," Kraybill said. "We are developing history together."

In his closing remarks, Schrag noted the differences between the presentations of the two groups. "The HEC, still in its youth, deals with questions of identity, of vision and mission, and relationships. MBE, with its lengthy history, can draw upon extensive resources and experience.

"I hope we continue to discover ways God has blessed us both in our various stages of development, and that these might be mutually beneficial to all," Schrag concluded.

• Youth speakers confirmed.

All the Youth Convention speakers for Wichita 95 have been confirmed, noted the Youth Convention worship planning committee when they met June 17-19 in Wichita, Kan. The speakers are: Hubert Brown, student dean at Hesston (Kan.) College; Ruth Boehm, youth pastor at Bethel Mennonite Church of Winnipeg, Man.; Mike Yaconelli, cofounder of Youth Specialties; Mark Vincent, youth minister for Indiana-Michigan Conference; June Alliman Yoder, professor at Associated Mennonite Biblical Seminary, Elkhart, Ind.; Noel Santiago of Mennonite Board of Missions; and writer/evangelist Tony Campolo. Wichita 95 is expected to set a record as the largest gathering of Mennonite youth in North America.

• 'Large Pastors' meet.

The second gathering of pastors of large churches took place at Camp Amigo, Sturgis, Mich., on June 14-15. Humorously referred to as the 'Large Pastors' meeting, this event brought together a variety of ministers from churches with membership or attendance of 400 or more. In addition to input sessions by Anne Stuckey and John Esau, the

pastors shared stories of being called to minister in large congregations and spent two sessions in small-group discussion over case studies they had written out of their ministry context. One of the participants from Indiana-Michigan conference noted that the five congregations represented at the event also represented one out of every five members in the conference, even though the conference has 108 churches.

• Fundraising record.

At the July 15-16 meeting of Hesston (Kan.) College's board of overseers, director of development Arliss Swartzendruber reported a record year for the college's Annual Fund. Donations to the Annual Fund totaled nearly \$979,000 (U.S.), exceeding the goal of \$960,000 by 2 percent. In another good news report, director of finance Nelson Kilmer brought his projection of a balanced budget for 1993-94 (pre-audited).

• Pastor transitions:

Jeff Kauffman was licensed as youth pastor of Pleasant View Mennonite Church, Goshen, Ind., on July 3. Indiana-Michigan conference minister Charlotte Holsopple Glick officiated.

Paul King has been called to serve as associate pastor at Martins Creek Mennonite Church, Millersburg, Ohio, on a part-time basis.

• Coming events:

Heritage Day, celebrating the 275th anniversary of Hans Herr House, Willow Street, Pa., Aug. 6. This is the oldest building in Lancaster County. Information available from 717 464-4438.

Ohio Mennonite Relief Sale, Central Christian High School, Kidron, Ohio, Aug. 5-6. Includes Friday evening music program, quilt and wood auctions, craft demonstrations, fresh produce, and a 5-km. race.

• Job openings:

Associate director of development and church relations, Eastern Mennonite College & Seminary, Harrisonburg, Va. This year-round, full-time position begins immediately. Bachelor's degree required, master's preferred. Familiarity with academic community and experience in business, finance, or sales is helpful. Position requires travel and irregular evening and weekend hours. Application deadline is Sept. 5. Contact the human resources office at 703 432-4108.

Athletic director, Locust Grove Mennonite School, Smoketown, Pa. Full-time position begins in mid-August. Includes physical education and health teaching, some coaching, and administration of a two-person P.E. department. Contact Dave Helmus at 2257 Old Philadelphia Pike, Smoketown, PA 17576; phone 717 394-7107.

Executive director/development director, Williamsburg (Va.) Christian Retreat Center. Full-time position includes overall administrative responsibilities for year-round retreat center and campground; major focus on development. Send résumé or inquiries to president Joe Longacher, 1502 Chauncey Lane, Richmond, VA 23233.

• Change of address:

Douglas and Miriam Zehr from Elmira, Ont., to North Leo Mennonite Church, Box 213, Leo, IN 46765.

NEW MEMBERS

Bahia Vista, Sarasota, Fla.: Joanne Kinney.

Charlotte Street, Lancaster, Pa.: Jill Martin, Mark Pompey, and Ceci Good.

Community, Hagerstown, Md.: Raymond and Lisa Phillips.

Community Mennonite Fellowship, Milton, Pa.: Patrick Beachy, Gregory Bergey, Lindsay Blank, Jennifer Miller, Chris Moser, Jim Moser, and Kevin Seibert.

Doylestown, Pa.: Kristen Curtis and Stacey Derstine.

Ephrata, Pa.: Anita Zimmerman.

Finland, Pennsburg, Pa.: Elmer Frederick and Marie Frederick.

Martins Creek, Millersburg, Ohio: Mike and Penny Hall, Andy Boyd, Andrea Crilow, Joshua Crilow, Michael Crilow, Tessa Harding, Tanis Hershberger, and Kerri Hochstetler.

North Clinton, Wauseon, Ohio: Summer Beck, Whitney Beck, Michael Kempf, Brian King, Mary Beth Short, Dawn Kauffman, and Marlin Frey.

Park View, Harrisonburg, Va.: Russell Rohrer.

Portland, Ore.: Les and Gwen Gustafson-Zook, Dennis and Pam Gilman, Ray and Rosemary Hershberger, Carrie Blowers, Katie Cline, Kathi Davies, Shawn Moyer, Walt Stauffer, Jacob Keever.

People's Place presents plays.

Inter-course, Pa. (PP)—A three-person troupe is performing three short dramas this summer at the People's Place heritage center. "The Beginnings" profiles some of the conflicts of the early years of the Anabaptist movement. "Coming to America" dramatizes the pain of the voyage, early encounters with Native Americans, and the struggles of the early settlers. "In the World but Not of It" portrays contemporary conflicts of modern-day Mennonites, from the Old Order to the professional.

The dramas were written and directed by Merle Good. Cast members are (left to right): Kim Stauffer, Mount Joy, Pa.; Glenn Sauder, Lancaster, Pa.; and Kara Hartzler, Hesston, Kan.

Performances are scheduled Tuesday-Saturday until Aug. 20. For more information, contact the People's Place at 717 768-7171.



Riverdale, Millbank, Ont.: Levi and Elmina Kuepfer, Sam and Esther Streicher, Ella Streicher, and Julie Steckly.

Wellman, Iowa: Paula Buckwalter, Wilma Roth, and Todd Thompson.

Wood River, Neb.: Valerie Gascho.

BIRTHS

Bontreger, Cheryl Wagler and Wesley, Goshen, Ind., Jesse Aaron (second child), June 7.

Brubaker, Lucy Yoder and Edward, Telford, Pa., Brandi Lee (first child), born Jan. 11, 1993, received for adoption July 8, 1994.

Crouse, Wendy Moser and Patrick, Annapolis, Md., Joseph Moser (first child), May 17.

Dunn, Susan and Larry, Pasadena, Calif., Eli Bailey (second child), Jan. 23.

Frye, Peggy Kaufman and Keith, Middlebury, Ind., Brenna K. (first child), June 19.

Gerber, Becky Kaufman and Ross, Milverton, Ont., Tyler Ross (first child), June 30.

Glick, Mei-Mon and Jim, Takoma Park, Md., Jerome Nathaniel (first child), July 4.

Halfhill, Karen Miller and Robert, Louisville, Ohio, Caleb Dean (third child), June 29.

Hartman, Staci Kauffman and Luke, Harrisonburg, Va., Sarina Dawn (first child), March 4.

Hawkins, Cynthia Bontrager and David, Middlebury, Ind., Kevin Robert (third child), July 7.

Kauffman, Dawn Stutzman and Ron, Wauseon, Ohio, Jordan Douglas (first child), June 17.

Kuepfer, Laurann and Raymond, Milverton, Ont., Charlene Lynette (fifth child), July 4.

Kuepfer, Tari Schill and Norm, Listowel, Ont., Miranda Mae (second child), May 27.

Mallory, Janis Potter and Stuart, Glendora, Calif., Wilton Clay (third child), April 28.

Miller, Beth Schlabach and James P., II, Sarasota, Fla., Alexander Brendon (second child), June 8.

Miller, Kay Nofziger and Jeff, Akron, Pa., Joshua Benjamin Nofziger (second child), April 8.

Schrock-Shenk, Carolyn Schrock and Dave, Lancaster, Pa., Caleb Gabrido (first child), born Dec. 5, 1990, received for adoption May 2, 1994.

Sprunger, Angela and Mark, Burkino Faso, West Africa, (twins) David Andrew and Daniel Warren (third and fourth children), May 19.

Swartzentruber, Cheryl Johnson and Bret, Northeast, Pa., Jillian Elise (second child), July 2.

Van Wormer, Stephanie Troyer and Tod, Elkhart, Ind., Dylan Tyler (second child), June 20.

Yoder, Sandy and Chet, Denver, Pa., Seth Christian (second child), June 5.

Zimmerman, Julie Reimer and Philip R., Sarasota, Fla., Reid Philip (third child), June 29.

MARRIAGES

Blakey-Steckly: Joanne Blakey, Leamington, Ont. (Anglican), and Lorne Steckly, Stratford, Ont. (Lutheran), June 10, by Glenn Zehr.

Bontrager-Weldy: Melanie Bontrager, Wakarusa, Ind. (Yellow Creek), and John Weldy, Wakarusa, Ind. (Missionary), July 2, by Wesley J. Bontreger.

Bowman-Harder: Wanda Bowman, Harrisonburg, Va. (Zion), and Philip Harder, Harrisonburg, Va. (Zion), July 9, by Richard K. Early.

Brubaker-Dean: Tonya Sue Brubaker, Dalton, Ohio (Pleasant View), and Michael Richard Dean, Phoenix, Ariz. (Trinity), Oct. 23, 1993, by Glenn Coblentz.

Buxman-Swartley: Leah Buxman, Dallas, Ore. (Mennonite Brethren), and Chris Swartley, Fresno, Calif. (Hesston), June 12, by Bob Buxman.

Dickenson-Showalter: Sara Dickenson, Broadway, Va. (United Methodist), and Philip Showalter, Broadway, Va. (Park View), June 18, by James Snow III.

Fargey-March: Dennis Fargey, Waterloo, Ont., and Deborah March, Waterloo, Ont. (Erb Street), July 2, by Renee Sauder.

Funk-Rupp: Jenel Funk, Wichita, Kan. (Hesston), and William Rupp, Moundridge, Kan. (Eden), June 18, by Donavon Graber.

Gerig-Westercamp: Vernon Gerig, Albany, Ore. (Fairview), and Ellen Westercamp, Keosauqua, Iowa (Baptist), May 28, by Duane Roth.

Horsch-Stalter: Grant Horsch, Fisher, Ill. (Methodist), and Amy Stalter, Fisher, Ill. (East Bend), July 2, by Bill Motzer.

Karicofe-Springer: N. Heath Karicofe, Churchville, Va., and Cindy Sue Springer, Armington, Ill. (Hopedale), June 18, by H. James Smith.

Kilmer-Nelson: Krista Kilmer, Kansas City, Kan. (Hesston), and Kelly Nelson, Burkett, Kan. (Methodist), June 25, by David W. Mann.

Mateer-Rempel: Sonya Mateer, Wooster, Ohio (Oak Grove), and Nathan Rempel, Topeka, Ind. (Topeka), May 28.

Metzger-Wallace: Sheila Metzger, Waterloo, Ont. (Erb Street), and William Paul Wallace, Waterloo, Ont. (United), June 25, by Renee Sauder.

Plank-Thiessen: Frieda Plank, Bremen, Ohio (Turkey Run), and Brian Thiessen, Maryfield, Sask. (Heron), July 2, by Carl J. Wesselhoeft and Robert Fisher.

Troyer-West: Dawn Troyer, Goshen, Ind. (Yellow Creek), and Richard West, Palmer, Alaska (Baptist), June 11, by Wesley J. Bontreger.

DEATHS

Bontrager, Vera Yoder, 73, Hutchinson, Kan. Born: June 22, 1921, Reno County, Kan., to Joe and Fannie Schrock Yoder. Died: June 24, 1994, Hutchinson, Kan. Survivors—husband: Ira D. Bontrager; daughters: Jean Ann Willems, Carrie Rogers; brothers and sisters: Allen, Dick and Don Yoder, Blanche Showalter, Mary Lou Showalter, Mickie Bontrager; 4 grandchildren. Funeral: June 27, South Hutchinson Mennonite Church, by Howard Wagler. Burial: Memorial Park Cemetery.

Diller, Emily Ferne Detweiler, 77, Hesston, Kan. Born: Feb. 13, 1917, Harper, Kan., to William E. and Emma Shepp Detweiler. Died: July 7, 1994, Hesston, Kan. Survivors—husband: John Diller; children: Don, Roma Jean Eicher; sisters: Bertha King, Velma Dunbar; 7 grandchildren, one great-grandchild. Funeral: July 9, Hesston Mennonite Church, by David Mann. Burial: Eastlawn Cemetery.

Ebersol, Adah Bechtel, 85. Born: July 23, 1908, Chester County, Pa., to Francis and Sarah Kolb Bechtel. Died: June 20, 1994, Harrisonburg, Va., of congestive heart failure. Survivors—husband:

Menno J. Ebersol. Burial: Linsdale Mennonite Cemetery by Michael Shenk, Daniel Longenecker, and Louis Lehman.

Garber, Monroe, E., 93, Lancaster, Pa. Born: June 17, 1901, W. Donegal Twp., Pa., to Simon E. and Fannie F. Eby Garber. Died: June 18, 1994, Lancaster, Pa. Survivors—children: James M., John K., J. Richard, Norma M., Lois G. Buchen, Arlene G. Leaman; sister: Helen E. Groff; 16 grandchildren, 37 great-grandchildren, one foster grandchild. Predeceased by: Blanche Kauffman Garber (wife). Funeral and burial: June 21, Bossler Mennonite Church, by Fred Garber and Russell J. Baer.

Hartman, Dorothy M. Graber, 78, Archbold, Ohio. Born: Nov. 18, 1915, Archbold, Ohio, to Eli and Nancy Goldsmith Graber. Died: July 4, 1994, Toledo, Ohio. Survivors—children: Larry, Sharon Groves, Donna Groves; brothers and sister: Raymond, Vernon, Anna Stuckey; 6 grandchildren, one great-grandchild. Predeceased by: DeWitt Hartman (husband). Funeral: July 7, Central Mennonite Church, by Wilmer Hartman and Lois Hartman. Burial: Pettisville Cemetery.

Hartzler, Estella Erb, 81, Carstairs, Alta. Born: March 16, 1913, Carstairs, Alta., to Anson and Melinda Erb. Died: June 10, 1994, Carstairs, Alta. Survivors—sons: Reginald, Merle, Leonard; 8 grandchildren, 4 great-grandchildren. Predeceased by: Willard Hartzler (husband). Funeral and burial: June 15, West Zion Mennonite Church, by James Miller, David Bootsma, and Paul Steinhauer.

Hoff, Adolf R., 84, Sarasota, Fla. Born: May 14, 1910, Konigsburg, Germany. Died: June 17, 1994, Sarasota, Fla. Survivors—wife: Gertraude Hoff (died two days later); son: John; one grandchild. Funeral: June 22, Bahia Vista Mennonite Church, by A. Don Augsburg. Burial: Palms Memorial Park.

Hoff, Gertraude, 70, Sarasota, Fla. Born: Jan. 7, 1924, Springlingen, Germany. Died: June 19, 1994, Sarasota, Fla. Survivors—son: John; one grandchild. Predeceased by: Adolf R. Hoff (husband). Funeral: June 22, Bahia Vista Mennonite Church, by A. Don Augsburg. Burial: Palms Memorial Park.



MCCers attend orientation. Akron, Pa. (MCC)—Some 46 people took part in orientation held at Mennonite Central Committee headquarters June 21 to July 1. Mennonite Church members pictured are (left to right):

Front row—Tim and Anita Eisenbeis (with André), most recently of East Lansing, Mich., to Gravata, Pernambuco, Brazil (three years); Marlin and Joni Yoder (with Christopher), Winston-Salem, N.C., to Temple Hall, Jamaica (three years); Betsy and John Murphy (with Joseph and Gordon), most recently of State College, Pa., to Irian Jaya, Indonesia (three years).

Back row—Neil Horning (and Tutuk, not pictured), most recently of central Sulawesi, Indonesia, to Indonesia (two years); Paul Martin (and Dorothy, not pictured), Des Moines, Iowa, to Akron, Pa. (four months); John Beck, Wellman, Iowa, to Chad (three years); Jeff Reimle, most recently of Champaign, Ill., to Maijdi, Bangladesh (three years); Melanie and Larry Jones, most recently of West Conshohocken, Pa., to Belo Jardim, Brazil (three years); Mark Gingerich, New Paris, Ind., to Ephrata, Pa. (two years).

Lambright, Cleo, 88, LaGrange, Ind. Born: June 3, 1906, LaGrange, Ind., to Michael and Susannah Yoder Lambright. Died: July 5, 1994, LaGrange, Ind. Survivors—wife: Rita Hammer Lambright; children: Eloise Sommers, Janet Kanagy, James, Richard, Robert, Vernon, Wanda Brotherton; brother and sisters: Harold, Grayce Leer, Matilda Gage; 19 grandchildren, 10 great-grandchildren. Predeceased by: Orpha Hostetler Lambright (first wife). Funeral and burial: July 8, Shore Mennonite Church, by Carl Horner, Barry Loop, and Tony Hardcastle.

Mast, Sara Barbara Eichorn, 72, Salisbury, Pa. Born: May 8, 1922, Somerset County, Pa., to Arthur and Annie Miller Eichorn. Died: July 1, 1994, Cumberland, Md. Survivors—children: Glenn, Esther Merson, Maryanna Durst, Daniel; brother and sister: Alvin Eichorn, Vera Beitzel; half-brothers and sisters: Clarence, Jonas, David, John, and Paul Scheffel, Catharine King; 8 grandchildren. Predeceased by: Ernest Mast (husband) and Ernest James (son). Funeral and burial: July 4, Springs Mennonite Church, by Steven Heatwole.

Miller, Amos E., 79, Leo, Ind. Born: July 24, 1914, LaGrange, Ind., to Ervin J. and Magdalena Yoder Miller. Died: July 2, 1994, Fort Wayne, Ind., from an asthma attack. Survivors—wife: Sarah Miller; children: L.

James, Debra S.; stepchildren: Cletus and Cheryl Yoder; siblings: Joseph, Freeman, Sue, Elma, Edna, Elizabeth Zehr; one grandchild, 3 stepgrandchildren. Predeceased by: Irene Deardorff Miller (first wife). Funeral: July 6, North Leo Mennonite Church, by Martin Brandenberger and Charles DeSanto. Burial: Leo Cemetery.

Miller, Lizzie K. Kempf, 92, Kalona, Iowa. Born: Nov. 6, 1901, Johnson County, Iowa, to Milo M. and Delilah Miller Kempf. Died: July 4, 1994, Kalona, Iowa. Survivors—son: Leo; brothers: Glen, Zene; 8 grandchildren, 16 great-grandchildren. Predeceased by: Milo J. Miller (husband) and Wayne (son). Funeral and burial: July 7, East Union Mennonite Church, by Michael Loss and Noah Helmuth.

Miller, Melvin E. "Mel," 64, Sarasota, Fla. Born: May 7, 1930, Orrville, Ohio. Died: June 29, 1994, Sarasota, Fla. Survivors—wife: Mary E. Mast Miller; children: Laura Shirk, Darrell, JoEtta Christner, Sue Miller, Glenn, Donald; brothers and sisters: Anna Raber, Verna Slabaugh, Ada, Elizabeth Kutcher, Eli E., Levi E.; 8 grandchildren. Funeral: July 5, Bahia Vista Mennonite Church, by A. Don Augsburg. Burial: Palms Memorial Park.

Miller, Rosa A. Metzler, 88, Goshen, Ind. Born: April 15, 1906, Goshen, Ind., to Samuel B. and Elnora Reed Metzler. Died: July 5, 1994, Goshen, Ind. Survivors—husband:

Vernon G. Miller; children: Nora King, Mary Bradley, Carol Tice, Shirley Hamilton, Betty Gruber, George, Lester, James, Jesse; 41 grandchildren, 53 great-grandchildren. Funeral: July 8, Prairie Street Mennonite Church, by Dorsa J. Mishler, Russell Krabill, and Harry Gascho. Burial: Middlebury, Ind.

Neff, Vernon K., 71, LaGrange, Ind. Born: Oct. 5, 1922, LaGrange County, Ind., to Mahlon and Mary Kauffman Neff. Died: July 1, 1994, LaGrange, Ind. Survivors—wife: Mary Louise Troyer Neff; children: Carolyn Good, Sylvia Miller, Ruth Hammond, Joyce Lengacher, Margaret Gunning, Ruby Reynolds, Janet Root, Anita Neff, Carl, Vernon R., Mark; brothers and sisters: Ernest, Elmer, Wayne, Esther Zook, Mary Tribble; 12 grandchildren, 4 great-grandchildren, 4 stepgrandchildren, 4 stepgreat-grandchildren. Congregational membership: Plato Mennonite Church. Funeral and burial: July 5, Shore Mennonite Church, by Richard Martin, Dean Brubaker, Jerry Rodman, and Willis Troyer.

Neuhauser, Caleb David, newborn, Morton, Ill. Born: June 29, 1994, Peoria, Ill., to Timothy and Faith Boswell Neuhauser. Died: June 29, 1994, Peoria, Ill. Survivors—parents; brother: Nicholas. Parents' congregational membership: First Mennonite Church of Morton. Graveside service: July 2, Roberts Cemetery, by Thelma Horner.

Schertz, Dora M. Zehr, 80, Flanagan, Ill. Born: June 5, 1914, Fisher, Ill., to Daniel P. and Mollie Birkey Zehr. Died: June 26, 1994, Pontiac, Ill. Survivors—husband: Ray T. Schertz; children: Wayne, Clifford, Dale, Louann Brunk, Linda Franks; brothers and sister: Milo, Clarence, Mildred Eichelberger; 12 grandchildren, one great-grandchild. Funeral: June 29, Waldo Mennonite Church, by Lester Zook and Jack Stalter. Burial: Waldo Cemetery, Gridley, Ill.

Sommer, Fannie Nafziger, 87, Elkhart, Ind. Born: June 11, 1907, Hopedale, Ill., to John and Lydia Litwiller Nafziger. Died: June 30, 1994, Elkhart, Ind. Survivors—children: Charlene Haines, Carolyn Zehr; sisters: Mary Imhoff, Agnes Hartzler; 6 grandchildren, 10 great-grandchildren. Predeceased by: Raymond J. Sommer (husband). Funeral: July 3, East Bend Mennonite Church, by Carl Horner and Calvin Kaufman. Burial: East Bend Memorial Gardens.

Zook, Alice Emma McCormish, 69, Grove City, Pa. Born: Nov. 19, 1924, Foxburg, Pa., to Thomas and Emma Carr McCormish. Died: July 3, 1994, Grove City, Pa., of a stroke. Survivors—husband: Jesse M. Zook; children: Richard, Jesse David, Kathleen, Loretta; brother: Thomas McCormish; 9 grandchildren, 6 great-grandchildren. Funeral: July 7, Sharp-Smith Funeral Home, by Gordon L. Myers. Burial: Maple Grove Mennonite Church Cemetery.

THE LAST WORD

To love mercy and do justice

In this issue, Ted Grimsrud highlights God's great mercy as portrayed in the story of the prodigal son. "Jesus' main point is more than that we *need* God's mercy," he says. "His main point is that God *is* merciful . . . And God empowers us to be merciful toward others."

A similar topic, forgiveness—especially as it relates to serious injuries such as physical and sexual abuse—brought some of the most heated debate during the Women Doing Theology conference held at Bluffton (Ohio) College last June (see report in the July 12 *Gospel Herald*).

Like Grimsrud, presenter Gayle Gerber Koontz affirmed that Christian faith "calls us to extravagant forgiveness." But abused women "sometimes find themselves in a psychological Catch-22 when they are faced with the need to forgive someone who injured them," she continued. "If they forgive too quickly, they may slip back into the sea of unworthiness and lack of self-respect. If they refuse to forgive, they fail . . . to be truly 'Christian.'"

In response to Koontz, several conference participants said the focus on forgiveness was premature. "We have barely even begun to name the sin," one woman said.

"We jump all the way to 'Z,'" said another. "We forget the process of what it means to get to the point of forgiveness." Ministering to a sexual offender doesn't mean telling the victim to forgive, she said. "Forgiveness is last."

In a case of child abuse, the power dynamics are reversed from a situation like the one described in the story of the prodigal son: the more powerful one (parent) injures the powerless (child), rather than the child wronging the parent. Are there Bible stories to illustrate mercy and forgiveness from the point of view of a powerless victim?

Certainly there are stories of grievous wrongs. Dinah, the daughter of Jacob and Leah, was raped; in response, her brothers slaughtered the men of the perpetrator's city, but we don't know what happened to Dinah (Gen. 34).

King David's daughter, Tamar, was raped by her half brother Amnon; her full brother Absalom killed Amnon in revenge, but the last we hear of Tamar is that she was "a desolate woman" (2 Sam. 13:20) in Absalom's house.

There's nothing that can be heard from the Levite's concubine—who isn't even given a name—in Judges 19. Her husband shoves her into a crowd of men who gang rape her until she dies.

No, no stories of resolution so far.

In other passages we read how David was chased for years by a mad king who wanted to murder him. David runs but refuses to kill King Saul in self-defense. "May the Lord judge between me and you! May the Lord avenge me on you," he tells Saul, "but my hand shall not be against you" (1 Sam. 24:12).

Though it records few details about the women who were raped, the Bible does say more about a male slave who was falsely accused of rape by his master's wife. Miraculously, Joseph is thrown into prison rather than receiving the death penalty for such a crime. And Genesis 39:21 reports, "But the Lord was with Joseph and showed him steadfast love."

This steadfast love for all little ones provides the foundation for our God's tremendous mercy—but also for God's unquenchable thirst for righteousness, repentance, and justice. We can't hear too much about either one—but the key is that we need to hold both in balance.

"We Mennonites have traditionally sacrificed justice for the sake of peace," said a participant in the Women Doing Theology conference. "It's the same with talking about forgiveness too soon" for victims of sexual and physical abuse.

For the most weary and heavy laden of abuse survivors, our loving, gracious God can bring peace. In part for the sake of our own wholeness and healing, God empowers us to forgive. But God also empowers us to seek justice.

In Micah 6:8 we read what is required of us—as individuals and as a church community: to do justice, to love mercy or kindness, and to walk humbly with our God. This is the challenge: to hold mercy in one hand, justice in the other, and to get up and walk, humbly recognizing our fallibility. With such a challenge comes a promise: that Jesus himself—who "brings justice to victory" (Matt. 12:20)—will accompany us on our difficult journey.—cmh

August 9, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Uncle Jesse, Aunt Lydia: a love story

Uncle Jesse had made a vow before God with the woman he loved to live in life-long covenant. It was to be for better or worse. Unfortunately, it got much worse.

by
**Ronald
J. Sider**



We all knew Uncle Jesse had to raise his two daughters by himself because his wife had been institutionalized with mental illness. But I never thought much about that. His warmth seldom betrayed the pain.

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I always called him "Uncle Jesse." As a teenager, I thought of him as that friendly uncle with the shock of white hair and warm smile that everyone in my home church respected.

We all knew Uncle Jesse had to raise his two daughters by himself because his wife had been institutionalized for mental illness for as long as any of us could remember. But I never thought much about that. His warmth and joy seldom betrayed deeper pain.

I've traveled a long way from the southern Ontario farmlands where Uncle Jesse still lives. As I have experienced the joy and pain of a growing, fulfilling marriage, I have wondered what it must have been like for Uncle Jesse to live alone for 30 years of married life.

Finally, I decided to ask him. Here—largely in his own words—is the story of this devout Ontario farmer and the woman he loved.

Jesse and Lydia had been friends since

"All those years never once did I feel she was a burden. I never felt it was anything I should be relieved of. I loved her, and I did all that I could."

childhood. They went to the same Brethren in Christ church full of hardworking farmers.

"I had strong attractions to her when I was pretty young yet, and she was young too. We went together a little, broke off a little, and went together again. The second time she seemed to be a little hesitant. I had prayed about it, and I told the Lord that I would not go back to see her again unless she made some overtures to me first. This happened, very unexpected to me. She did write me a letter, and invited me to come back, and she was quite serious this time."

After a five-year courtship, they married on Sept. 9, 1931. Lydia had turned 21 three days earlier—the Wingers had a family idea that you shouldn't marry until age 21. Jesse was 22. "To me she was the one in the world," he says. "And I think I kept that right to the end."

The first seven years of life together were good. In February 1933, their first child, Anna Mae, arrived. Then on the morning of Dec. 30, 1935, a second daughter, Ruth, was born. Back then, mothers normally gave birth at home.

"That evening we had quite a lot of company," Jesse recalls, "which was wrong, I see now. Childbearing being kind of easy for her, she really had a good time that night."

But the next morning, something was obviously wrong. Physically, Lydia was in great health. But she behaved strangely. The doctor recommended total rest.

Mental illness had invaded a happy marriage. For two and a half years, Lydia was able to live at home. She was not well, but fairly stable.

Then in the middle of 1938, Lydia "really let loose and just became quite unmanageable at home. She had all kinds of ideas. One morning she announced that I was not her husband. She said we weren't lawfully married—we weren't married at all."

They were living in a double house. So Lydia moved in with Uncle Andrew's family next door. "That kind of kept it, well, so it was livable."

One morning while Uncle Jesse was milking the cows, Liddy heard some hunters in the woods. When she heard a gun go off, she announced that Jesse had shot himself. "He was all right, he was a good fellow, but he's gone, he shot himself," she declared. With that, she came over to Jesse's side of the house. Jesse came in to find Lydia lying on the floor,

in front of the space heater. He washed and got ready for breakfast, and as soon as he left the room, she went back to Uncle Andrew's.

In January of 1939, Jesse finally took her to the Hamilton hospital, one of the best psychiatric hospitals in southern Ontario. The government would have covered the costs, but Uncle Jesse wanted to pay them himself. And he did—for 30 years.

At first, Uncle Jesse kept checking with the doctors each week he visited, believing Lydia would soon be better. One day the doctor pulled him aside. "Your wife is not going to get any better," he said. "I think you should go home. Make a new home. Take care of your girls, and forget about this woman. The girls don't even need to know she ever lived." "Well, Doc!" Uncle Jesse protested. "I can go home and take care of the girls, but I can't forget her. She's part of me."

"Well, what are you going to tell the girls?" the doctor asked.

"I am going to tell them that their mother's sick," Uncle Jesse retorted. The doctor let the matter drop.

For 30 years, Uncle Jesse drove the two hours to Hamilton every two or three weeks to visit the woman he had promised to love for better or worse till death they would part.

"Usually she was glad to see me," he recalled as we talked at Christmas, 1986. "Sometimes, though, she would hope I broke my neck on the way home. Then I'd go home and think, 'Well, what am I going to do? No use me going up there any more.' And then I couldn't help but think about her, and in a week or two I'd be back up again, and I could get an entirely different response."

"At first I thought, 'This isn't fair; she is only 29 years old.' But that kind of thinking doesn't get you anywhere."

One day when he was out in the barn, he was praying for her, and he definitely felt God had heard his prayer. The next day he found a letter from Lydia in the mailbox. She hadn't written home for years. But in her letter she took a penitent attitude, saying she thought there'd been a misunderstanding.

"I've often wished that I'd dropped everything and gone up to see her right away." But since he was busy on the farm that day, he didn't get to Hamilton until a few days later. He showed the doctor the letter, thinking that this was the answer to his prayer.

"Don't bank on it too hard," the doctor warned. When Jesse saw Lydia, her mood had changed drastically. "She reminded me of a teeter-totter. When she wrote the letter, she'd been on one side. But till I got to see her, she didn't know what she thought of me. Still, I actually think the whole ordeal strengthened me as far as the Lord was concerned."

After Lydia had been in the hospital a long time, the doctor again called Uncle Jesse in. He said, "Lydia says she wants a divorce."

"Well, if she had her right mind, she wouldn't want a divorce," Uncle Jesse countered. "But I brought her here to get help. So if you think a divorce is the answer—I'm sure in my mind it isn't, but if you think it is—I won't say no. If you think it's needed, then, go on with it."

The doctor never mentioned the subject again. Jesse thinks the doctors may have been testing to see if he would take a rigid stance against a divorce. "Perhaps they were trying to determine whether I was contributing to Lydia's illness or not."

For many years, Uncle Jesse prayed that God would heal his wife. "Why she couldn't get healed, I don't know. That's one of the mysteries of this life." In 1953, the doctors suggested performing a lobotomy. In this surgical operation, used for treating serious psychological disorders, doctors cut a lobe of the brain.

For some inexplicable reason, the doctors chose to operate on Lydia the same day their oldest daughter Anna Mae was married. So Uncle Jesse could not be present when Lydia first came out of the anesthetic.

But when he saw Lydia the next day, he marveled at the change in her. She asked about home and other things she hadn't talked about in years. "This was the first thing that ever showed any signs of really helping her."

"Now don't expect her to stay like that," the doctors cautioned. "She'll drift back, but we hope she'll come back up to this point again in about six months."

After a little while, Uncle Jesse tried having Lydia home for a week or two, but it didn't work well. One time Liddy wandered off to a farm about four miles away. "Some people were scared of her. It was a long pull there." Uncle

Jesse sadly returned her to the hospital. Months later, he tried bringing her home again. This time, things went much better.

The doctors had been testing various kinds of medication for Lydia, and had finally found the right combination. After 29 years away, Lydia was home. She was "not quite normal, but livable." For three years Uncle Jesse gently cared for the woman he still thought of as his youthful sweetheart and bride.

Then one Thursday Lydia became sick in her stomach. Four days later she died of a ruptured appendix. Because of the operation on her brain, she never felt the pain that otherwise would have warned her that something was wrong.

The day before she died Uncle Jesse visited her in the hospital. "Would you pray for me?" Lydia asked.

This was a bit unusual. "I'm sure she was a Christian before her mind got warped, but after that she could think most anything. While she was home those last years, she never showed any spiritual emotions at all that I could see. And now she said, 'Would you pray for me?' I said, 'Sure, I'll pray for you.'" The next day she was gone. "I felt as if this was the Lord's time to take her home. It all went so peacefully."

"Did you ever feel angry with the Lord?" I asked.

"I did right at first," he said. "I thought, 'This isn't fair; she was 29 years old when this happened.' But that kind of thinking doesn't get you any place. All those years, never once did I feel that she was a burden. Oh sure, she was a burden, but I never felt that it was anything I should be relieved of. I loved her, and I did all I could."

"I took her [to the hospital] with the feeling that she would be returning in three months or so. It just didn't work that way with her. We walk with the Lord one day at a time."

Uncle Jesse made a vow before God with the woman he loved to live in lifelong covenant, for better or for worse. And it got much worse. But he kept that covenant, by God's grace, one day at a time.

Ronald J. Sider, Philadelphia, Pa., is a Mennonite minister who teaches theology and culture at Eastern Baptist Theological Seminary. He also directs Evangelicals for Social Action. Ron's father and Jesse are first cousins.

For 30 years, Uncle Jesse drove two hours every two or three weeks to visit the woman he had promised to love for better or for worse.



Thank God I did not miss my dad

One hour a week together—and we had common ground from which to communicate and to listen to each other.

by
Jennifer
R. Kuhns

We played many games of checkers together. We went for walks and drove to town. We flew the kite together. We climbed trees and got bitten by ants. Tossed the softball, gardened, shot hoops together. We just sat together. We talked about sex. We talked about God and church and our relationship with Christ. We laughed and we cried together.

Here's how it came about: After Dad finished seminary, our family moved to south central Pennsylvania. Here he pastored a small church and became involved with local ministries. I was ready to begin fifth grade and my sister, third. He looked at the two of us, fast growing

up, and realized he wanted and needed time with his girls.

"You know," he said to me and Mom and Kris Anne, "I'm getting busier with my job, but I still want some time with you. I want each of you to pick one hour a week that will be *your* hour. Just me and you, and we can do whatever you choose. It's your special time." Kris Anne chose an hour. Mom got an hour too. I chose Mondays at four.

This hour was not "an appointment with Father" to squeeze in the healthy dose of quality time. No, we ate supper as a family, followed by devotions and prayer. We also spent many evenings together. But Mondays at four was a time I could count on Dad's undivided attention. His focus was not on Kris Anne or Mom or his work. Dad wanted to do things I wanted to do. Dad wanted to *be* with me.

When he first announced his idea, I couldn't wait to get started! I told my friends about it and looked forward to Mondays more than ever before. Sometimes we made specific plans. Often we did something spontaneous. Sometimes I'd get off the bus bursting with an accomplishment to share with him—something I was proud of. Sometimes I'd get off the bus on the brink of tears and finally let go as I sat on his lap in the safety and warmth of his arms.

That one hour a week laid a foundation for the rest of our lives. It helped us build a level of trust and security. It created a unique and priceless bond. It opened the door for communication into my teen years. I *knew* my dad, and my dad *knew* me. He allowed me the freedom to be me, which grew out of that trust we had established over time. I had the assurance that I could go to him with anything I was facing and not be turned away or lashed out at. I could honor his requests because he honored me.

I did not have the same struggle my friends had with their parents. Yes, Dad and I often disagreed. The difference was that we had common ground we could stand on to communicate. We could listen to each other.

Beginning with one hour a week, Dad and I fashioned a relationship that has shaped years . . . that has shaped me. At a crucial time in my life, my dad was a real presence. He was an example, a spiritual leader, and a warm pair of arms. In the transformation of child to young woman, I did not miss my dad.

Jennifer R. Kuhns, of Kidron, Ohio, is a student at Eastern Mennonite College, Harrisonburg, Va.

The only photograph of my father as a boy

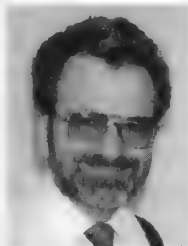
In Amish trousers and suspenders
he's barefoot by the field lane,
blond hair bowl-cut, his face twisted.
He knows this shouldn't be—
this worldly uncle squinting into a box
camera, commanding, "Hold still."
That click, something flew out of him
with, "Don't tell your mother 'bout this."
And something flew in. The next picture,
high school graduation, he's grinning
on the rim of the world,
as confident as science in 1951.

—Julia Kasdorf

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"God in Christ has forgiven you. Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God."—Eph. 4:32b-5:2, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottsdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

I can only say that my experience and observation regarding Social Security differ from that reported by Jeffrey D. Mohler ("Readers Say," July 5). The Social Security people I have related to seemed courteous and caring.

My own experience with the private health care system is less positive. Two years ago my wife and I were in an auto accident. Our injuries were covered by our no-fault insurance. Except for our personal physician, for whom we have respect, we became increasingly cynical about the money-grabbing of various institutions which had provided services and repeatedly attempted to extract more payment from us.

Daniel Hertzler
Scottsdale, Pa.

Will integration create unity in the Mennonite church? At various levels I've listened to the argument that it will. But will adding 115,000 MCs to 67,000 GCs equal 182,000? I don't think so.

Some 82 percent of MCs are not in integrated churches. Among them are leaders and lay members with substantive questions about integration. Why aren't we hearing from them? If we really want unity in the church, the time to hear divergent viewpoints is now, not after Wichita.

And what will integration cost? It seems to me it will require tremendous amounts of human and financial resources. Might it not be more visionary and less expensive to establish a federation of several Mennonite denominations in North America?

Conferences should ask for an assessment of how much integration will cost. Then we can decide whether a churchwide merger really amounts to kingdom business worth financing.

I believe we should strive for denominational cooperation whenever possible. Before I can fully support integration, however, I need a response to these questions. Hearing different points of view in our church press can only strengthen the integration discussions.

Elwood Yoder
Harrisonburg, Va.



e-mail

I am incensed by the article, *The Beautiful and the Bizarre Are Not So Far Apart After All* (July 5). The author seems to be missing the point. Parables, when told to a think-

ing person with common sense, are easily understood. They are not shocking or surprising.

Jesus' parables are rational and moral in a very ordinary sense. So why is something being read into them that isn't there?

In Luke 16:1-13, Jesus was telling people how things are on this earth. But he wanted them to know that if they could overcome such temporary earthly temptations, a greater reward was in store for them.

Jesus' parables are not potentially wacky, contradictory, and upside down. God's kingdom is *never* wacky, contradictory, or upside down!

Parables are not high and holy ideas. They are object lessons, as applicable today as they were back then when Jesus told them. Human nature remains the same.

Gretchen Dukeman
East Waterford, Pa.

Wide Ties and Narrow Lapels (Apr. 26). In this editorial, you mention that you don't talk about dress in the Mennonite Church these days. Dress appears to be too hot a subject to handle.

Now I am a minister in the Amish church who never had more than an eighth-grade education. But Deut. 22:5 is plain enough for a fourth-grader to understand. In this verse God told the people how and why to make their clothes.

Twice I've had an experience that shows how plain clothes can be a witness to the world. While waiting in stations for a train or a bus, complete strangers came up to us and asked if we would watch their suitcases until they came back. Now why did they ask us when there were 50 to 100 other people in the station?

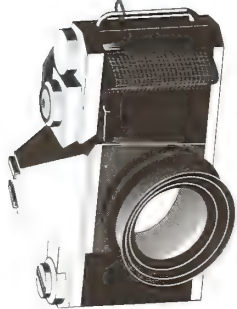
I believe our walk of life is a silent witness, possibly more so than our words.

Ezra J. Kanagy
Shreve, Ohio

Gospel Herald welcomes letters in response to our news and features. Please keep them brief, no more than 250 words (three to four paragraphs). Write about one point or idea. We reserve the right to edit all letters for clarity and length. Send them to "Readers Say," Gospel Herald, 616 Walnut Avenue, Scottsdale, PA 15683.

Learning to travel with

Intruding into this village with my new camera and hip pack bulging, I expected more understanding with me as a rich North American than I deserved.



by Larry Hauder

Mogoditshane, Botswana (pronounced mo-ho-da-sonnee), is considered a high crime area by the local police. This suburb of Gabarone, Botswana's capital city, has attracted the poor.

But poor is a relative term. In Botswana, one of Africa's most stable and prosperous countries, the poor of Mogoditshane will have shelter, food, and a small income derived from a selling enterprise or other odd job.

The poor of Mogoditshane have not succumbed to begging from the rare tourist who would be seen there. Neither have they stooped to using excessive violence as a method to deal with their poverty. Most homes and businesses of Mogoditshane remain free from the steel bars that cover many homes and businesses in cities of North America and other high crime areas of the world.

Situated in the heart of Mogoditshane is the Kagison (ka-gee-song) refugee resettlement center. Refugees from many African countries that flee across the Botswana border are placed in Kagison by the government of Botswana and the United Nations Commission on Refugees. Kagison provides temporary housing and tries to create a community spirit for people displaced from their permanent homes.

Betty and Ed Good, Mennonite Central Committee (MCC) workers from Nampa, Idaho, live and work at Kagison. Ed, a farmer, is experimenting with vegetable gardening and fruit growing in this desert climate. He has converted waste water from Kagison to the farming project, making his "farm" a little oasis. Betty works as an ambassador between the refugees and various government agencies. She visits the Gabarone jail weekly, making contacts with refugees who have been lost in the system.

Last year my 14-year-old daughter Leah and I visited the Goods. We consider them family. And I wanted to experience a developing

country firsthand. I had been having nagging feelings that my life in North America needed a jolt. Five years earlier a mission assignment to a developing country had given me a spiritual awakening. I was ready for another close encounter with the God I had found outside my own culture. Visiting the Goods and Botswana was a good combination.

With a new camera and carrying case strapped to my waist, I entered the world of Mogoditshane and Kagison. I remembered with a tinge of ever-present guilt what 97-year-old brother Simeon Walters had told me five years earlier in another part of the world. "The Bible says to go into all the world and preach the gospel. North Americans go into all the world and take pictures."

Residents of Mogoditshane were friendly, but I was an obvious curiosity to them. Children, parents, and bystanders all would stare and talk among themselves as I walked and tried to appear purposeful in their midst. For 10 days I came and went in the area, mixing tourist agenda with family visiting.

I had often wondered how I would react if threatened. I discovered fighting was not a thought that I entertained.

What happened the day before I was ready to come home was a shock. At 3:00 a.m. I was awakened by a tap on the window. Startled, I went to the window and heard a man say, "Is this your car that was stolen?" An MCC car had been stolen earlier in the week and reported to the police. Thinking it was the police I asked them to wait while I woke the Goods to identify the vehicle.

Ed and Betty went to the front door and the man repeated his question. As Ed opened the screen door of the porch to inspect the car, the man asking the question displayed a handgun, loaded a bullet into the firing chamber, and pointed it at Ed. I remember my disbelief at seeing the gun and thinking, "This can't be happening. Something is terribly wrong. Robberies happen on the movie screen. They happen to other people, not me."

The intruder was joined by four other men who jumped from the car and crowded onto the porch. One flashed a knife and motioned us

empty pockets

toward my bedroom. In the semidarkness, I slipped into my bedroom and shut the door, whispering, "Hide, Leah, hide!" I was not sure she was even awake to hear me.

One of the thieves began pushing on the door which I tried to hold shut, not wanting them to find Leah. Afraid the thief might shoot through the door I opened it. The Goods were then herded into my bedroom and told to sit. Leah, lying on a sleeping mat, didn't move and there

Possessions became a burden to protect and hide. And they provided too great a temptation for four men to resist.

was no acknowledgment the intruders saw her in the dark room. The four thieves asked where our money was located. They didn't wait for us to respond and began ransacking luggage and clothes.

At some point the thieves asked if we were military. One of us told them about nonresistance. The thief said, "You're Quaker!" I wondered how he made that association.

Ed asked the thief with the gun if he believed in God. He responded, "Don't talk!" Ed asked another question: "Are you Christian?" This agitated the thief, and he pointed the gun at Ed, saying, "Shut up or I'll blow your head off." Ed was quiet.

I was increasingly nervous about whether we would be shot and decided to ask the obvious. "Are you going to kill us?" One thief answered, "Not if you cooperate." I wasn't convinced but kept quiet.

After a few more minutes Betty told the men, "We're not rich." One thief replied, "You eat, don't you."

After 20 minutes, which seemed like hours, the thieves backed out of the room and left the house.

We all looked at each other, too confused and shocked to say much. I felt shaky. Leah emerged from under the sheets, telling us she had heard the whole encounter; the thief had stepped on her hand while looking around. I was so thankful to be unharmed and that Leah remained hidden. Since there was no telephone close by, Ed and Leah drove a Kagison vehicle to Gabarone to notify the MCC country director and the police.

Betty and I spoke with a few Kagison residents who had awakened. To many of them this night's trauma was not unusual but a part of their reason for being refugees. They showed concern. A few said they would pray.

I have had some time since that incident to reflect. Robbery and personal intimidation that I experienced are not acceptable in any society. What the thieves did was wrong. I felt violated and did not sleep well. Today my imagination still runs away with different scenarios during the dark of night, and I'm restless.

Possessions hold no value to me when compared to personal and family safety. I was ready to help the men look for things to steal if it would have meant not harming us. My protective instincts for Leah were strong. Her welfare seemed to take first thoughts.

I also learned I could be calm in the midst of a crisis. I wasn't afraid of death, but I didn't want to die either.

I've often wondered about my nonresistance. How would I react in a life threatening situation? I discovered that in this situation fighting was not a thought I entertained.

In reflecting more on what happened I have decided I need to own some of the cause for the incident. As a tourist, I obviously displayed my wealth. Intruding into this village with my new camera and hip pack bulging with goodies, what did I expect?

I think my expectations for patience and understanding toward me as a rich North American were somewhat unrealistic. My curiosity to see how others lived overshadowed better judgment. I now think I could have been more sensitive to the local environment and a bit less intrusive.

I gained a new appreciation for Jesus' teaching in Matt. 10:9, where he says, "Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals or a staff." This seems good advice for any traveler in any age. Maybe Jesus had a point when he instructed his disciples to go empty handed when they traveled to other lands.

Possessions got in my way traveling to Africa. They became a burden to protect and hide. In the end they provided a temptation too great to bear for some young men.

Larry Hauder, Boise, Idaho, is conference minister for the newly created, integrated Pacific Northwest Mennonite Conference. He is also a member of the Mennonite Board of Missions.

Billy Graham draws youth to latest crusade in Ohio

Billy Graham bought air time on MTV for the first time in an effort to draw young people to his June 8-12 crusade in Ohio. On Saturday 65,000 youth packed Cleveland Stadium to hear testimonies by the Cleveland Cavaliers' Mark Price, performances by the rap group DC Talk and Michael W. Smith, and Graham's remarks.

Graham also spoke with O. J. Simpson by telephone after the former football star was arrested on charges of murdering his former wife and her friend. Simpson told Graham that his mother took him as a boy to a Graham crusade in San Francisco. Graham prayed with Simpson and planned to contact the families of the victims. —National & International Religion Report

Three Mennonite conferences meet together in Manitoba

A tri-conference convention in Winnipeg, Man., July 1-3, brought out similarities between the Evangelical Mennonite Conference, Evangelical Mennonite Mission Conference, and the Chortitzer Mennonite Conference, but leaders denied the gathering was anything more than continued cooperation that began nearly a decade ago.

It was good to get together, said Bill

Hildebrandt, CMC bishop, but "I don't think I'll see [a merger] in my lifetime."

"We are not ready to amalgamate, but this weekend is raising enthusiasm," said EMMC moderator David Penner. "It is dreaming together."

Although leaders of the three groups have been meeting since 1985, members met together for the first time in 1990. —Marj Heinrichs, *Mennonite Reporter*

Western Hutterian Brethren withdraw from colony in Nigeria

Three years ago, the leaders of a small congregation in southeast Nigeria wrote to the Western leaders of the Hutterian Brethren, asking to join the church. In response, Europeans and North Americans worked to build a Nigerian community called Palmgrove.

"Recently, to our great shock, the very leaders who originally pleaded to join with us secretly assumed control of all assets, properties, and bank accounts belonging to the Hutterian Church in Nigeria," write leaders Martin and Burgel Johnson. "They declared their wish to be independent and made it clear we were no longer wanted."

The Westerners have decided to withdraw, believing this "is more consistent with the Sermon on the Mount than to live together in one community where . . . parties cannot reconcile in the spirit of the New Testament."

Quotable:

"Many have asked me, 'Why have a film festival in the middle of a war?'" says Haris Pasovic, a theater director who organized a film festival in Sarajevo. "But they have it backwards. The question is, 'Why have war in the middle of a film festival?'" —*Chicago Tribune*, as quoted in *Salt*

Presbyterians affirm orthodoxy, call for healing after RE-Imagining

The Presbyterian Church (U.S.A.) has averted a split. Liberals and conservatives had been bitterly divided since November's "RE-Imagining" conference, which included what conservatives characterized as worship of a female deity and mockery of orthodox doctrine.

But delegates to the denomination's June 10-17 General Assembly, held in Wichita, Kan., voted for reconciliation. They approved a statement calling for "critics of the church's leadership and critics of the critics to cease and desist and allow healing to happen." After the 516-4 vote, delegates in the assembly hall cheered, wept, and hugged.

Theological orthodoxy was upheld. "We reject teachings that deny the tenets of our faith," the report said. On the other hand, individuals have the right to explore theological options, the report continued. It supported the Presbyterians who attended, planned, and funded the conference.—NIRR

Nun therapists massage the body as well as the soul

An increasing number of Catholic nuns work as massage therapists in hospitals, women's centers, hospices, retirement homes, and convents. Many say they are motivated by the belief that touching the body can touch the soul, according to the *Chicago Tribune*.

Some clients have been abused, and never have been touched lovingly, Marie Clare Scheible, a Franciscan nun, said. Sexual connotations attached to massage therapy are so strong that nuns often have trouble convincing their superiors that it is a respectable profession.

The National Association of Bodyworkers in Religion Service, a group for religious people who work in massage or acupuncture, numbers 150 members.—NIRR

College choice

"Students can't follow if there is no one to lead. It's real obvious to me that the people at Goshen College are leaders. I've sensed a lot of love between the students and the professors. The atmosphere is relaxed and very conducive to learning."

—Roseline Ezeh, mother of 1994 graduate Ifeoma

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Goshen
COLLEGE

Finding shooting victim on church doorstep, Mennonites mobilize neighbors

Elkhart, Ind.—Clear water washed the steps July 24 of the Fellowship of Hope Mennonite Church, where nine days earlier a teenage boy lay in his own blood after being shot three times.

On the steps, Christians from one of this city's most crime-plagued neighborhoods placed candles, urging others to "Let Your Light Shine."

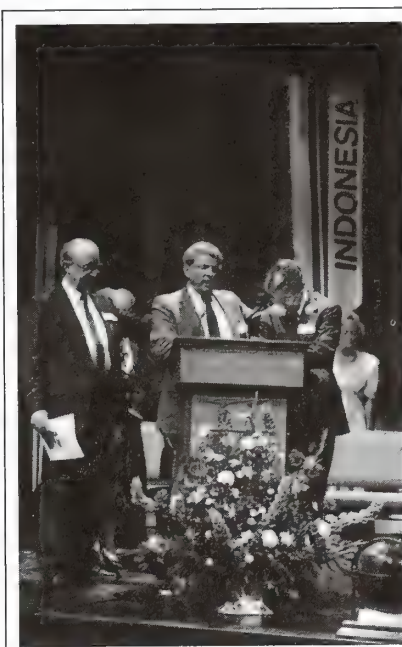
"We pour the water on the steps to cleanse them as a sign of God's mercy," said Nina Lanctot, copastor of the Fellowship of Hope, where a 17-year-old youth was found July 15. (He has since been released from the hospital.)

"O healing river, send down your waters, and wash the blood from off the sand," sang some 200 people who attended an outdoor worship service that closed a weekend festival for the southern-central Ullery neighborhood, organized by the fellowship with support from other groups, including the Mennonite-related Church Without Walls.

An interracial audience from three other denominations and at least seven congregations (also including Prairie Street Mennonite Church) participated. In a musically diverse worship service, they found unity in two things: the place of their homes and where they place their faith.

"We're here to say, 'Christians, come bring the light of God to this neighborhood,'" Lanctot said.

"Our community needs transformation," said Jonathan Brown, pastor of the Church Without Walls, a predominantly African-American congregation



EMM president commissioned. *Lancaster, Pa. (EMM)*—The World Mission Conference for Eastern Mennonite Missions July 16 and 17 celebrated 100 years of missions in Lancaster Conference and also celebrated the beginning leadership under a new president, Richard Showalter.

The conference, held at Lancaster Mennonite High School, was preceded by a banquet in honor of Richard and Jewel Showalter. The evening service began with the commissioning of Showalter (right) as president by vice-president Norman Shenk (center) and board chairperson Carlton Stambaugh (left).

Showalter was presented with a wood and brass globe, pictured in bottom corner, containing an engraving of the past presidents of EMM.

"For Jewel and me, mission is the passion of our lives," Showalter said. "We trust the Lord to guide us and look forward with a lot of joy to serving with you."

which broke ground for a new building July 31. "The community can't be transformed without God. If we allow God to work in us, it will happen."

Hundreds of people attended the second annual neighborhood festival July 22-24, which featured an outdoor jazz and blues concert, a day of activities for children (including a slam dunk contest that seemed to attract every teenage boy in the neighborhood), and discussions of neighborhood issues.

The festival had been planned long

before the shooting that left bloodstains on the meetinghouse steps. The incident dramatized what the church already hoped to demonstrate in the festival's closing worship—that the neighborhood needed its Christian presence to come forward.

Representatives of the Fellowship of Hope, the Church Without Walls, and several other congregations plan ongoing meetings to discuss options for ongoing church efforts in the neighborhood.—*Tom Price*

Sexual abstinence campaign to be held with youth at Wichita 95

Elkhart, Ind. (MBCM)—With the endorsement of conference youth ministers, the True Love Waits campaign will be held in conjunction with the 1995 Youth Convention in Wichita, Kan.

The True Love Waits campaign is a North American campaign for sexual abstinence among teenagers. Some of its purposes are:

- To communicate to teens the spiritual, emotional, and physical values of remaining sexually pure until marriage.
- To challenge families to address within the home biblical standards of sexual behavior.
- To provide churches a way of supporting parents and their teenagers as they express their commitment to sexual purity.

• To communicate to the world our preferred alternative to the safe sex message.

The core of the campaign centers on teens who take the initiative to make a promise to God for sexual abstinence until marriage. Sponsored by numerous denominations, the campaign places primary responsibility on parents, teenagers, and the church community.

"One of the exciting things about the True Love Waits campaign is that it emphasizes sexual abstinence and is not only for virgins," notes Carlos Romero, minister of youth for the Mennonite Church.

"Teenagers who have had sexual experiences will be invited to seek God and make a fresh commitment to absti-

nence until marriage.

"We want our young people to hear the message that true intimacy is found in faithfulness and commitment in relationships," says Abe Bergen, director of youth ministry for the General Conference Mennonite Church.

By early fall, materials will be sent to each congregation to deal with the issues that are raised in the True Love Waits campaign.

The Mennonite Board of Congregational Ministries will coordinate the campaign for both Mennonite Church and General Conference Mennonite Church youth.

True Love Waits was embraced by GC and MC conference youth ministers during their meetings last April in Clearbrook, B.C.

MCC plans one of biggest food shipments ever to Goma, Zaire

Akron, Pa. (MCC)—Mennonite Central Committee (MCC) is helping fund Zairian church efforts to aid some of the 300,000 Rwandan refugees in Bukavu, Zaire, south of Goma. MCC is also collecting "cool weather" clothing to be distributed to Rwandan refugees.

Additionally MCC is planning one of its biggest food shipments ever to Goma, Zaire (see "What you can do," page 11).

These actions are based on recommendations submitted by an MCC assessment team Aug. 1. The MCC team—Tim Lind, William Reimer, Cathy Hodder, and Terry Sawatsky—spent the past two weeks traveling in eastern Zaire, Burundi, and Rwanda.

Lind said Goma, where more than 1 million refugees are camped in "inhuman" conditions, defies description. Rather than dwell on the ghastliness of the situation, which North Americans can see via the media, Lind stressed "now that we know, we are responsible to act."

"We came away from our visit convinced that we can make a difference," wrote Lind and the other team members in an open letter to Mennonite and

Brethren in Christ churches about their experiences (see below).

MCC, through the Canadian Foodgrains Bank, is arranging to send thousands of tons of lentils and oil to Goma, Zaire, as quickly as possible. At the end of July many refugees still had received no food. About 300 tons of food were arriving in Goma daily; some 600 tons were needed.

Food distribution in Goma is still chaotic, Lind said. By one distribution center, the hillside was "a solid mass of people, shoulder-to-shoulder."

"The size of Goma is difficult to fathom," he reported. "People are camped for kilometers; those on the outskirts must walk [more than 12 miles] to get food, water, or health care. Some die on the way."

MCC is also assisting Zairian church efforts to aid some of the 300,000 Rwandan refugees in Bukavu. Hodder, who is now in Kenya, will return to Bukavu on Aug. 3 to deliver an initial MCC grant of \$35,000 (U.S.).

Zairian Protestant churches had established a refugee committee several years ago so in mid-July when Rwandans began streaming across the bor-

der into Bukavu, church members were organized to help them.

Although the Zairians had little money or food to offer, they met Rwandans at the border and brought them to church compounds. They assisted Rwandans who were unfamiliar with currency exchange rates so they would not be exploited by Zairian money changers and merchants. When they saw Zairian military looting refugees' goods, they protested this abuse to the governor. They even helped recover 20 out of 22 vehicles the Zairian military stole from Rwandan refugees.

Currently church compounds in Bukavu are swamped with refugees and people fear cholera may strike here, as it has in Goma. The refugee committee has decided to resettle about 5,000 Rwandans in sites six to 18 miles from the border. Churches in these areas have agreed to host the refugees; each site will have about 500 refugees. The refugees will likely stay in school buildings until classes begin in September while local communities help them erect semi-permanent shelters and allot some land for gardens.

MCC grants will help pay for transportation, food, housing materials, and other expenses.

"I was overwhelmed by sadness at what I saw in Goma. I'm so glad that at least 5,000 refugees in Bukavu won't have to live like that," Hodder said. She and others on the MCC assessment team were awed at the generosity of Zairian Christians, many of whom have few resources for themselves.

Hodder said Zairians use a French word, "se débrouiller," which roughly translates as "just managing," to describe how they cope. "People want to do what they can," she said.

The MCC assessment team said Rwandan refugees in Zaire are unlikely to return home soon. "Both sides—Hutus and Tutsis—have been involved in such horrendous acts of violence. Rwandan church leaders said political tensions are so great that until some of the problems are solved they will not encourage people to go back," Reimer reported.

In fact, the team saw signs that more Rwandans may pour into Zaire. Sawatsky traveled into an area of Rwanda protected by French soldiers who are scheduled to leave in several weeks. People told Sawatsky they would cross the border when the French left.

An open letter to Mennonite churches:

'We are convinced that we can make a difference'

Goma, Zaire (MCC)—(The following is excerpted from an open letter to Mennonite and Brethren in Christ churches from the Mennonite Central Committee Rwanda assessment team.)

We have all seen and heard through the public media many stories and descriptions of the human tragedy resulting from the war in Rwanda. But the statistics, the video footage, and heartrending stories fall far short of conveying the reality of the suffering that continues to take place in Goma and Bukavu, Zaire. The sights we have seen defy description.

Our message to you now is not one of more statistics, stories, and pictures but rather one of possibility and hope.

First, there is possibility in that Mennonite and Brethren in Christ churches have an opportunity to respond together with local Zairian and Rwandan churches and other agencies to this unprecedented situation.

Second, there is hope in the way we have seen local churches respond to a

high influx of refugees by doing everything possible to provide comfort.

It is not in our power to make what has occurred disappear, to save every refugee from suffering and death, to reunite every broken family, to bring peace and healing to the peoples of the region. But we came away from our visit convinced that we can make a difference.

Channels are in place through which MCC personnel, food, and other essential supplies can be used. We are confident in the capacity and will of the church to respond to extraordinary human need with extraordinary compassion and sacrifice.

We call for a heightened level of prayers and material support on behalf of the Rwandan people who have suffered great losses, and the churches and other groups who have committed themselves to relieving this situation of unprecedented spiritual and material need.—Catherine Joy Hodder, Tim Lind, William Reimer, and Terrance Sawatsky



Benaco camp for Rwandan refugees in Ngara district, Tanzania.

Mennonite mediator to help Rwandans process their trauma, grief

Akron, Pa. (MCC)—Mennonite Central Committee (MCC) is sending mediator Barry Hart to Benaco refugee camp in Tanzania for two weeks to help establish counseling programs for Rwandans traumatized by the events of the past four months. Hart is a member of Charlottesville (Va.) Mennonite Church.

Benaco Camp houses more than 300,000 Rwandans who fled their homeland, most within a 24-hour peri-

od, at the end of April. Many are victims of or witnesses to the brutal violence that has swept their country. Children have seen their families massacred; parents have lost children.

Hart, who previously served with MCC and Mennonite Board of Missions in Liberia, will leave for Benaco refugee camp on Aug. 10. There he will work with the Christian Council of Tanzania's refugee and relief office to identify and cooperate with Rwandan social

What you can do

- Zairian churches report that refugee children need warm clothing to ward off the mountain chill. People wishing to donate sweaters and other warm clothes should contact their nearest MCC office; adult size sweaters and sweatshirts are also needed. MCC suggests a cash contribution of about \$2 U.S. per pound (\$6 Can. per kilogram) of clothing to help pay shipping costs.

- MCC is also recruiting three to five people of various ages to go to Goma to help distribute food, provide medical care, befriend refugees, and perform other duties; French speaking volunteers preferred. Interested persons should phone the MCC personnel offices in Akron, Pa. (717 859-1151), or in Winnipeg, Man. (204 261-6381).

- MCC continues to collect donations to its "Rwanda healing fund." Checks should be marked 5631-2300.

workers, pastors, and community leaders who have counseling experience. He will work closely with B. T. Mubondo, a Tanzanian social worker.

Hart expects counseling Rwandans to be more difficult than counseling Liberians, due to the massive scale of violence that has occurred.

"These leaders may themselves be overwhelmed. We will try to help them work through their own trauma, which may free them to help others."

Some counseling, both formal and informal, is already happening in the camp. Hart and his Tanzanian colleague will try to encourage these efforts, and also suggest some counseling methods that have proved successful in other parts of Africa.

"Cultural awareness plays an important role," Hart notes. Traditional understandings of death, mourning, and proper burial for the dead might affect how people move through the stages of grief, and affect the success of various counseling methods.

Most Rwandans are professing Christians, and Hart feels that church leaders may be particularly distressed by the killing that has taken place. "The church is really suffering. Leaders feel they have failed. We'll try to encourage churches to build on the gospel of peace and love they have already preached," he says.—*Pearl Sensenig*

'How could this happen?' callers ask

Akron, Pa. (MCC)—For the first time a news wire service included Mennonite Central Committee (MCC) in its relief agency listing. Newspapers throughout North America printed this list alongside articles about Rwanda. As a result MCC received an average of 12 calls hourly several days in a row.

Most people phoned to ask what MCC was doing and how they could donate money. One man said Mennonite Disaster Service had assisted him and now he wanted to work with Mennonites to help others.

Some callers wanted to go to Goma, Zaire. A nursery school teacher said the pictures of the Rwandan children moved her and she asked if MCC could send her to the Rwandan camp in Goma, Zaire, to "bathe and feed the

children." Doctors, nurses, and others called to say they would like to spend their upcoming vacations in the refugee camps. Others inquired about adopting Rwandan orphans.

"How could this happen?" was the question many seemed to be asking. They weren't looking for detailed explanations of long-standing grievances between Hutus and Tutsis. Rather, their question seemed a spiritual one: How could a tragedy on this scale happen? How could Rwandans turn on each other, leaving perhaps a half million dead and more than 2 million homeless?

For Christians, the question is especially painful because most Rwandans, including both the massacred and the murderers, are also professing Christians.—*Pearl Sensenig*

MEDA offers expertise, encouragement to Russian entrepreneurs

Moscow, Russia (MEDA)—Encouragement. That's one of the key "products" offered to fledgling Russian entrepreneurs by Mennonite Economic Development Associates (MEDA), says East Europe program manager Christopher Shore.

He tells the story of Michael Kristyakov, who was interested in starting a business but had many insecurities. As a result of taking MEDA's entry-level training program, he developed enough confidence to think he could actually run a business.

With some work experience in the field, he decided to start a firm that would produce insulation panels for small buildings and refrigerated vans. He took his plan to one of the instructors employed by MEDA's partner agency, the Association of Christians in Business (ACB), for evaluation and fine-tuning. Then he went to the Moscow Fund for Small Business Support and was granted approval for start-up credit equal to \$50,000 U.S.

Unfortunately, Kristyakov couldn't find the right rental space to set up his firm. He became very discouraged. As things dragged on, his credit approval was about to expire.

He came back to the ACB where he found sympathetic ears. Bolstered by new self-assurance and optimism, he changed his plan and decided to go into

the knitwear business instead. He finally found the right space to locate his new business, bought some equipment, and hired a number of unemployed women. He is now the happy owner of a business that is profitably producing goods for the local market.

Kristyakov's story is not one of quick or amazing success, Shore says. But in many ways he typifies some of the "difficulties of the spirit" that many new entrepreneurs face as they try to become a productive part of a new econo-

my in the former Soviet Union.

"People are willing to try a lot of different things," Shore says. "When they come to us they get encouragement and hope."

Shore says the economy has shown some gains in recent months. "There's been a slight improvement in living standards.

"Russia is changing," he notes, "and people want to take control over their lives economically. Our programs are aimed at helping them do that."

Videographer feels tension in Belfast firsthand

Belfast, Northern Ireland (MBM)—Belfast is a picture of tranquillity as it wraps around its harbor. The long evening hours of the far northern hemisphere cast beautiful shades of light for an extended time, making it a picturesque setting to gather video footage.

Ironically, an armored vehicle suddenly invades this idyllic setting, hemming in the vehicle used by Mennonite producer D. Michael Hostetler, Scottdale, Pa.; videographer Jim L. Bowman, Harrisburg, Pa.; and Belfast-born Joe Campbell. The three were gathering footage for a video of Campbell's work for peace in Northern Ireland.

Boyish-looking soldiers emerged from the armored vehicle with their fingers on the triggers of semiautomat-

ic weapons. What was the video crew up to, anyway?

It turned out that Bowman had inadvertently videotaped in the direction of some military barracks.

In the five days Hostetler and Bowman were in Belfast in early May, there was one bombing attempt and one assassination.

Campbell works one-quarter time for Mennonite Board of Missions and Mennonite Central Committee in peace education—bringing people together, arranging seminars, talking with paramilitary personnel (people committed to change by any means, including violence), and also working in prisons introducing nonviolent alternatives to conflict.

"Who is pulling the trigger in Northern Ireland?" Hostetler asked Campbell in reflection about that country's centuries-old struggle for peace.

"It is us," he answered. "It is people who come through our schools, read our newspapers, watch our TV programs. There is a temptation to want to distance ourselves from the violence. Peace groups proclaim their indignation, but finding resolution and reconciliation requires owning the violence."

The story of Campbell's pilgrimage and commitment to peacemaking, interviews with conflict resolution seminar participants, and with a paramilitary leader, will be used in *Ekklesia*, a Mennonite World Conference-coordinated video series.

"My hope is that we in North America can catch a new vision for what a difference peacemaking can make around the world," Hostetler said.

The video should be available this fall from MBM Media Ministries. —Melodie Davis

Drought adds to agony.

Bwadlorens, Haiti (MCC)—Mennonite Central Committee (MCC) workers in the Bwadlorens area of northwest Haiti are feeling increasingly overwhelmed with their neighbors' desperate situation, and have proposed a seed distribution program for the upcoming planting season.

Jay and Miriam Reesor report that drought is adding to the misery of their neighbors, as they watch their crops scorch in the fields. One family, for example, planted nine measures of beans last spring. In July, the family harvested four measures—less than half of what they had planted. Other more fortunate families may be harvesting as many beans as they sowed, but they face the dilemma of whether to eat the harvest now and not replant in August or to replant and hope for a plentiful October yield.

MCC Haiti lacks sufficient personnel to carry out a large-scale feeding program but it will respond to the crisis in the Bwadlorens area by helping people obtain seeds for the upcoming planting, says Gordon Zook, MCC Haiti country representative. In 1993 photo above, Jay Reesor and two women sort velvet beans.



• **Evangelists meet.** Some 30 Mennonites, mostly from the Conservative Conference, attended NACIE 94—North American Conference for Itinerant Evangelists, held this summer in Louisville, Ky. The opening sermon was delivered by Billy Graham. When the Mennonites gathered one evening, they asked, "Where are the Mennonite evangelists?" "Our conclusion was that there are very few," says Ivan Yoder of Maple Grove Mennonite Church, Belleville, Pa. "We agreed that the church still does need the evangelist to help it fulfill its calling. We need to pray that God will raise up evangelists, and that the church will use their ministry."

• **Invitation extended.** Are you looking for a small town setting in which to settle? Are you planning to retire and looking for a place to move where land prices are still reasonable, the climate is milder? Do you love the Ozarks? Are you looking for a congregation which wants to grow, has a community with needs, and could use your gifts? Calico Rock (Ark.) Mennonite Fellowship invites visitors who might be interested in relocating to a new setting for ministry. Information available from pastor Jonathan Smith at PO Box 459, Calico Rock, AR 72519; phone 501 297-8091 (church) or 501 297-4345 (home).

• **Contributions up.** Financial balances at Eastern Mennonite Missions are the strongest they have been in the past six years, says EMM finance director Norman Shenk. He reported at the July 7 executive meeting for EMM that the total 1994 receipts through June 30 increased 2.4 percent above the first six months last year. During three of the past six years the board had to borrow money by or before June 30 to meet operating expenses.

• **Pastor transitions:** Art Byer has accepted a call as interim pastor of Zion Mennonite Fellowship, Elmira, Ont. This is an initial one year term, half-time assignment, beginning Sept. 1.

• **Job openings:** Communication associate, Mennonite Board of Missions, Elkhart, Ind. Position includes personal communica-

tion with mission contacts, MBM alumni, and congregations. Applicant should be a mission/service alumnus, willing to travel, and have excellent communication skills. Contact Dan Schrock at Box 370, Elkhart, IN 46515-0370; phone 219 294-7523.

NEW MEMBERS

Cedar Falls, Iowa: Clara Schwantes.

Gilead, Chesterville, Ohio: Jean Kincaid, Stacy Sommers, and Robert and Elda Boughton.

Palo Alto Chapel, Pottsville, Pa.: Rachel Powers and Bob and Ruth Rice.

Pearl River, Philadelphia, Miss.: Joe Montana Bell.

Prairie Street, Elkhart, Ind.: John Hockman and Joan Hockman.

Prince of Peace, Corvallis, Ore.: Phil Callicrate, Ken Clark, and Myrna Clark.

Science Ridge, Sterling, Ill.: Amelia Beard, Steven Ebersole, Matthew Landis, Bridget Long, Mendy Shank, and Nathan Shank.

Sharon, Plain City, Ohio: Ken Miller, Cindy Miller, Angie Bostinto, Mike Walters, Jerry Headings, Jr., Beth Whitmer, Earl Yutzy, Alice Yutzy, and Tina Miller.

BIRTHS

Bachman, Brenda Stauffer and Steve, Goshen, Ind., Maria Anne (third child), June 30.

Balmer, Tammy Martin and R. Bryan, Mt. Joy, Pa., Mitchell Bryan (first child), June 21.

Basinger, Ginny Holiday and Rodger, Monica Jade (second child), Aug. 14.

Beal, Treva Yoder and Terry, Grantsville, Md., Zachary Lynn (first child), Nov. 20, 1993.

Birky, Beth Stichter and Craig, Kouts, Ind., Andrew Craig (second child), July 2.

Cheong, Teresa Bender and Paul, Bakersfield, Calif., Britany Nicole (first child), Sept. 29, 1993.

Frei, Judy Benner and Steve, Whitehall, Pa., David Christian (fourth child), June 17.

Gehman, Brenda Beyer and Dale, Ephrata, Pa., Melanie Ann (sixth child), Jan. 20.

Gerber, Laura Diane Stever and Mark John, Kitchener, Ont., Matthew John (first child), May 24.

Gerig, Sibyl Graber and Winston, Mishawaka, Ind., Madeline Jane (fourth child), July 15.

Gillin, Rose Alvarez and Zane, Matthew Zane (second child), July 1.

Landis, Brenda Yoder and Keith, West Liberty, Ohio, Amber Nicole (first child), July 10.

Lawson, Karen and Chris, Newton, Kan., Jonathan Mark (second child), June 29.

Lenigar, Shawna Martin and Richard, Denver, Colo., Markus Allen (first child), June 10.

Martin, Barbara S. Leininger and Steve, Lititz, Pa., Kelsey Leigh (first child), July 12.

Martin, Paula Schmidt and Troy, Milford, Neb., Mitchell Junia (first child), June 14.

Metzger, Ann Giles and Gary, Elmira, Ont., Josephine Grace (first child), June 21.

Miller, Irma Diener and Glen, Middlebury, Ind., Jaron Michael (first child), June 17.

Sautter, Grace Hochstetler and Ron, Bourbon, Ind., Lauren Hope (third child), July 3.

Sell, Deb Witmer and Kent, Bird-In-Hand, Pa., Chad Nickolas (first child), July 14.

Shank, Ruth Horst and Roger, Sterling, Ill., Tonia Rose (fourth child), July 1.

Sorenson, Donna Young and Edward, Bourbon, Ind., Melissa Beth (fourth child), July 11.

Sundberg, Colleen Widrick and Eugene, Beaver Falls, N.Y., Nicholas Patrick (first child), July 20.

Weidner, Krista Musselman and Joel, State College, Pa., Daphne Anne (third child), July 7.

Wray, Rhonda Kinsinger and Dan, Colorado Springs, Colo., Tessa Lauren (first child), May 16.

MARRIAGES

Andrews-Zimmerman: Christine Andrews, Madison, N.J. (Long Hill Chapel), and David Zimmerman, Turbotville, Pa. (Community Fellowship), July 16, by Rob McClelland.

Baturevich-Beadles: Andy Baturevich, Fountain Valley, Calif., and Reeda Beadles, Rocky Ford, Colo. (Rocky Ford), July 9, by Darrel Otto.

Beck-Chupp: Duane Beck, Archbold, Ohio (Central), and Deana Chupp, Archbold, Ohio (Christian and Missionary Alliance), July 9, by Diane Zaerr, Wilmer Hartman, and Lois Hartman.

Burkholder-Knott: Christopher Burkholder, Stouffville, Ont. (Wideman), and Patricia Lynne Knott, Stouffville, Ont. (Wideman), June 25, by Lawrence Burkholder.

Buxman-Swartley: Leah Buxman, Fresno, Calif. (Mennonite Brethren), and Christian W. Swartley, Hesston, Kan. (Hesston), by Paul Buxman (father of the bride).

Byer-Erb: Cameron Byer, Elmira, Ont. (Wideman), and Jayne Erb, Kitchener, Ont. (Crosshill), Jan. 8, by Art Byer (father of the groom).

Byler-Hertzler: Kevin Byler, Allensville, Pa. (Locust Grove), and Sandra Hertzler, West Liberty, Ohio (Bethel), June 25, by Ben Eberly, Max Zook.

Chalmers-Martin: Laurie Chalmers, Elmira, Ont. (Presbyterian), and Geoff Martin, Elmira, Ont. (Floradale), July 16, by Terry Ingram and Fred Redekop.

Detweiler-Ness: Bonita Detweiler, Souderton, Pa. (Perkiomenville), and Andrew Ness, Skippack, Pa. (Perkiomenville), July 9, by Charles A. Ness.

Hevener-Lehman: Anne Hevener (United Church of Christ), and Keith Lehman (Bethel), May 21, by Jim Stutzman Amstutz.

Keller-Myer: Christopher Keller, Plumsteadville, Pa. (Deep Run West), and Sheryl Myer, Cranberry Township, Pa. (Bossler), June 18, by Craig Maven and Isaac Baldeo.

Marks-Schloneger: Brenda Marks, Louisville, Ohio (Catholic), and Steve Schloneger, Louisville, Ohio (Beech), July 9, by Marlin Birkey (cousin of the groom) and Frederick Sloven.



No Gospel Herald will be published Aug. 16 while we take a summertime break from our weekly schedule. Our next issue will be dated Aug. 23.



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Martin-Stere: Nancy Martin, Hampton, Ont. (St. Paul's United), and Greg Stere, Hampton, Ont. (St. Paul's United), July 9, by Sue C. Steiner.

Miller-Romero: Kevin Scott Miller, Goshen, Ind. (Cornerstone), and Luz Yadira Romero, Goshen, Ind. (Clinton Frame), July 9, by Robert L. Shreiner.

Musselman-Unzicker: Shannon Landis Musselman, Harleysville, Pa. (Salford), and Keith R. Unzicker, Roanoke, Ill. (Metamora), June 12, by John Ruth.

Troyer-Vogt: Tim Troyer, Middleburg, Ind. (Pleasant Oaks), and Krista Vogt, Goshen, Ind. (Hesston), July 16, by David Mann.

Weaver-Witzky: Justin Weaver, Middlebury, Ind. (First), and Elyzabeth Witzky, Goshen, Ind. (First), June 11, by LeRoy Mast.

Youndt-Zimmerman: Vincent Youndt, Ephrata, Pa. (Hinkletown), and Amy Zimmerman, Lititz, Pa. (Ephrata), July 16, by Leroy Martin and Gerald Martin.

DEATHS

Bachman, Maria Anne, 10 days, Goshen, Ind. Born: June 30, 1994, Goshen, Ind., to Steve and Brenda Stauffer Bachman. Died: July 11, 1994, Goshen, Ind., of a congenital heart defect. Survivors—parents; siblings: Jesse, Kyle. Parents' congregational membership: Communion Fellowship. Graveside service and burial: July 13, Violet Cemetery, Goshen, Ind.

Bachman, Martha A. Riehl, 96, Secor, Ill. Born: Dec. 30, 1897, Secor, Ill., to Levi and Louise Schuck Riehl. Died: July 10, 1994, Peoria, Ill. Survivors—children: Dorothy Litwiller, Norman; 6 grandchildren, 7 great-grandchildren. Predeceased by: Alvin P. Bachman (husband). Funeral and burial: July 13, Roanoke Mennonite Church, by Elmer Wyse.

Bauman, Elmeda Diefenbacher, 75, Alma, Ont. Born: March 28, 1919, Wellesley, Ont., to Leo and Rachel Frey Diefenbacher. Died: May 27, 1994, of cancer. Survivors—husband: Henry M. Bauman; children: Reta Erb, Gord, Alice Lewis, Laverne, Harold, Eileen Thompson, Carolyn; sisters: Elizabeth Wideman, Melvina Gingrich, Ida Weber;

16 grandchildren, 8 great-grandchildren. Funeral and burial: May 29, Bethel Mennonite Church, by Willard Metzger and Art Byer.

Becker, John "Bob," 61, Gap, Pa. Born: May 4, 1933, Lancaster, Pa., to David H. and Laura Mae Miller Becker. Died: July 1, 1994, Lancaster, Pa., of a heart attack. Survivors—wife: Esther Hess Becker; children: Deborah L., David J., Michael R.; father; sisters: Betty Steffy, Erla Smith; 4 grandchildren. Funeral and burial: July 6, Old Road Mennonite Church, by Richard L. Buckwalter, Jr., and John and Naomi Lederach.

Comby, Gus, 70, Philadelphia, Miss. Born: June 4, 1924, Philadelphia, Miss. Died: June 26, 1994, Jackson, Miss., of heart failure. Survivors—children: Ramona Chickaway, Roberta Gomez, Alma Bell, Randall, Larry, Jonathan Stanley; 23 grandchildren, 25 great-grandchildren. Funeral: June 29, Pearl River Mennonite Church, by Glenn Myers. Burial: Hope Cemetery.

Dietz, Bryce Allen, 16, Julesburg, Colo. Born: April 24, 1978, Quinter, Kan., to Larry and Betty Dietz. Died: May 25, 1994, Julesburg, Colo., from an automobile accident. Survivors—parents; sister: Sarah; grandparents: Ernst and Wilma Dietz, Clarence and Edna McCall; great-grandmothers: Pauline Dietz, Sarah Harder; great-grandfather: Jacob Mohr. Funeral: May 28, Julesburg Mennonite Church, by Arthur J. Roth. Burial: WaKeeney City Cemetery.

Fairchild, Langdon Connell, 84, Harrisonburg, Va. Born: Oct. 30, 1909, Rockingham County, Va., to Oliver Perry and Sadie Frances Bodkins Fairchild. Died: July 3, 1994, of a stroke. Survivors—daughter: Gloria Fairchild Reid; 2 grandchildren. Predeceased by: Fleta Reedy Fairchild (wife). Congregational membership: Harrisonburg Mennonite Church. Funeral: July 6, Olivet Presbyterian Church, by Wayne North and Joe Brandon. Burial: Weavers Mennonite Church Cemetery.

Gingerich, Ervin, 80, Ailsa Craig, Ont. Born: Jan. 25, 1914, Zurich, Ont., to Samuel and Sarah Gascho Gingerich. Died: June 22, 1994, of a stroke. Survivors—wife: Alice Pearl Erb Gingerich; children: Joan Stapleton, James, Stu-

art, Mary Foreman; brothers and sister: Amos, Roy, Reuben, Curtis, Verna Ropp; 9 grandchildren. Congregational membership: Nairn Mennonite Church. Funeral and burial: June 25, Zurich Mennonite Church, by Mary Mae Schwartzentruber, Ephraim Gingerich, and Phil Bender.

Heiland, Margaret I. Gable, 73, Lititz, Pa. Born: March 15, 1921, Lancaster, Pa., to Frank E. and Martha Gable. Died: July 2, 1994, Lititz, Pa. Survivors—daughters: Sandra L. Diffendall, Marie A. McDonnell; brother and sisters: Florence Younger, Dorothy Hagelgans, Elsie Carl, Robert Gable; 5 grandchildren, 8 great-grandchildren. Predeceased by: Anthony F. Heiland (husband). Congregational membership: Lititz Mennonite Church. Funeral: July 6, Landis Homes' East Bethany Chapel, by J. Clair Hollinger and Donald Good. Burial: Riverview Burial Park.

Hooley, Ella Mae, 76, Goshen, Ind. Born: June 8, 1917, to Orlando J. and Clara Grace Stoltzfus Hooley. Died: April 3, 1994, Goshen, Ind., of heart failure. Survivors—sisters: Joy Hooley Schrock, Rosalie Hooley Yoder. Memorial service: College Mennonite Church, by James Waltner. Burial: Maple Grove Mennonite Church Cemetery.

Knepp, Edward A., 53, Iowa City, Iowa. Born: May 11, 1941, Johnson County, Iowa, to John and Mary Rhodes Knepp. Died: July 15, 1994, Iowa City, Iowa, of cancer. Survivors—wife: Beatrice Hershberger Knepp; children: Randy, Lynford, Bradley, Ryan, Darla, Jina, Jody; parents; brothers: Clayton, Wallace, Cleo, John, Jr.; 2 grandchildren. Predeceased by: Diane (daughter) and Eddie (son). Funeral and burial: July 20, East Union Mennonite Church, by Noah Helmut.

Moyer, Howard W., 76, Sellersville, Pa. Born: Feb. 26, 1918, Franconia Twp., Pa., to Jacob H. and Sallie Weber Moyer. Died: June 29, 1994, Sellersville, Pa., of heart failure. Survivors—wife: Susie Heebner Moyer; children: Lucille Landis, Louise Gehman, Leon, Lowell, Abram; sisters: Sara, Anna, Eva Gehman; 15 grandchildren, 4 great-grandchildren. Funeral and burial: July 3, Rockhill Mennonite Church, by Michael Derstine and Russell Detweiler.

Reynolds, Cecil L., 77, Phoenix, Ariz. Born: Aug. 24, 1916, Tidioute, Pa., to Harry D. and Cornelia Mae Kline Reynolds. Died: April 28, 1994, Phoenix, Ariz., of a heart attack. Survivors—wife: Agnes Martin Reynolds; daughters: Cheryl Clabatz, Constance Jantzi, Crystal L.; 6 grandchildren. Funeral: May 2, Beaverdam Mennonite Church, by Herman F. Myers. Burial: Lawn Cemetery.

Ropp, Ernest "Ernie" G., 69, Kalona, Iowa. Born: Dec. 30, 1924, Kalona, Iowa, to Lewis C. and Magdalena Hershberger Ropp. Died: July 2, 1994, Tomah, Wis., of a heart attack. Survivors—wife: Ardith Hershberger Ropp; sons: Phil, Myron, Warren; brothers and sisters: Esther, Lydia Gingerich, Omar, Edith Helmut, Ada Gingerich, Effie Baer, Martha Bender, Verda Swartzendruber, Vernon; 9 grandchildren. Funeral: July 6, Kalona Mennonite Church, by David Groh and Wayne Bohn. Burial: Sharon Hill Cemetery.

Springer, Anna Stalter, 91. Born: Nov. 26, 1902, Gridley, Ill., to Henry and Mary Stalter. Died: July 8, 1994, Hopedale, Ill. Survivors—children: Melvin, Les, Arlis, Geraldine Zehr, Mary Ann Heiser, Evelyn Ingold; sister: Ada Springer; 15 grandchildren, 21 great-grandchildren, one great-great-grandchild. Predeceased by: Elmer J. Springer (husband). Funeral and burial: July 11, Hopedale Mennonite Church, by H. James Smith and Mike Ingold.

Stutzman, Homer G., 74, Washington, Ill. Born: March 14, 1920, Garden City, Mo., to Silas and Saloma Kenagy Stutzman. Died: July 6, 1994, Peoria, Ill. Survivors—wife: Alta Mae Hartzler Stutzman; children: Donita Berry, Dena Stutzman, Glade, Lloyd; brother and sister: Glen, Ruby Kauffman; 8 grandchildren. Funeral: July 9, Faith Christian Centre, by Larry Nuttall and John King. Burial: Roanoke Mennonite Church Cemetery.

Wimmer, Elizabeth Ruth, 6, Telford, Pa. Born: Jan. 21, 1988, Sellersville, Pa., to Dean and Julia Clemmer Wimmer. Died: July 8, 1994, Sellersville, Pa. Survivors—parents; siblings: Matthew Dean, Chelsea. Funeral and burial: July 12, Souderton Mennonite Church, by Wallace Jantz and Steven C. Nyce.

THE LAST WORD

Have you hugged a missionary today?

Probably not. In 20th-century North America, missionaries are more likely to get questions than hugs of affirmation.

That's because missions have become something of a problem for many of us modern, educated, world-wise Mennonites. We look back at some practices of the missionary heyday of the church and label them "colonization." We wonder aloud what right we in North America have to force Western beliefs on another culture. In a world of many religions, some of us even question whether we dare identify Jesus Christ as the only way to salvation.

In short, while missions are something contemporary Mennonites know we should be about, we are—if we're honest enough to admit it—also uncomfortable with much of what missions has come to stand for in our world.

So it was refreshing—and, yes, I'll admit, somewhat surprising—for me to meet a group of modern Mennonite missionaries who bubble with enthusiasm for what they do.

The occasion was the annual meeting last month of Allegheny Mennonite Conference. A group of Mennonite Board of Missions overseas workers had used the same site—Laurelville Mennonite Church Center, Mt. Pleasant, Pa.—for a retreat the previous week. Many of them stayed on for Allegheny Conference, leading worship, participating in seminars and workshops, and even putting on the more traditional "missions festival," complete with costumes and foods from the countries in which they work.

But what impressed me more than the food and the clothes—indeed, even more than what they said—was the spirit of these missionaries. Here was a group of Christians who had wrestled with the difficult, modern questions of missions and come to terms with not having easy answers. They could live this way because they had heard a clear call from God to take the good news of the gospel around the world. And they had said yes to that call.

Now here they were, 40 or more of them, back in North America for a "break." But they really couldn't leave what they did behind. Whether it was teaching in China, Sweden, or England; community development work in

Nepal or Liberia; secretarial work in Brazil; or leadership development in Côte d'Ivoire—these people were excited about their work. And about how God was using what they did to change the lives of folks around them.

Not that the missionaries spent a lot of time telling us stories or talking about themselves. But you could catch their enthusiasm just by being near them. These missionaries lived what they believed—not only when they were on their overseas assignment but also when they were back in North America on "retreat."

"Up till now, I've sort of taken missionaries for granted," a friend commented when we talked about the weekend. "You know, missions is something the church does but also something you don't get all that excited about as a modern Mennonite. But these people changed all that for me. They set me on fire for missions."

Another friend called the MBM missionary group "a gifted and winsome bunch. I was not only inspired by the overseas people," he said, "but I came away feeling proud to have this caliber of people representing [the church] in other countries."

That's a justifiable pride for us all. But we can do more than feel proud. Missionaries can also benefit from support and encouragement.

One small way to do this could be to write to Mennonite Board of Missions (Elkhart, Ind.), Eastern Mennonite Missions (Salunga, Pa.), or a district conference mission agency and ask for a copy of their missionary directory. With that in hand, we can pray for the spread of the gospel around the world—by name, for the missionaries who serve the church in this way.

But prayer must be followed with actions. Cards and letters of encouragement would surely help. So might an occasional check.

By the nature of their work, missionaries have to be lonely people at times. In addition to answering our questions, they also need our affirmations. Most of the time these will be long distance. But some day we may meet them—maybe even on retreat. Then we can give and receive hugs—well-deserved for us both.—jlp



August 23, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

There's nothing quite as comforting as going to church with family

Forget full color brochures and rotating Sunday noon meal hosts. Sometimes reaching out to others happens best with the most simplest of techniques.

Sometimes you can learn a lot about effective evangelism just by listening to someone's personal story. That happened to me recently on a Monday morning in a restaurant in Ohio.

A man had invited me to have breakfast with him to talk about our mutual interests in Anabaptist and Mennonite history. But before we tackled the stories of the 16th-century martyrs, we told our own stories to each other. And right in the middle of his story, I heard a description of what can only be called "family evangelism."

This fellow and his wife had just moved to this area of the country. Like many new residents, they had put looking for a new church home on hold while they figured out the more mundane of the new arrangements in their recently disrupted life.

And then, before they had a chance to experience all of the Sunday morning church growth techniques currently in place in the surrounding congregations (full color bro-

by
*Lynn A.
Miller*



Maybe becoming a "firstfruit to the rest of the creatures" (James 1:18) will mean opening the circle so that our families and our congregations can grow.

ALSO IN THIS ISSUE

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Mennonites know a lot about family. We have some of the strongest family systems around. The problem is outsiders can also see them as tightly closed.

chures, rotating noon meal hosts, etc.), they were “captured” by the simplest technique of all.

It happened when the neighbor next door came to visit. In the introductions the neighbor discovered that these new folks were originally from several states away and wouldn’t be able to visit the family home as much as they had in the past. It was then that the neighbor insisted that they celebrate the coming Thanksgiving holiday with his family.

Not too much later, when they had gotten to know each other much better and discovered some common interests, this same neighbor invited this couple to a number of social and recreational events that he and his circle of friends attended together. And from there, it was a simple and logical next step to invite them also to join those same friends for the Sunday morning Sunday school class, followed by the worship service.

Now that’s pretty simple. Establish a friendship, widen the circle of friendships, and finally include the Sabbath in the activities. Nothing revolutionary there.

But this story is different. For although these folks were Mennonites, and although they had moved to an area in which there were a half dozen Mennonite congregations nearby, this couple was “captured” by a congregation of United Methodists who had never heard of the LIFE (Living in Faithful Evangelism) program or even “Friendship Evangelism.”

So, what was so attractive about the United Methodists?” I asked him, disappointed that they had not had a chance to find the same sort of attraction in any of the nearby Mennonite congregations. “Not a thing,” he replied; “in fact, I miss the simplicity of a Mennonite worship service.”

“Was it something that particular congregation did in the way of making you feel welcome the first time you attended church there?” I pressed, hoping to hear of a new and irresistible “narthex gimmick.”

“No,” he answered, “there wasn’t anything special about the congregation at all.”

“Okay,” I said, “I give up. Why did you decide to join a United Methodist congregation instead of a Mennonite one?”

“Well,” he said, “by the time we actually attended there for the first time, it was like going to church with our own extended family. When we showed up at the front door of the church, we were surrounded by a whole new set

of brothers and sisters and aunts and uncles and cousins.

“You see,” he continued, “all the people we met in the circle of relatives and friends of our neighbor became a family to us, and there is nothing quite as comforting as going to church with people you know well enough to call ‘family.’”

Mennonites know a lot about family. We have some of the strongest family systems around. All you have to do to see them is to look around the sanctuary about 10 minutes after the service is over—and there they are, in little groups checking in about the next week’s activities and last week’s results.

But the problem is this: in order to become a part of most of those families, you have to marry one of their members. Our families are indeed strong, but they are also usually pretty tightly closed.

The reason my breakfast partner and his wife ended up in a United Methodist church was not because of the congregation’s “openness.” It was because of the openness of the family living next door to them. But how many of us don’t even know the people on our block because of our commitment to our own “family values”? Can you imagine, for example, what it would take to “open up” our families to the point where new neighbors were expected at our Thanksgiving dinners?

Maybe it will take seeing our family relationships as “offerings” to our new neighbors. Maybe instead of saving the “firstfruits” of those relationships for ourselves—the Thanksgiving and Christmas gatherings in which nothing has been more important than “family togetherness”—maybe we should be giving those firstfruits to those who need them the most.

Maybe becoming a “firstfruit to the rest of the creatures” (James 1:18) will mean opening the family circle. Then as our families will grow, our congregations can also grow. For, as our friend said, there is nothing quite as comforting as going to church with your family.

Lynn Miller speaks in Mennonite church and conferences on stewardship and “firstfruits giving” under the sponsorship of the Church-wide Stewardship Council. His home is in West Liberty, Ohio.



"Let the peoples praise you, O God; let all the peoples praise you. The earth has yielded its increase; God, our God, has blessed us. May God continue to bless us; let all the ends of the earth revere him."—Ps. 67:5-7

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottsdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

In response to John Otto's comments ("Readers Say," July 5) about *The Day One Dies Is Better Than the Day One Is Born* (May 31): It seems that some people have missed the point entirely. Lester Steckly's diagnosis with leukemia and subsequent suffering reflected a man's willingness to accept God's plan for his final days on earth. Instead of complaining and bemoaning his circumstances, he chose to graciously *live* during his time of illness.

More of us should follow the example of Lester in our attitudes towards suffering and inevitable death. After all, as Christians, death on earth leads to life in heaven.

Rob French
Belleville, Pa.

In response to Roy E. Hartzler's letter (July 12), the *Reader's Digest* is not always right. We have lived on both sides of the border, and we find that the Canadian health care system far outranks that of the U.S. It is for non-emergency surgery that one needs to wait for a bed in Canada. Emergency cases most likely get quicker attention than in the U.S.

True, doctors did leave Canada, but in response to enticing offers from south of the border.

The fly in the ointment in the U.S. are the insurance companies. Their purpose is to insure continuous lucrative profits for themselves at the expense of sickness and suffering.

Margaretha Ediger
Boise, Idaho
Mission, B.C.

Can Women and Men Be Friends? (June 21). Are the sexes really at war with each other? Perhaps we Christians are falling prey to the propaganda of the press and festering factions in our society who want us to think this is the case.

By the admission of the authors, it is treading treacherous turf for a spouse to pursue opposite sex friendships outside marriage. The authors declare the human tendency for self-deception, yet extramarital "friendships" are seemingly encouraged—only be careful. That's like asking one to walk a slippery ice slope in plastic soled shoes.

God's word implies this sort of feat is impossible without grave harm (Prov. 6:27-28). Scripture supports deep, intimate friendship with the opposite

sex, but this must be only in marriage.

The church should surely teach and practice profound respect between and equal value of the sexes. With that as a basis, the church should give much greater emphasis to rekindling and developing friendship and intimacy between spouses. Then "other gender" relationships that happen because of work, church, family, or community are more apt to be healthy and remain platonic—as they ought to be.

David H. Cylmer
Shirleysburg Pa.

Can Women and Men Be Friends? (June 21). The authors of this article are walking on very thin ice. Relating our lack of relationships between men and women in the church to the broken relationships in the world (Serbs, Croatsians, Muslims, etc.) is ridiculous. Being friends and close friendships are two entirely different relationships.

Close friends share on an intimate level regularly and often. This is not appropriate for persons of the opposite sex not married to each other. Marriage is being threatened on all sides today. Let's not help the devil do his work.

The church's responsibility is to support all of us in helpful ways. I suggest three important areas in which the church can do this:

1. *Friendship with marriage.* We have learned to be lovers, business partners, parents—but not friends. We can talk jobs, children, garden, purchases, weather, but rarely get to things of the heart.

2. *Woman-to-woman relationships.* Years ago sewing circles, quilting bees, and family dinners provided an opportunity for women to talk children, husbands, gardens, etc. Today this important support system is lost and needs to be replaced. Lack of this results in women sharing with male co-workers, one of the leading causes of divorce. Only a woman can really understand how another woman feels.

3. *Man-to-man friendships.* These friendships are difficult to develop. But this is an excellent way to build accountability. One can only imagine how strong our churches would be if a men's movement became a vital part of church life.

Doris Martin
Gettysburg, Pa.

MMA, MCC U.S. Give United Call for Universal Health Care Coverage (May 24). I am writing this letter in anger. I hope that I can be angry and sin not. But what expression of outrage, short of withdrawing membership from the Mennonite Church, do those of us have who are appalled at the political agenda being endorsed by MCC and MMA?

There are many reasons, based on Scripture, to reject the idea of the government providing for us. It is a monumental mistake for the church to become political. By endorsing a political agenda, we alienate and splinter. At the same time, there is tremendous power in a body of people taught about Jesus and biblical principles.

Over the last ten years, the Mennonite Church has struggled to stay even on membership and is now crying about decreased giving. Is it possible there is a relationship between this and the fact that we are becoming increasingly political with a rubber stamp for every liberal cause?

As for the support of universal health care, it takes no courage to spend other peoples' money. Whatever happened to personal compassion? True, it doesn't give as many government social workers with really great jobs, but it is no less than what Jesus expects of us.

Stephen E. Roth
Canby, Ore.

I should like to propose an alternative understanding of "Jesus' most bizarre parable" than the one proposed in *The Beautiful and the Bizarre Are Not So Far Apart After All* (July 5).

This parable is the introduction of a passage dealing with the proper handling of material possessions. The discussion comes to a climax with the pronouncement: "You cannot serve God and money."

The story is about a shrewd man who looked out for number one. His employer recognized his shrewdness and commended it. The story does not tell how much the master was damaged, nor what else he had to say. All that is irrelevant to Jesus' purpose.

It is not bizarre to recognize the skill and success of a person in any undertaking while still condemning the morality of the action. The rightness of an action and the success in

carrying it out are two different matters. What Jesus wanted to underscore was the man's shrewdness.

He then proceeded to lament the fact that the children of light are not so successful in their handling of wealth. They too often try to serve both God and mammon and are not as single-mindedly devoted to God alone as the servant was to himself. He then counsels them to use worldly wealth to win welcome into the presence of God—that is, use their wealth for God's purposes, not their own.

Likely Jesus used this abbreviated story to snap his listeners to attention, but he did nothing bizarre with his material.

Lauren King
Norwich, Ohio

Clinton Acts to Continue Peacetime Draft Registration

(June 28). Proponents of draft registration say it is: (1) cheap insurance, (2) a hedge against unforeseen threats, (3) a signal of resolve to potential enemies, and (4) a symbol of the people's support for the Armed Forces.

My questions are: (1) Is this the best use to which our young boys can be put? (2) Are these proposals compatible with the principles of Jesus' kingdom? (3) Shouldn't the church be wary of allowing the above four principles to become a part of its operating principles?

Jeff Hatton
Greentown, Ind.

One Church's Openness Draws Heated Response

(July 19). As a congregation, we wish to clarify misunderstandings regarding St. Paul Mennonite Fellowship.

In November, we called in the Northern District conference minister to assist our congregation in dealing

with an issue of harassment and verbal abuse against the pastor and others in the congregation. With his guidance and much prayer, we worked through this issue and came to a decision as a congregation. Several people who disagreed with the decision left the congregation without trying to reconcile their differences. Other members who were tired and frustrated by the severity of the harassment subsequently left as well.

The *Gospel Herald* story implies inaccurately that the issue of homosexuality has been a volatile one for our congregation. During the past few years, we have fostered a spirit of dialogue on same-sex relationships in an open, caring, and respectful manner. While the issue of homosexuality was not directly related to the harassment we experienced as a congregation, it subsequently was used—by some who left the congregation—to cover up the original issue of harassment and as a weapon to harm continuing members of the congregation.

In spite of repeated invitations for personal dialogue, the individuals who have sent hurtful letters and anonymous mailings about our congregation have never communicated their concerns directly with the individuals in our congregation who are gay and lesbian.

We are thankful for the support we have felt from individuals, other congregations, and conference leadership as we struggle to worship and be a community of God's people in spite of the anger targeted at our congregation. We pray that those who have voiced their concerns in hurtful, anonymous ways will find the grace to begin to communicate with us in a direct and respectful manner.

St. Paul Mennonite Fellowship
St. Paul, Minnesota



Pontius' Puddle



© Joel Kaufman

How do we figure out what

To help one in need is not a specifically Christian act. It is the act of a normal human being, something the priest and Levite had forgotten.

by Wilma Ann Bailey

Although the parable found in Luke 10:25-37 is usually called "The Good Samaritan," this is a misnomer. Jesus never said the Samaritan was good. In fact, by applying that adjective to the Samaritan, the whole point of the parable becomes obscured.

The text sets the scene:

A lawyer, an expert in biblical law, approaches Jesus. He did not expect to learn anything from him. His purpose is to test Jesus, possibly to find out where he stands theologically. Is Jesus a Pharisee, a Sadducee, an Essene? Into which camp ought he be placed? "Teacher, what must I do to inherit eternal life?" he asks.

A Sadducee would have immediately objected, stating that there is no eternal life; the Pharisees and Essenes believed in eternal life, although the specifics as to the nature of that life and how it might be obtained differed.

With this article, Gospel Herald continues a series on the parables of Jesus as they are recorded in the Gospels. Every other week for the next month or two, a different writer will examine a different parable, try to determine what Jesus was saying, and draw an application or two for our day. We hope this series will not only inspire but also challenge us to discover new depths as to what it means that we are part of God's kingdom.—Editor

But to Jesus, the lawyer begins with the wrong question. It is a question of works rather than essence: "What must I do?" But Jesus chooses to work with a more important question: "Who must I be?"

Jesus responds in the Socratic way by asking another question. This forces the lawyer to probe within himself: "You are the expert in the law," Jesus says, "so you tell me."

The lawyer replies by reciting the Shema Yisrael (Deut. 6:5) and Lev. 19:18. Jesus approves of this answer: love of God and neighbor will suffice to earn one eternal life.

The lawyer, however, is not satisfied and demands a definition of the word "neighbor." Jesus replies with a parable.

A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. This road truly was a descent—from the hill country to below sea level—through a hilly, rocky wilderness area dotted with caves. The robbers, not content to steal, added assault to their crime, assuring that the man would not soon be able to seek help to apprehend the thieves.

A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. The priest and the Levite have usually been depicted as unusually callous and indifferent individuals. But is this a correct reading?

Priests and Levites were not priests and Levites by choice; one was born a priest or Levite. For most, it was not a vocation at all—it was simply a matter of family and descent. It meant that a person had certain obligations to keep himself ritually pure, whether or not he actually engaged in the vocation of priest or the responsibilities of a Levite. By doing so he would be able to serve if called to do so.

Touching a dead body would render a priest unclean for seven days (Num. 19:11-13, 16; Lev. 21:1-3, 11) and therefore unable to serve in the sanctuary. Perhaps the man appeared to be dead. He is said to have been "half dead," which may signify unconsciousness. Jesus' audience would have known this and would not have thought of this ordinary guy, the priest, as a sanctimonious hypocrite—the way we often do. In this context the label "priest" simply indicates that he was a Jew, perhaps one who took his religion a bit more seriously than others because of his inherited obligations.

So too, a Levite, when he came to the place

we are supposed to do?

and saw him, passed by on the other side. We have already established that the Levite may have been one solely by family name. In addition, the lawyer would have instantly recognized that the Jericho road was a dangerous place to be. It was, to use our modern parlance, a "bad neighborhood."

Thieves might work in pairs, with one pretending to be injured while the other jumped the "good Samaritan" from behind and robbed him. Was the Levite a bad man, or was he an ordinary man, cautious and self-protective in an environment that demanded it?

But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. Notice that Jesus does not call him "good," which is the first reason why we also should not call him good. To label him "good" is to obscure the meaning of the passage.

The Samaritan was not unique. He was an ordinary man in touch with his humanity. He was one who had no special religious claim in the eyes of Jesus' constituency. He is also not the only Samaritan in all of history to have done a good deed. To imply so by calling this parable "The Good Samaritan" is to continue promoting prejudice against the Samaritan people. For comparison, imagine someone called "The Good Mennonite"—and that this person existed only in fiction.

In addition, this deed of the Samaritan has

Deciding who and how to help is no longer a simple matter. Even so Jesus would have us to think, 'Be a neighbor.'

been elevated from an ordinary act of human kindness to an extraordinary act of Christian grace in the teaching and preaching of the church. This is not the point of the parable. The lawyer asked a minimalist's question. This is a minimalist's answer.

To help one in need is not a specifically Christian act. It is the act of a normal human being. The Samaritan helped the man not because he was a good Christian (or, in context, a good Jew). The priest and the Levite were responding in a less than normal way.

If this is not a Christian act, then what is? Jesus answers that in Luke 17:6—"If you have faith as small as a mustard seed, you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you." And this requires just a little bit of faith!

The parable continues by describing the help that the Samaritan provided for the wounded man. He used his own supplies to meet the immediate physical need. He touched him. He met his emotional need by reassuring him that someone cared. He took him to a safe place. He donated money for his care. He made a follow-up call.

Jesus concludes the parable with a question: "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" He accepts the answer, "The one who had mercy on him." "Go and do likewise," he says.

It is not a matter of who the neighbor is. It is a matter of who you are. You must be a neighbor.

The original question was, "What must I do?" The answer is that it is not what you do but what you are that directs your actions and will lead you to do what is right—even in unexpected situations.

Jesus meant his audience to see themselves in the priest and the Levite, but we have made such villains out of them that we no longer do so. We think of ourselves as the "good Samaritan," the one who would care if we met one who was truly needy along the way.

But much more likely, our decision on whether or not to help will be based on time commitments (I would like to help but I have a previous engagement), fear (I do not want to become a victim, be used, or be misunderstood by my peers), ignorance of how best to help (should I throw money in the cup or donate to an organized charity?), or being overwhelmed by the tremendous needs of the whole world of which we (but not the people back in Jesus' day) are aware. It is not so simple anymore.

If we think "Be a neighbor," perhaps we can figure out what to do.

Wilma Bailey teaches Old Testament at Messiah College, Grantham, Pa. She also serves on the Mennonite Board of Education.

Jesus meant for his audience to see themselves in the priest and the Levite. But we have made them such villains that we can no longer relate to them.

Hispanic Mennonites pursue new vision at biannual assembly

Lancaster, Pa.—“The Lord is not calling us to just keep on doing what we’re doing now. Now is the time for new vision.”

With these words from president Samuel Lopez, some 220 adults, youth, and children were up and “Corriendo con la Visión” (Running with the Vision) at the seventh biannual assembly of the Hispanic Mennonite Convention.

Business highlights at this year’s event, held Aug. 3-6 at Lancaster Mennonite High School, included two statements approved by the HMC delegates.



Pablo Finkenbinder

Last summer in Philadelphia the HMC delegation presented a statement before the General Assembly, saying the church has spent too much time discussing homosexuality and that its leaders are too slow to call sin *sin*. At the Lancaster meeting, and with only brief discussion, delegates unanimously approved a second statement. It says in part:

“The Hispanic Mennonite Convention rejects any action, declaration, or insinuation that may imply that Christian morals and homosexual practices are compatible. We also oppose to give church membership to any person who continues openly living in sin without an attitude of repentance and search for transformation.”

“Many leaders sympathize with our [Philadelphia] declaration,” Lopez told the delegates, citing written and verbal affirmation. “I believe our voice has been heard. Our voice is prophetic.”

A statement on abortion passed with only one opposing vote. The statement says that life begins with conception, and that abortion “especially violates the biblical principle of protection of those who are most weak and defenseless.” The HMC calls churches “to teach about nonviolence, . . . sexuality, and

Christian ethics, in order to prevent the problem of abortion” as well as to facilitate the adoption of children.

Other business agenda included:

- **Finances:** This year to date, some \$18,750 was budgeted as non-Hispanic congregational income. Only \$5,500 has been received. As a result, executive secretary Wilson Reyes has been paid only a half-time salary, rather than full-time.

“We are depending too much on the money from the Anglos,” Lopez said during his presentation on new visions for the conference. “This is not right.”

- **Integration:** On the proposed merger between the Mennonite Church (MC) and General Conference Mennonite Church (GC), Lopez noted that MC Hispanic churches “already have strong relationships with [GC] pastors.” There are some 13-14 Hispanic churches in the GC church; according to Reyes, the MC Hispanic Mennonite Convention has more than 80 churches with some 4,000 members.

“The question is how we include GC Hispanic churches with our new vision,” Lopez said. Delegates responded with silence. “Or are you lost?” Lopez asked with a chuckle. “Do you understand any of this?”

- **Elections:** The only real stumble in both three-hour business sessions occurred when it came time to vote in a new president to replace Lopez. Delegates were unwilling to change leaders at this point in the race, and one after another rose to affirm Lopez’ leadership.

Finally nominating committee chairperson Nicolas Angustia asked delegates to stand to show a vote of confidence in Lopez. The entire assembly of

delegates not only got to their feet, but gave Lopez a standing ovation.

“I will see this as the will of God,” Lopez said in response, accepting a fourth two-year term. “I have struggled with this decision.”

German Carrasco, pastor of the New Holland (Pa.) Spanish Mennonite Church, was elected vice-president.

‘Don’t wait for the green light.’ Jorge Vallejos, pastor of Centro Evangelista Bet-El in Edmonton, Alta., spoke at one plenary session, but international evangelist Pablo Finkenbinder brought the message at the other five.

Finkenbinder’s radio program, “Mensaje a la conciencia” (Message to the Conscience), is broadcast on some 1,800 radio stations around the world; he also appears on television and writes a column published in hundreds of newspapers.

In a sermon titled “God doesn’t have green lights,” Finkenbinder observed that people are constantly waiting for a sign from God before getting on with God’s work. “But we have to go without waiting,” he urged. “If you don’t run into obstacles, keep going, keep on and on and on. God already gave us the order. Why wait for confirmation? Go through the world and preach the gospel.”

Internationally known singer Juan Romero performed during several of the plenary sessions.

A service of anointing with oil followed one session. Virtually every person present, adult and youth, stepped forward to receive prayer and the dab of oil—a few coming forward with babies in their arms, and many more returning to their seats with tears in their eyes.—*Cathleen Hockman*



Samuel Lopez (right) was elected to his fourth term as president of the Hispanic Mennonite Convention. Also pictured is HMC executive secretary Wilson Reyes.

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- no 3

MCC
contact



MCC and Africa: **Toward a** **vision** **of global** **belonging**

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N **directions for** **w** **MCC work in** **Africa**

QUESTION:

In a world where Africa is often ignored or treated like a permanent welfare case, how can African and North American Christians relate to one another in a helpful, respectful way?

In January 1993 a group of MCC workers, friends and colleagues, African and North American, met in Kenya to discuss how MCC should work in Africa in the future.

Out of this meeting grew "Toward a vision of global belonging: MCC and Africa," a document that calls North Americans and Africans to "move beyond donor/recipient relationships" toward relationships that affirm our common humanity as citizens of the world and our common status as children of God.

African friends and MCC workers agreed that North Americans, with their greater access to material wealth, should continue to share these resources with African brothers and sisters. But because those resources ultimately belong to God, Christians in North America and Africa should work together to determine the best stewardship of resources. Mutuality should guide decisions and the sharing should be a reciprocal, or two-way, process with North Americans being willing to receive as well as give.

As MCC workers and African partners plan program, a key consideration should be, "How does this activity create, strengthen and encourage local and global community?"

The MCC Executive Committee affirmed the Africa vision statement at its February 1994 Annual Meeting.

This issue of MCC Contact attempts to explain:

- how MCC's experiences in Africa have led to this vision;
- how material resources can unite, rather than divide communities;
- how an exhibit of ordinary, everyday items of African life, study tours to Africa and written materials and videos can help North Americans learn to know and appreciate African brothers and sisters.

For a copy of "Toward a vision of global belonging: MCC and Africa," or to offer feedback, contact Africa Department, Mennonite Central Committee, 21 South 12th Street, P.O. Box 500, Akron, PA 17501-0500; (717) 859-1151.

M C C h i s t o r y i n A f r i c a			
1945 TO 1960	1960 TO 1980	1980 TO 1993	1994
Beginning years	Evolving years	Learning years	New mode of service affirmed
At World War II's end, with other Mennonite agencies, MCC sent medical workers and educators to Ethiopia and assisted during a famine. Several Mennonite conscientious objectors worked in Africa on construction, development and vocational training through MCC's Civilian Public Service.	MCC Peace Section initiated a peace program; conscientious objectors to war continued to serve in agricultural and other development assignments. MCC founded Teachers Abroad Program to assist newly independent African nations' education systems. MCC established a pattern of working in conjunction with Mennonite, Brethren in Christ and other church groups, rather than beginning independent programs.	MCC workers in Africa increasingly questioned the effectiveness of traditional development and experimented with new models. MCC relief assistance grew in response to famine. Africa programs continued to promote peace and reconciliation.	MCC board affirms new document that affirms "mutuality" as MCC Africa mode. Building global church community, as described in Luke 13:29, will be the goal of MCC work in Africa.

Building global church community

This diagram emerged from a January 1993 meeting as MCC workers and African friends discussed models for relationships between African and North American Christians, and what MCC's role should be.

As North American and African churches minister, each can learn from the faithfulness of the other.

**North American
Churches**



MCC's role: To strengthen the area of overlap by facilitating exchanges of ideas and people and by providing information and learning opportunities



The goal: To build a global church community where Christians come from "east and west, and from north and south, to sit at the table in the kingdom of God." (Luke 13:29)



African Churches

MCC Africa administrators discuss their vision

What has MCC learned from its work in Africa since 1960?

Jim Shenk: We have learned the importance of relationships. Over the past 15 years MCC has provided food and other material resources worth more than \$70 million U.S./\$97 million Cdn. to Africa. Periodically we have found simple acts of generosity can create conflict between groups, cause dependency or drive local farmers out of business. Now when we decide about MCC projects, we consider not only need but also whether MCC involvement would contribute to or break down community.

Eric Olfert: In the early 1960s when the MCC Africa program began, many African countries were gaining independence from colonial rule. It was a time of incredible optimism. People sensed that Africa could be helped to quickly "catch up" with the rest of the world, if people of good will everywhere would just lend a hand.

Over the past three decades we have learned that North Americans cannot "fix" Africa. Development involves developing self-confidence, self-reliance and a willingness to tackle one's own problems. Imported answers can be detrimental and may reinforce notions that Africa is weak, primitive and has nothing to offer — that all solutions must come from outside Africa.

MCC has learned that to be useful to the spiritual (in the broadest sense) dimensions of development, we need to focus on getting our relationships, as individuals, as organizations and as peoples, onto a healthier plane.

What hinders relationships between Africans and North Americans?

Eric Olfert: Europeans' military conquest and colonization of Africa obviously was not a good beginning. Since formal independence, North Americans and Europeans have continued to dominate the world, including Africa, through economics and technology.



Jim Shenk (top) and Eric Olfert serve as MCC Africa co-secretaries.

Even as we have tried to help through government and private assistance programs, we have found it difficult to give up control of these programs. Most development assistance programs use North American political and economic structures and lifestyles as the standard against which recipient societies and development processes are measured. "Need" is defined as the lack of something the donor has to give. Development programs are evaluated by how well they reproduce donors' structures and lifestyles. If positive aspects of culture, such as respect for the elderly, are not measured and therefore not valued, a loss of self-identity can result. This can lead to unhealthy dependency.

Africans complain that they are the caboose of the development train, speeding to a destination determined by the locomotives, such as the United States and Canada. The caboose, no matter how much it tries, or how much others help it, will never be able to do more than keep up. It will never become an equal or have a role in deciding direction.

Before our individual and corporate relationships with Africa can become equal, mutual and healthy, we need to find new models for relating to one another. We should not view ourselves as the powerful helping the weak, but should learn to see ourselves as brothers and sisters with different, but equally valid, traditions, cultures and world views. We need to find better ways of sharing control of the resources God has entrusted to us.

How is Africa different from other continents?

Jim Shenk: Self-identity and self-reliance in Africa were systematically dismantled during the colonial experience. In southern Africa early traders found people producing quality iron equal to or better than iron manufactured in Europe at the time. Colonial powers passed laws that limited and eventually wiped out this industry so European iron could be marketed in Africa. This is one example of how colonial rule sapped the strength from Africa.

Africa is only a couple of decades removed from direct European rule. It is only now that Africans are beginning to establish their own models, systems and understandings of self, corporately and individually. This is the hopeful part. But Africa's search for alternatives comes at a time of global economic stagnation and major political transitions, making it difficult for Africa to find the energy and space to work out a more just relationship with the rest of the world.

Why do MCC workers in Africa and African partners feel they need to articulate their vision for work in Africa at this time?

Jim Shenk: Africa is currently in a state of transition. At certain times and places, such as recently in Somalia and Rwanda, this is better described as chaos. So this is a natural time for MCC workers in Africa to think about future direction. As MCC workers and African partners discuss how MCC has moved from relief to rebuilding after wars and natural disasters to long-term development work in Africa, we do not feel a strong need to limit or prioritize what we do. Food assistance, health care, water projects — all of these can be helpful.

But we need to rethink how we implement these projects and how we make decisions. We need to be more transparent about the resources both Africans and North Americans have and how we can share them. We need to see our relationships as two-way and mutually supportive. We need to share decision-making with Africans.

Eric Olfert: Beginning in 1990, demands for democratic rule have swept Africa. Africa is now struggling to accomplish a "second liberation," this time from the abuses of political structures misappropriated by African tyrants. Jose Chipenda of the All Africa Conference of Churches believes that for the first time since the mid-1500s, Africa is setting its own agenda and options.

At the same time this is happening in Africa, North Americans are beginning to ask for more first-hand involvement in overseas ministries. We strongly affirm the more complete and healthy human relationships that could result from direct connections between North Americans and Africans, but we are also concerned that a new wave of small, North American-controlled initiatives to "solve" Africa's problems could overwhelm Africa's healthy efforts to take charge of its own problems.

It is out of this changing context and potential collision that we felt we should articulate a new and growing vision.

While living in Nigeria in the early 1980s I became aware that Africans have two different ways of viewing resources — as “warm” or as “cold” — with differing moral obligations attached to each.

During a trip to the market, I was shocked to discover the battered body of a young man. I was told he had been beaten to death for picking pockets. Our more traditional Nigerian friends generally agreed that he “had got what he deserved.” The same sentiment was expressed in later years when a military government executed armed robbers.

Several days later, the local paper carried the story of a wealthy Nigerian who had cheated the Nigerian government on a contract to build a new telephone exchange building. When a British firm arrived to install the telephone equipment, whole walls collapsed as they tried to drill holes to install wiring. An engineering firm hired to inspect the building condemned it due to inadequate reinforcing steel and weak concrete mixes.

My same Nigerian friends who had approved the beating death of the market thief, however, applauded this man’s success and expressed envy for his cleverness at having found a way to cheat the government.

Several years ago I read an article in which an author from Burkina Faso explained that his society divides money into “warm” and “cold” categories. “Warm” money is earned by the sweat of someone’s brow or given by someone’s father. The moral understandings and obligation about “warm” money and its use are clear and binding. Debts are to be repaid; theft is not acceptable.

“Cold” money, on the other hand, arrives from a source that has not earned any allegiance or loyalty. It carries with it little or no obligation to honor agreements or repay loans. It typically comes from or belongs to governments, to nongovernmental organizations or to expatriates.

A Somali friend recently told me the Somali language includes two words for “goods.” One of these words is more accurately translated as “lootable goods.”

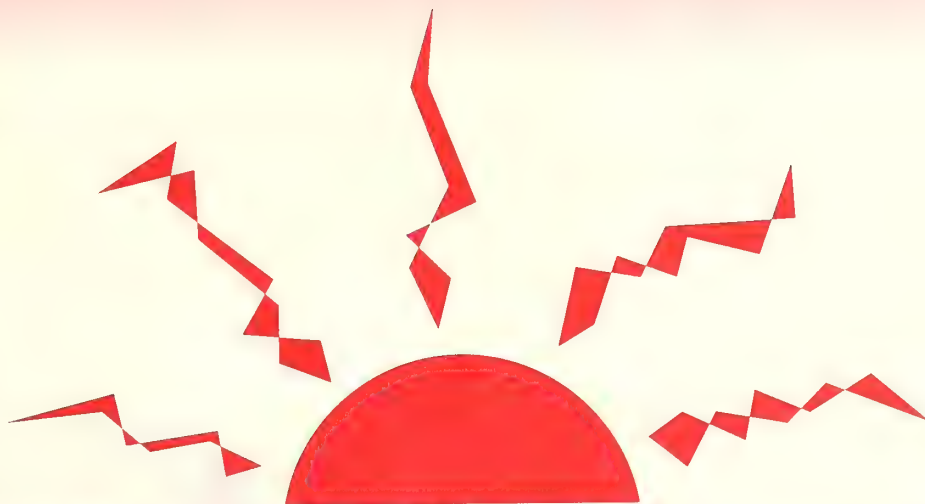
“Cold” resources are inherently divisive. They provoke competition and are won by the most clever, aggressive or strongest. “Cold” resources pit people against one other; “warm” resources build up the community.



MCC resources, at first glance, belong in the “cold” category. They come from a distant source, from people outside the recipients’ family and ethnic groups. Thus we must “earn” our way into the warmth of the community through our relationships so our resources can become “warm” and therefore unifying and helpful.

••• **Eric Olfert of Akron, Pa.**
MCC Africa desk, Akron

old?



Wheat farmers' sweat, quilters' careful stitches produce warm resources

MCC's material resources start out "warm." They are created by the sweat of the Kansas farmer who plants and harvests an extra acre of wheat, donating the profit to MCC. Blankets carefully stitched, corner matching corner perfectly, warmly declare, "I care for you." Soft flannel diapers and receiving blankets hemmed in tiny stitches, neatly folded and pinned are gifts of love for another mother's newborn. North American material gifts are intended to be warm resources.

But somewhere between the loading dock in the Baltimore, Md., harbor and the port of call in Africa, they cool off. Some recipients may not know what it's like to worry Kansas wheat to harvest; some may not recognize the precision required to produce perfectly square blocks for a blanket. The baby clothes so delicately hemmed may seem factory produced and do not reveal the love of their maker.

It is difficult to acknowledge that material resource gifts could be perceived as "cold" and therefore liable for misuse. MCC workers say that resources need to be "warmed" so they do not divide a community. What more can we do from North America to warm the resources, to use the resources as channels for people-to-people connections?

MCC's relief history holds precedent for naming ourselves and our motivation for sharing material resources. In *A little bit of love*, Ida Stoltzfus recalls, "Our family received names and addresses of families in Europe, and, after letters were exchanged to find out what age persons made up the family and what would be of use to them, we prepared boxes of food and clothing and shipped them to Europe 'In the Name of Christ.'"

Cultural and language similarities between Europeans and North Americans made this exchange of letters and information feasible. In recent years, MCC has not encouraged the personalizing of gifts, wanting to protect the giver from further personal requests for assistance and to prevent dependency.

What steps can North Americans and Africans take to develop understandings that not only warm the resources but also enable us to know something about one another? MCC in the 1990s welcomes constituents to send messages about the work of their hands and themselves with their gifts. A simple message like "This blanket was made for you by Mary, age 78, in Indiana, U.S.A.," provides a few details to help warm-up cold resources. Photos of folks gathering around a quilt or canning meat reveal who we are, that we work together in the community of faith to share with others and that we enjoy the work.

In 1993, North Americans sent 1,011 buckets filled with school and dental supplies to Vietnam. The brightly decorated plastic drywall buckets, plastered with children's names, with hearts and flowers, birds and trees conveyed messages of love. MCC workers visited several Vietnamese schools that received the supplies and showed the teachers photographs of North American children decorating and filling buckets. The recipients saw that these supplies came not from an anonymous source but from ordinary, caring North Americans who wanted to overcome past hatreds and desired a more friendly future.

North Americans have experience in sharing resources with Africans but have fewer opportunities to understand African culture or learn from and experience the vibrant faith of African Christians. People-to-people exchanges will warm North American material resources and help the North American church learn from the faith experiences of African Christians.

North American constituents will gladly give and receive, doing both "In the Name of Christ."

... Brenda Wagner of Leola, Pa.
MCC U.S. Constituency Ministries, Akron



Joyce, the wife of an influential Maasai elder, and project assistant Francis Sakuda.

Material Culture Exhibit Celebrates Kenya's Pastoralists

In a country beset by ethnic fighting, unemployment and drought, Kenyan pastoralists—roving livestock herders—face the added burden of prejudice and mistrust by people of other ethnic groups.

A project initiated by MCC Kenya workers Betty and Bill Baumann and coordinated by Kenyan anthropologist Dr. Sultan Somjee aims to both illustrate pastoralists' genius and integrity to North Americans and to build understanding between these marginalized groups and Kenya's settled farmers and urban dwellers.

"Ordinary objects: Extraordinary people," an exhibit of everyday and ceremonial objects of pastoralist groups with roots in Kenya, will tour North America and Kenya simultaneously beginning in 1995. Various MCC departments, including SELFHELP Crafts of the World, an MCC alternative trading program, are sponsoring the project.

"Pastoralists possess technology and aesthetic expression that enable them to creatively manage their resources and benefit from the dominating influences of their harsh environment," says Somjee, a research fellow at the Institute of African Studies, University of Nairobi.

Somjee has worked more than 20 years with material culture—objects whose material, design and use reflect the traditions of their makers. "Ordinary Objects: Extraordinary people" will include clothing, tools, ornaments, furniture and containers.

Somjee has recruited project assistants from the Borana, Gabra, Maasai, Pokot, Rendille, Samburu, Somali and Turkana pastoralist groups and is training and guiding them as they collect objects, stories and photos. "The goal is to help people document their own material culture, thereby preserving it and validating it in their own cultural group," says Somjee.

Another purpose is to build pride and self-worth within pastoralist communities where many young people have lost touch with traditions because of modern pressures. Maasai face the double jeopardy of growing populations and shrinking land as farms and game parks encroach on their traditional grazing territory in Kenya's Rift Valley.

Francis Sakuda, project assistant in the Maasai community of Olosho-oiber, has a degree in anthropology from Moi University in Kenya. SELFHELP Crafts workers met Sakuda on a recent trip to the *bomas* (family compounds) of Agnes and Joyce, wives of influential elders. After enjoying sweet, milky tea in Joyce's house, the group went outside for a lengthy discussion of various Maasai artifacts—clubs, hide scrapers, tobacco pouches, milk containers, wedding necklaces and fly swatters, reports Doris Daley of SELFHELP Crafts Alberta.



Exhibit coordinator Sultan Somjee, left, and Joyce, right, with a family member.

"Children and young men in the family drifted in and out of the *boma*, listening. They later told our interpreter that they, too, had found the afternoon educational. For example, they had never seen a traditional circumcision knife before—now they just use razor blades," Daley relates.

Sakuda says he is learning about his own culture through the project. He says it is important to build appreciation among young people for Maasai traditions that are disintegrating as land is lost, more people move to the capital city of Nairobi to look for work and alcohol problems come home to the *boma*.

"This project is about developing resources, building skills and gathering material culture objects. It builds on human awareness and human dimensions, spirituality and community development," said Bill Baumann.

... Cheryl Zehr Walker of Ephrata, Pa.
SELFHELP Crafts of the World, Akron



Africa resources (Available from all MCC offices.)

Africans as extended family



Africa occupies a lot of space in the minds of African-Americans. Many of us long to feel the soil and breathe the air of our motherland. In early 1994 I had the opportunity to visit Ethiopia, Kenya and Uganda as part of an MCC/African-American Mennonite Association Sunday tour.

I saw and spoke with people in the cities and countryside of Africa who reminded me of my own friends and relatives back in the United States. One woman in an AIDS hospital, for example, looked just like my grandmother. I also noticed that our rap/hip-hop music is like the rhythmic storytelling found in parts of Africa.

Africans have such warmth; they made me feel like I'm part of the biggest extended family in the world!

... Ron Tinsley of Philadelphia, Pa.
MCC Communications,
Akron

...
Natural Connections, free booklet of faith stories from African and African-American Christians. Topics include worship and prayer; perseverance in hard times; family; affirming ethnicity; and evangelism and church growth. Each section includes scripture and discussion questions. Ideal for adult Sunday school or Bible study groups.

...
Africa adventure, children's project, features five traditional activities and five values from Burkina Faso, Lesotho, Nigeria, Tanzania and Zaire. Supplemental resource box includes music tapes, videos, color photos, maps and a book. For free loan.

...
African Tales, 22-minute video, features three children's stories from Africa illustrated by a Tanzanian artist. Themes include respect for elders, helping others and the dangers of arrogance. Selected by Friendship Press, an ecumenical publisher of educational materials, for schools and parishes, as its 1994 children's video. For free loan.

...
Hope in Africa, free poster, features a large graphic, photos and quotes. Reverse side gives information about Africa and MCC service there.

...
Peace and Reconciliation as a Paradigm: A philosophy of peace and its implications on conflict, governance and economic growth in Africa, a monograph by Dr. Hizkias Assefa, mediator and director of the MCC-supported Nairobi (Kenya) Peace Initiative. Available for \$5 from MCC Akron only.

Is God calling you to fill one of these urgent personnel openings?

...
Georgia: program
coordinator

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Haiti: country representative

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Louisiana: registered nurse

...
Vietnam: English teachers

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Burkina Faso: community
developer

...
Saskatchewan: direct
service worker

...
Cambodia: office
coordinator

...
Labrador: adult educator

...
Alberta: volunteer
coordinator

If you are or someone you know is interested in any of these positions, contact MCC Personnel Services, PO Box 500, Akron, PA 17501-0500; (717) 859-1151. In Canada, contact MCC Personnel Services, 134 Plaza Drive, Winnipeg, MB R3T 5K9; (204) 261-6381.

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MCC country profile

Sudan

Population: 26.7 million

MCC present since: 1975

1993 program expenses: \$1 million U.S./\$1.5 million Cdn.

1993 material resource: \$1.5 million U.S./\$2 million Cdn.

Number of MCC staff: 9

Some 3.7 million Sudanese require emergency assistance due to prolonged civil war and drought. In the first half of 1994, MCC has assisted Sudanese churches' ministries by supplying more than 2,660 metric tons of lentils, canned chicken and other food, as well as soap and clothing.

Despite terrible physical deprivation, churches in southern Sudan are growing rapidly. Sudanese find joy in worship and are convinced that God will not fail them. "When there is difficulty, then people know God," a pastor explained to an MCC worker. He said his parish had six congregations in 1985; it now has 70.

The church is one of few sources of hope and assistance for Sudanese. In addition to spiritual support, churches often provide health and education services and relief supplies as well as food to war and drought victims. These pages introduce several Sudanese Christians who inspire MCC workers in Sudan.

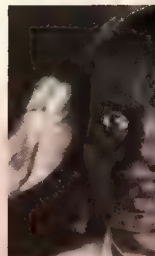
John Malith teaches students to plow with oxen at Dhiaukuei Bible School. This raises money for the school and provides students with a skill.



**"God has not
forgotten us.**

**Evil is departing and
holiness is
advancing,"**

*lyrics from "Let us give thanks,"
hymn composed by Aluel Deng*



Aluel Deng
encourage ar

Despite terrible physical deprivation, churches in south



When Pastor William Gatjung Lam gives out MCC-donated blankets he asks recipients to donate their extra seeds. He stores these and later distributes them at planting time.



Josephine Akulang, whose university education was cut short by war, helps bind up wounds in war-torn areas.



mns that
Christians.

Sudan are growing rapidly.

News from MCC

...

MCC contributed \$115,000 U.S./\$160,279 Cdn. to Christian Council of Mozambique efforts to aid 50,000 of the 1.5 million Mozambicans affected by a cyclone in late March. The storm struck just as refugees who had recently returned home to Mozambique were set to harvest their first crops. Mozambique is still recovering from 14 years of civil war that ended in October 1992.

...

Sixty midwives in rural Haiti recently successfully completed a 40-hour training course sponsored by MCC and a local hospital. In the three months following the training, the midwives reported delivering 74 babies, with no infant deaths.

...

Servant Singers, an eight-woman choir from Nigeria, will visit Mennonite communities in Saskatchewan and Cleveland, Ohio, this fall. Nigerian and North American Christians will have the opportunity to learn to know one another and to share how they use music to praise God.



Mary Acol Deng ministers tirelessly and has established two churches.



U.S. bombs litter the land in northern Laos.

Resources on bomb clearing in Laos Available from all MCC offices:

The Past is Present, a 7-minute video, shows how Lao people continue to suffer and die when decades-old U.S. bombs explode. Tells how MCC and Mines Advisory Group plan to rid a northern Lao province of bombs.

The Innocent, an 18-minute video drama, explores who is responsible for violence and suffering due to war. Takes place in a church where a judge must determine who is responsible for the death of a Lao woman killed when her hoe struck a U.S. bomb. Includes study guide.

Asia Resource Box teaches children about Thailand, Laos and peacemaking. Includes curriculum guides, artifacts, a video with stories from Laos and Thailand and fund-raising suggestions for MCC's bomb removal project in Laos.

Cash projects

...
(October) MCC and a British de-mining agency are equipping and training Lao villagers to safely locate and explode decades-old bombs that continue to maim and kill. \$10 U.S./\$14 Cdn. pays a Lao de-miner's salary for a day. \$35 U.S./\$48 Cdn. provides a pair of protective goggles. \$6,600 U.S./\$9,199 Cdn. buys a wide-sweep electronic metal detector.

...
(November) Mennonite hospitals in Tanzania train local people to educate others about AIDS and to counsel AIDS victims and their families; MCC provides AIDS tests. \$5 U.S./\$6.65 Cdn. buys an AIDS test. \$5,000 U.S./\$6,667 Cdn. purchases 1,000 tests.

...
(December) Guatemala's forests are disappearing as people cut trees for fuel. MCC helps train people to construct Zeta stoves that use half the wood needed for an open fire. \$30 U.S./\$40 Cdn. buys materials for a Zeta stove. \$70 U.S./\$93 Cdn. covers the cost of a one-week training course.

Material resources projects

...
(October) Children's clothing: Lightweight children's pants, shirts, dresses and skirts, up to size 14 girls/boys, are needed for orphans and for families left homeless due to wars, fires and natural disasters. MCC recently sent clothing to Angola, Azerbaijan and Cambodia.

...
(November) Bedding: Shipments to Sudan, Russia, Laos, Haiti and Bangladesh have depleted MCC's inventory. New blankets and comforters are needed; single/twin sizes preferred.

...
(December) Towels: Good quality, dark-colored bath and hand towels are needed for schools, hospitals and orphanages. Bangladesh, Laos and Sudan recently received towels donated to MCC.



**Mennonite
Central
Committee**

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Please include the following
information with all
contributions for Contact
cash projects:

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.

Plans for 1997 world gathering in Calcutta, India, shaping up

St. Jacobs, Ont. (Mennonite Reporter)—It could cost North Americans from \$3,500 to \$4,000 (U.S.) to attend the 1997 Mennonite World Conference assembly in Calcutta, India, according to Kathryn Good of the MWC office in Kitchener. Half to two-thirds of that could be travel cost, she estimated.

The other major cost will be accommodation. "Calcutta hotels range from \$130 a night down," Good said.

MWC executive officers and two North American members of the executive committee met in St. Jacobs July 21-24 to work on program plans and ideas for a travel fund.

"This will be the second world conference in a third-world country," noted president Raul Garcia. The first was in Curitiba, Brazil, in 1972.

"It will be important for North Americans and Europeans to see firsthand the life of the church in India, and to help others through the travel fund," Garcia said.

Executive secretary Larry Miller gave the example of how one Pennsylvania church is feeding the travel fund. The Salford congregation will pay the expenses for two of its members, and put an equivalent amount in the travel fund (see the June 14 *Gospel Herald*).

Miller said some people still ask him about the deficit from the 1990 assembly in Winnipeg, Man. That deficit was taken care of in 1991, he emphasized.

Program plans include a "gathering" in Calcutta and a "scattering" to locations in India and beyond. Many of the details won't be finalized till after a January 1995 meeting of the 14-member executive committee.



11-year-old chosen. *Harrisonburg, Va.*—When school resumes this fall, 11-year-old Adam Shenk would have been a sixth-grader here at Thomas Harrison Junior High. Instead Adam, pictured left with his parents, Steve and Karen Moshier Shenk, is enrolling at the renowned American Boychoir School in Princeton, N.J.

The nonsectarian school has some 80 students in fifth through eighth grade who combine academic studies with intense musical practice and public performance. The choir appears in concert with leading orchestras and regularly performs at New York's Lincoln Center and Carnegie Hall, the Kennedy Center in Washington, D.C., and on public television. Shenk was chosen from 40 boys competing to fill six openings.

A member of the Shenandoah Valley Children's Choir, Shenk was featured in a concert at the Shenandoah Valley Bach Festival last June. He also plays piano and cello and takes dance classes.—*Jim Bishop*

The "gathered-scattered" model could present some challenges, according to Miller. If the number of visitors from outside of India is quite small, the two- to three-day fraternal visits either before or after the Jan. 7-12 assembly could all be held in India. If the numbers are large, then the scattering will extend to other Asian locations.

Organizers say they will not have money to bring in various choirs and

speakers. Their philosophy is: we work with what we have. The program may be partly built around responses to a question on the assembly registration form: "What are your gifts?"

Preregistration will be available at the joint General Conference-Mennonite Church convention in Wichita, Kan., in July 1995. Registration materials will be released in the fall of 1995.—*from a report by Ron Rempel*

Mennonite World Conference establishes global church sharing fund

Strasbourg, France (MWC)—For the first time the Mennonite and Brethren in Christ world fellowship numbers more members in Africa, Asia, and Latin America than in Europe and North America. Recognizing this new moment and anticipating worldwide developments in the 21st century, Mennonite World Conference is establishing a Global Church Sharing Fund.

The fund's purpose is to encourage sharing power and resources through the international church according to the spirit of 2 Corinthians 8: "The one who had much did not have too much, and the one who had little did not have too little."

In announcing the fund, MWC secre-

tary Larry Miller explained: "Major contributions will come from Mennonite Central Committee and Mennonite Mutual Aid.

"In connection with its 75th anniversary celebrations in 1995, MCC will give \$600,000. On the occasion of its 50th anniversary, also in 1995, MMA will donate \$300,000."

These two church-related agencies invite Brethren in Christ and Mennonite organizations, congregations, and individual members in North America and around the world to join them so that at least \$1 million can be collected by the time the next MWC world assembly convenes in January 1997.

An initial contribution of \$647 has

already been received from a North American group of former Mennonite church workers in East Africa.

Fund distribution will begin in 1997. Between now and then, MWC representatives—at least two-thirds of whom are African, Asian, or Latin American—will establish guidelines and priorities for fund use.

Initial suggestions include leadership training in Anabaptist perspective, literature development and distribution, church-to-church relations, activities by and for women, peacemaking and witness, and joint mission projects.

"MWC will not use Global Church Sharing Fund money for its own activities," Miller said.

Rwanda relief centers on church refugee camp

Akron, Pa. (MCC)—Mennonite Central Committee (MCC) has embarked on a Rwanda relief program expected to cost more than \$2 million (U.S.) over the next three years. To date, MCC has received \$540,000 designated for Rwanda.

In a shift of plans most MCC financial assistance, personnel, and clothing will go to a refugee camp to be established near Bukavu, Zaire.

Originally the Church of Christ of Zaire asked MCC to help them resettle some 5,000 of the 300,000 Rwandan refugees in Bukavu. These refugees were to be transported several miles from town to sites where local churches would host groups of 500 refugees.

Fasting peacemaker team challenged by soldiers

Jeremie, Haiti (CPT)—The Christian Peacemaker Team (CPT) here began a weeklong fast July 29 in the city plaza as an alternative to national Macoute Day. The team was ordered to dispose of their sign by the Haitian military but continued their vigil in the town square for a week. Macoutes are Haitians who cooperate with the military in terrorizing the population.

The four-member team walked to the plaza across from the cathedral as early morning mass was ending, carrying a large cross and a sign which said in Creole, "We are fasting for peace, for the defense of life and against violence."

The fast was announced from the pulpit, and many people coming from the church expressed their support. But an hour and half later members of the Haitian military ordered the group to vacate the premises and to appear with their passports at military headquarters.

On their way to the military headquarters CPT members walked through town with the cross and their sign to give people a chance to see it. They were kept waiting by Chief of Police Rigaud for two hours before they were ushered into an office for questioning.

Rigaud and the military commanders said the words "peace" and "violence" on the CPT sign were political and that under article 56 of the Haitian constitution, foreigners are not allowed to participate in Haitian politics. They



Rwandan refugees on the move in Goma, Zaire.

However, after Zairian churches resettled about 1,000 refugees according to this plan, the United Nations asked them to establish a camp for 40,000 refugees on 111 acres of church property near the Bukavu airport. After much deliberation, the Zairian churches decided to shift their efforts, and asked MCC to do the same.

threatened deportation of CPT members if they held another public prayer vigil.

The group continued the fast for a full week without their sign, maintaining a daily silent vigil in the town plaza. In a statement distributed to government authorities, religious communities, and passersby they said, "Like you, we have watched with dismay the growing hunger in Haiti. We long for an end to the suffering. We look to our Christian tradition of fasting and prayer to help us identify with suffering of our Haitian friends. We remember especially Jesus' love for children."

"An old woman stood near me yesterday for an hour, and explained to others why we sat in silence," writes team member Kathy Kern of Webster, N.Y. "She fully understood our purpose and seemed to revel in it. At one point, she threw back her head, danced a few steps and grinned. 'Ah! But, yes, only prayer and fasting expels some devils.'"

The other participants in the vigil were Kathleen Kelly of Chicago, Ill.; Janet Shoemaker of Goshen, Ind.; and Lena Siegers of Hamilton, Ont.

Rochester Area Mennonite Church in New York, where Kathy Kern is a member, has initiated a call for a national day of prayer for Haiti on Aug. 30. Many people will be fasting as well. Individuals interested in serving as local organizers may contact Susan or Victor Klassen at 716 265-4313.

The first team of Mennonite volunteers arrived in Bukavu earlier this month to help Church of Christ of Zaire workers set up sanitation facilities, food distribution plans, and other duties necessary to establish the camp. The Mennonite team includes both North Americans and Zairians.

Dave Klassen of Kitchener, Ont., is among the short-term North American volunteers. "I feel it's where God wants me to be. It's not often that your experience and training fit a job so well," he noted prior to his departure.

Klassen, whose parents were Mennonite Brethren missionaries, was born in Zaire and went to primary school there. He speaks French as well as a local Zairian language. As an adult he also served as a missionary in Zaire and as a technical adviser for community development projects in Nigeria. He currently serves with MCC Ontario.

In addition to Klassen, Harold Otto of Arcola, Ill., and Dawn Johnson of Cincinnati, Ohio, are on the first team to eastern Zaire. MCC continues to recruit volunteers for at least one more team.

MCC is also sending counselors to work in Ngara, Tanzania, at Benaco camp for Rwandan refugees. On Aug. 18 Dr. A. Richard and Ruth Weaver of Ephrata, Pa., left for Africa; Dave Brubaker, a mediator from Phoenix, Ariz., will depart in mid-September. They will work with the Christian Council of Tanzania to establish grief/trauma programs to help refugees deal with the tragic events of the past months (see the Aug. 9 *Gospel Herald*).

MCC is the lead agency in a 6,000-ton Canadian Foodgrains Bank shipment to eastern Zaire. More than half of the food, valued at \$4 million, will go to the 1 million-plus refugees in Goma, Zaire, where food shortages continue. The remainder will go to the Bukavu area. This food shipment is scheduled to leave Canada later this month.

Ideas that work:

Ontario church offers workshops to community members

Moorefield, Ont. (MBM)—How do you encourage community people to come into a church? And how do you help congregation members reach out into the community?

Build a bridge—and teach a class! Community Mennonite Fellowship has begun offering “Project Bridge Workshops” on a variety of topics. Church members share a particular area of expertise, such as “How to Fill Out Your Tax Forms,” “Basic Car Care,” and “How to Complement Your Child’s Learning at Home.”

Having a specific reason to go door-to-door with the advertising fliers saying, “We have a free workshop coming up,” and getting the faces of community persons matched up with their names, is a worthwhile effort in itself, says pastor Willard Metzger.

Each time the workshops have been offered, a small number of different people from the community showed up, he reports, in addition to church members benefiting from the shared expertise.

Community Mennonite Fellowship was a merger in 1990 of two very small congregations, and currently has about 70 people. “We are just beginning to reach out more actively, and have used various ad series from MBM Media Ministries. As a result of these efforts,

people are starting to ask, ‘What is going on over there?’” Metzger adds.

“We want Community to become a commonly known name, so that when people encounter a time of searching or crisis, they will think of us.”

—Melodie Davis

MBM worker killed in Brazil

Brasilia, Brazil (MBM)—Mennonite Board of Missions (MBM) received word Aug. 13 of the death of Allen Martin, overseas mission associate in Brazil. Initial reports indicate that he was killed in his home Thursday evening, a homicide in conjunction with a burglary.

Martin’s wife, Irene, was visiting family in the U.S. at the time. Martin was 61 years old.

Prior to his death, Martin was involved in lay leadership development, teaching theology as well as Anabaptist history, English teaching, and working with the Mennonite Church in Brasilia.

He and Irene served as general missionaries in Brazil 1960-67. They returned to Brazil in January 1993 for a three-year term. Martins have four children: Elaine, Karl, Jeffrey, and Roger.

A memorial service was held Aug. 20 at First Mennonite Church in Denver, Colo., where Martin was a member.



Lao villagers to begin training to remove unexploded bombs

Vientiane, Laos (MCC)—“If we don’t have any problems,” notes Mr. Bua La, “it means we aren’t doing any work.”



Children play on a de-fused bomb dropped by the United States during the Vietnam War. It now serves as a bench in front of a village pharmacy.

Mr. Bua La is the national project director for a Mennonite Central Committee (MCC)/Mines Advisory Group effort to clear hundreds of thousands of unexploded bombs from Xieng Khouang Province in northeastern Laos.

On July 21 Mr. Bua La left Vientiane, Laos’ capital, with a truckload of technical equipment and supplies needed for training de-miners in Xieng Khouang Province. Navigating muddy roads and fording rain-swollen rivers turned the 210-mile trip into a 19-day ordeal. The truck finally reached its destination on Aug. 9.

Despite problems such as these, much has been accomplished since MCC and Mines Advisory Group, a British humanitarian agency, launched the bomb removal project in April. The supply truck’s arrival in Xieng Khouang Province means Mines Advisory Group experts can begin a six-week training course for 20 Lao de-miners in mid-August. Actual clearing is set to start in early October.

In the midst of preparations staff have been constantly reminded why bomb removal in Xieng Khouang Province, where the United States dropped

some 300,000 tons of bombs during the Vietnam War, is urgently needed.

- On May 28 a family was burning scrub to prepare their fields for planting when an artillery shell exploded, killing the mother immediately and a 16-year-old son shortly afterwards. Another daughter was injured.

- In a July visit to Ban Na Sa La, a village east of Xieng Khouang Province’s capital, Mines Advisory Group staff learned that since 1976 villagers had suffered more than 20 casualties due to unexploded bombs, including five deaths in 1994.

- On Aug. 2 MCC staff visited a family whose son had been killed the day before. Three village boys were herding water buffalo when one stepped on a small bomb. He was killed instantly and his two companions were injured, one of them critically.

MCC continues to solicit funds for the bomb removal project, which has a \$1 million (U.S.) price tag. To date MCC has received \$70,000 in contributions toward its first-year goal of \$300,000. MCC is also seeking grants from foundations.—from a report by Titus Peachey

• **Recording to raise funds.** A group of well-known Canadian soloists are donating their time and talent to raise money for Mennonite Central Committee and Habitat for Humanity. The soloists—Henrietta Schellenberg, Catherine Robbin, Paul Frey, and Daniel Lichti—will join Kitchener-Waterloo (Ont.) Philharmonic Choir conductor Howard Dyck in recording excerpts from Handel's *Messiah*. Project organizers expect to raise \$100,000 (Can.) through the sale of CDs and tapes. According to organizer Ken Frey, this will be the first all Canadian recording of *Messiah* excerpts since the 1950s. Frey attends Kitchener's Rockway Mennonite Church.

• **Relief sale nets \$210,000.** A giant Dahlia quilt, donated by the Dorcas Sunday school class of Hartville Mennonite Church, brought in the top quilt bid of \$1,600 at the Ohio Mennonite Relief Sale, held Aug. 6 at Central Christian High School in Kidron. Total proceeds of \$210,000 included funds from a "House Against Hunger," which netted \$154,000. Sale attendees designated approximately \$7,000 in cash donations for aid to Rwandan refugees; donors brought enough clothes for refugees to build a towering wall of boxes.

• **EMC&S finances reported.** Eastern Mennonite College and Seminary of Harrisonburg, Va., received more than \$2.8 million in contributions for the 1993-94 fiscal year that ended June 30. Of the total cash gifts, \$1.11 million was received for the annual fund campaign—or 82 percent of the \$1.36 million goal. New pledges and deferred gifts gave EMC&S a total fund raising effort of \$5.2 million for 1993-94.

• **'The MP's mite.'** A Reform Member of Parliament from British Columbia has decided to donate 10 percent of his monthly salary to various charitable organizations, including Mennonite Central Committee. Chuck Strahl, who represents Fraser Valley East, made the decision because he believes that one way the government can bring the deficit under control is by making changes to the way it spends money helping needy people. If less money is spent, then Canadians need to "play

a part" in meeting needs in their communities, he says. But Strahl says that if he's going to urge Canadians to give more to charity, he should "lead by example."

• **Mobile home for sale.** Bart Mennonite Church is selling a 12' by 70' mobile home that has been converted into four rooms; the rooms are suitable for classrooms or offices. Interested parties can contact the church at 742 Vintage Rd., Christiana, PA 17509; phone 717 786-7771.

• **Looking for stories.** Mennonite Central Committee is looking for stories of aid coming to the villages in Russia and the Ukraine in the 1920s, as well as first-person accounts of other MCC work in its early decades. The stories will be used in publications and speaking engagements during MCC's 75th anniversary next year. Written stories may be sent to Anniversary Stories, MCC, PO Box 500, Akron, PA 17501-0500.

• **Photograph identified.** An alert reader identified the young man who appeared on the cover of the Aug. 2 *Gospel Herald*. Pictured leading a Harmonia Sacra sing in Hamburg, Va., is Chadwick McMurray, pastor of Walnut Grove Church of the Brethren in Taylors Valley, Va.

• **New appointments:** Beryl H. Brubaker, vice-president for enrollment management, Eastern Mennonite University, Harrisonburg, Va. Brubaker replaces Robert M. Bontrager, who resigned to accept a position as associate director of enrollment services at Oregon State University. Brubaker previously served as chair of the EMU nursing department.

Robert Charles, Cana Venture project manager, Mennonite Board of Missions, Elkhart, Ind. MBM has designed this program of concentrated listening as a way to engage especially persons ages 18-45 in serious thinking about new models for mission, and to strengthen the partnership between MBM and Mennonite Church congregations.

Lara Hall, youth and adult editor, Mennonite Publishing House, Scottdale, Pa. She will assume responsibility for youth curriculum projects as well as assisting in adult Bible studies.

Daryl E. Peifer, director of the adult degree completion program, Eastern Mennonite University, Harrisonburg, Va. This new program is designed for people who are employed but wish to finish their degrees. The first classes are expected to begin in January 1995. Peifer most recently was operations manager with Partners Excavating Company in Harrisonburg.

Leroy D. Saner, associate director of development, Associated Mennonite Biblical Seminary, Elkhart, Ind. For the last eight years he has served as principal of Freeman (S.D.) Academy, a General Conference Mennonite Church high school.

• **Pastor transitions:** Ray Philipps was licensed as associate pastor of Community Mennonite Church, Hagerstown, Md., on July 24.

Elna Steiner concluded pastoral responsibilities April 30 at Pleasant View Mennonite Church, North Lawrence, Ohio; he began interim pastoral responsibilities at Chestnut Ridge Mennonite Church, Orrville, Ohio, on May 1. The installation service on May 8 was led by Eldon King and Sam Weaver.

• **Missionary transitions:** Katrina Lehman arrived from Honduras June 4 after serving two years as a teacher at Pine Grove Academy. Her address is c/o Galen and Jean Lehman, 420 Clearfield Rd., Shippensburg, PA 17257.

• **New books:** *Braiding Hearts and Hands* is an anthology of poems and dramatic readings by women; subjects include abuse, conflict, hunger, poverty, and the traditional role of women. Available from Mennonite Central Committee Canada, 204 261-6381.

Intimacy and Mission by Luther E. Smith, Jr., offers a study of five religious communities, including Sojourners, and shows how the experience of each one can help local congregations discern possibilities for radical discipleship. Available from Herald Press, 800 245-7894.

Making Friends with the Bible by Elouise Renich Fraser and Louis A. Kilgore offers a fresh approach—involving heart, mind, body, and spirit—to Bible study. Study questions included. Available from Herald Press, 800 245-7894.

• **New resources:** *Bulletin inserts and poster* on the theme of God's creation could be used on a special environmental or earth stewardship Sunday. Includes litany and pledge to "walk gently on God's creation." Available from any Mennonite Central Committee office.

• **Coming events:** 76th anniversary celebration and building dedication, Hopewell Mennonite Church, Kouts, Ind., Sept. 3-4. Celebration includes Saturday evening concert and special Sunday service. Information available from 219 766-3839.

Michiana MEDA carry-in meal and meeting, Berkey Ave. Mennonite Church, Goshen, Ind., Sept. 18. Other events scheduled for Nov. 3-6, Dec. 1, Feb. 2, and March 25. Make reservations with Boyd Nelson, 219 533-6230.

MCC Oregon Fall Festival, Linn County Fairgrounds, Albany, Ore., Oct. 8. Annual benefit for Mennonite Central Committee features quilt auction, arts, and crafts.

40th anniversary, Christopher Dock Mennonite High School, Lansdale, Pa., Oct. 14-15. Celebration includes golf and tennis tournaments, an alumni choir, drama by Ted Swartz, commemorative video. Registration information available from 215 362-2675.

Women's retreat, Oceanwood, Ocean Park, Maine, Oct. 14-16. Speaker Gretchen Kingsley will lead this weekend of spiritual refreshment and renewal. Activities offered for women from teens through retirees. Sponsored by the New England Fellowship of Mennonite Churches. Information available from Elaine Spring, 15 Gay St., Portland, ME 04103; phone 207 773-7047.

Church leaders conference, "Shaping Sexual Character: Modeling and Teaching a Healthy Sexuality," Bluffton (Ohio) College, Oct. 17-18. Keynote speaker will be Marva J. Dawn. Registration information available from Randy Keeler at 419 358-3219.

Retreat for families with special needs, New Holland (Pa.) Mennonite Church, Oct. 22. Speakers will be Karen and Scott Weidner. Registration is open to handicapped individuals and their families, pastors, caregivers. Registration information available from 717 442-9895.

Exploring Ministry Studies, Eastern Mennonite University, Harrisonburg, Va., Nov. 6-8. Participants will attend seminary classes, talk with faculty and students, and receive information on financial aid. Information available from John T. Krieder at 800 368-2665 (in Canada, call collect 703 433-8771).

Moving Toward Healing, a conference for survivors of sexual abuse, College Mennonite Church, Goshen, Ind., Nov. 11-12. Keynote speaker Carolyn Holderread Heggen will address the theme, "Re-Membering Survivors and the Church." Information available from the planning committee secretary at 219 533-1044.

• **Job openings:**

Book buyer to work out of the Lancaster (Pa.) Provident Bookstore for Mennonite Publishing House. The buyer is responsible for market analysis, book and Bible selection, merchandising strategy, and a \$1.5 million annual budget. An in-depth understanding of retail selling is highly desirable. Contact Ken Reinford, Lancaster Shopping Center, 1625 Lititz Pike, Lancaster, PA 17601; phone 717 397-3501.

Director of business operations, Landis Homes Retirement Community, Lititz, Pa. Qual-

ifications include a degree in business administration or finance, and at least five years experience in financial management. Individual will supervise several departments. Send résumé to David Keim-Shenk, Landis Homes, 1001 E. Oregon Rd., Lititz, PA 17543; phone 717 569-3271.

French-speaking volunteers with excellent relational and organizational skills needed to spend three months in eastern Zaire working among Rwandan refugees. Applicants should be supported spiritually and financially by their sending congregations. Information available from Mennonite Central Committee at 717 859-1151 (U.S.) or 204 261-6381 (Canada).

Program director, Lakewood Retreat, Brooksville, Fla. Preference given to applicants with training and/or experience in Christian program development and implementation. Position opens Dec. 1. Contact the retreat at 25458 Dan Brown Hill Rd., Brooksville, FL 34602; phone 904 796-4097.

Teachers, Academia Menonita Betania, Aibonito, P.R. Positions open in kindergarten and second grade. Bilingual individuals with experience in teaching English as a second language preferred. Contact Lora Miranda as soon as possible at 809 857-8513.

Volunteers, Freeman (S.D.) Academy. First-year teachers are invited to apply for full-time voluntary positions assisting master teachers. Repair, maintenance, and cleaning positions are also available for full-time volunteers. Housing, stipend, and health insurance provided. Send letter of application and résumé to Larry Horner, Box 1000, Freeman, SD 57029; phone 605 925-4237.

BIRTHS

Brubaker, Lucy Yoder and Edward, Telford, Pa., Brandi Lee (first child), born Jan. 11, 1993, received for adoption July 8, 1994.

Cathrea, Katherine Laundry and Michael, Squamish, B.C., Morgan Pamela (first child), June 17.

Coxon, Marilyn Brubacher and John, Kitchener, Ont., Kaitlyn Rebecca (second child), born July 18, 1993, adopted in 1994.

Esch, Tracy Graybill and Randy, Brownstown, Pa., Devin Michael (second child), July 25.

Gorvett, Lou Murray and Bruce, Waterloo, Ont., Nathan Murray (first child), June 12.

Handerson, Dede Smith and Mark, Spencerville, Ind., Smith Christian Jacob (second child), July 9.

Horning, Crystal Driver and Les, Mechanicsburg, Pa., Alanah Grace (second child), July 2.

Hostetter, Glenda Siegrist and Loren, Harrisonburg, Va., Kara Larissa (second child), May 14.

Jantzi, Jeanne Zimmerly and Dan, Lowville, N.Y., Paul Zimmerly (third child), July 13.

King, Stephanie Haima and Lance, Albany, Ore., McKena Raye (first child), July 10.

Lamartiniere, Veronique and Adrien, Raleigh, N.C., David (third child), June 23.

Lindquist, Dana Wynne and David, Raleigh, N.C., Caroline Stanhope Wynne (second child), May 24.

Long, Andrea and Skip, Raleigh, N.C., Matthew Long IV (first child), July 7.

Massaro, Kristen Estrada and Steve, Orrville, Ohio, Alexandria Elaine (first child), July 7.

McCracken, Kelly Hofstetter and Scott, Kitchener, Ont., Joshua Scott (second child), July 2.

Miller, Anita and John, Chesapeake, Va., Robin Nicole (second child), June 9.

Neuschwander, Vanessa Gambill and Scott, Albany, Ore., Dylan Emry (second child), July 16.

Petersheim, Stacy Eberly and Rod, Dillsburg, Pa., Spencer Lynn (first child), June 15.

Roth, Monica Yoder and Christopher, Harrisonburg, Va., Ashley Grace (first child), July 16.

Roth, Susan Stuckey and Stan, Archbold, Ohio, Jacob Steven (second child), July 20.

Rutt, Ellen Carroll and Merv, Harrisonburg, Va., Olivia Ellen (fourth child), July 26.

Saunders, Kathy Leffman and Lynn, Elida, Ohio, Kaitlyn Joy (seventh child), July 23.

Showalter, Lois Kuhns and Lowell, Hagerstown, Md., Nathan Daniel (third child), July 20.

Swanson, Teresa Scott and David, Seattle, Wash., Emma Grace (third child), July 21.

Tobin, Carol Rocap and Skip, Ratchathani, Thailand, Jessamyn Bay (sixth child), July 25.

Wagner, Tina Zimmerman and Allen, Dillsburg, Pa., Sara Elizabeth (first child), June 1.

Wannop, Arlene Shortill and Kirk, Harrison, Ont., Samuel (fourth child), July 11.

White, Patricia Pechart and William, Mechanicsburg, Pa., Nicholas Thomas (third child), April 21.



Watering crops is a joint effort in Cambodia.

Prey Veng, Cambodia (MCC)—Mike Roberts, a Mennonite Central Committee (MCC) hydrologist, and So Khat, a 72-year-old farmer, peddle a water-wheel together as they calculate how much water is being pumped into a nearby field. MCC encourages farmers to participate in planning, constructing, and maintaining irrigation systems. Cambodian farmers struggle to grow enough food to sustain their families; the extra water allows farmers to expand crop production.

Haunted by memories of the past, Cambodians are often reluctant to work together on irrigation and other community development projects. The Khmer Rouge, which ruled Cambodia in the 1970s, forced people to dig canals, build roads, and labor on other projects to fulfill the government's dream of turning Cambodia into a giant peasant collective. Some 1 million Cambodians died from hard work, disease, and mass executions during that three and a half year period.

"We are always careful to stress that participation in MCC-initiated projects is voluntary," Roberts says.

MARRIAGES

Alderfer-Carpenter: Marcia Christine Alderfer, Cheverly, Md. (Washington Community Fellowship), and Steve Carpenter, Washington, D.C. (Washington Community Fellowship), July 16, by Dennis Hollinger.

Bast-Mercier: Angela Bast, Cambridge, Ont. (Stirling Ave.) and Joseph Mercier, Cambridge, Ont., July 9, by David T. Martin.

Beidler-Shenk: Ken Beidler, Souderton, Pa. (Norristown New Life), and Elaine Shenk, Manheim, Pa. (Erisman), Aug. 7, by Patty Friesen.

Bililign-Merga: Solomon Bililign, Greensboro, N.C. (Greensboro), and Abeba Merga, Edison, N.J. (Ethiopian Evangelical), June 4, by Yeshitela Mengistu.

Burckhart-Zimmerman: Linda Burckhart, Souderton, Pa. (Souderton), and Daryl Zimmerman, Souderton, Pa. (Souderton), July 16, by Gerald A. Clemmer.

Burkholder-Hostetler: Minnette Burkholder, Harrisonburg, Va. (Park View), and Chad Hostetler, Harrisonburg, Va. (Foundation), July 16, by Owen Burkholder.

Burkholder-May: Milan Burkholder, Orrville, Ohio (Martins), and Sherry May, Orrville, Ohio (Open Bible Christian Center), June 4, by Michael Knibbs.

Daza-Peckford: Charlie Daza, Cambridge, Ont., and Karen Peckford, Kitchener, Ont. (Stirling Ave.), Jan. 22, by David T. Martin.

Detweiler-Nester: Cheryl Detweiler, Goshen, Ind. (Assembly), and Dan Nester, Goshen, Ind. (Assembly), July 2, by Bob Gerber and Mary Lehman Yoder.

Dippel-Sewell: Wendy Dippel, Kitchener, Ont. (Stirling Ave.), and Peter Sewell, Brampton, Ont., May 14, by David T. Martin.

Eicher-Forney: Jaqui Eicher, Albany, Ore. (Lebanon), and Tom Forney, Monmouth, Ore. (Lebanon), May 14, by Brent Kauffman.

Erb-Ropp: Rod Erb, Wellesley, Ont. (Glenlea), and Lisa Ropp, New Hamburg, Ont. (Tavistock), July 23, by Victor Dorsch.

Frankenfield-Zehr: Krista Frankenfield, Souderton, Pa. (Blooming Glen), and Kyle Zehr, Harrisonburg, Va., Aug. 6, by Truman H. Brunk and Ken Zehr.

Friesen-Sugimoto: Chelle Friesen, Hillsboro, Kan. (Hesston), and Scott Sugimoto, Clovis, Calif. (New Hope Community), June 4, by Harold Penner.

Gisel-Nafziger: Ruth Gisel, Archbold, Ohio (West Clinton), and Everett Nafziger, Archbold, Ohio (Central), July 30, by Melvin Leidig.

Hayes-Horst: Shelly Hayes, Lebanon, Ore. (Lebanon), and David Horst, Lebanon, Ore. (Lebanon), July 23, by Brent Kauffman.

Hoflich-Stutzman: Heather Hoflich, Albany, Ore. (Lebanon), and Edward Stutzman, Albany, Ore. (Lebanon), May 21, by Brent Kauffman.

Kauffman-Plank: Lynette Kauffman, Dalton, Ohio (Bethany), and Brian Plank, Orrville, Ohio (Martins), July 23, by John Willems.

Lay-Zook: Benny Earl Lay, Champaign, Ill., and Melinda Kyong Zook, Champaign, Ill. (Warwick River), May 21, by Gordon Zook.

MacDonald-Perrault: Susan MacDonald, Kitchener, Ont., and Mark Perrault, Kitchener, Ont. (Stirling Ave.), July 30, by David T. Martin.

Martin-Martin: Donna Martin, Elmira, Ont. (Floradale), and Jason Martin, Elmira, Ont. (Glen Allan), July 30, by Fred Redekop.

Martin-Swartzentruber: Stefan T. Martin, Goshen, Ind. (University), and Heidi L. Swartzentruber, Danville, Pa. (Community Mennonite Fellowship), June 25, by H. Howard Witmer.

Sawatzky-Yoder: Stephen Sawatzky, Chilliwack, B.C. (First), and Dedra Yoder, Yoder, Kan. (Yoder), July 30, by Peter E. Hartman.

Smucker-Yany: Joy Francesann Smucker, Flushing, N.Y. (Immanuel Community), and Craig Yany, Bayside, N.Y. (Brethren), July 9, by John I. Smucker.

Lockport Mennonite Church, by Donald Heiser, John C. King, and Allen Rutter, and North Leo Mennonite Church, by Ken Bontreger and John C. King. Burial: Leo Cemetery.

Freeman, Clarence Edward, 89, Mesquite, Tex. Born: May 18, 1905, Mobeetie, Tex., to Edward and Lacie Powell Freeman. Died: July 16, 1994, Mesquite, Tex., of pneumonia. Survivors—children: Kenneth W., Bonnie Schrock, Carol Rosenberger, Sheryl Gingerich; brother and sisters: Leonard, Letha Mae Mechling, Dorothy Sluder; 12 grandchildren, 7 great-grandchildren. Predeceased by: Helen Kuhns Freeman (wife). Congregational membership: East Holbrook Mennonite Church. Funeral: July 19, Laurel Oaks Funeral Home, by Gilbert Davis. Burial: Laurel Oaks Memorial Park.

Geyer, Edith Kaufman, 79, Hollsopple, Pa. Born: Aug. 5, 1914, Conemaugh Twp., Pa., to Allen Webster and Annie C. Spory Kaufman. Died: July 26, 1994, Windber, Pa., of cancer. Survivor—sister: Minnie Gindlesperger. Predeceased by: William F. Geyer (husband). Congregational membership: First Mennonite Church. Funeral and burial: July 29, Thomas Mennonite Church, by Donald Speigle and Homer Schrock.

Gingerich, Ervin, 80, Ailsa Craig, Ont. Born: Jan. 25, 1914, to Samuel and Sarah Gascho Gingerich. Died: June 22, 1994, London, Ont., of a stroke. Survivors—wife: Alice Pearl Erb Gingerich; children: Joan Stapleton, James, Stuart, Mary Foreman; siblings: Amos, Roy, Rueben, Curtis, Verna Ropp, Marie; 9 grandchildren. Funeral and burial: June 25, Zurich Mennonite Church, by Philip Bender, Ephraim Gingerich, and Mary Mae Schwartzentruber.

Honderich, Verda Vernice, 89, Goshen, Ind. Born: Sept. 9, 1904, Elkhart County, Ind., to Henry M. and Bertha Boyer Honderich. Died: July 8, 1994, Goshen, Ind., of cancer. Funeral and burial: July 10, Clinton Brick Mennonite Church, by Ron Kennel and Harold Mast.

Huber, Beulah Swope, 98, Harrisonburg, Va. Born: May 26, 1896, Singers Glen, Va., to David and Mary Showalter Swope. Died: July 24, 1994, Harrisonburg, Va. Survivors—husband: Simon Huber; stepson: Ira Huber; sister: Sophia Swope Driver;

22 stepgrandchildren, 122 step-great-grandchildren, 87 step-great-great-grandchildren. Predeceased by: Frank Wenger (first husband). Funeral and burial: July 28, Weavers Mennonite Church, by Glendon Blosser and Joseph C. Shenk.

Hunsberger, Jacob Good, 76, Parker Ford, Pa. Born: Dec. 6, 1917, East Vincent Twp., Pa., to George J. and Emma Good Hunsberger. Died: July 19, 1994, East Coventry Twp., Pa., from a brain tumor. Survivors—wife: Erma M. Stauffer Hunsberger; children: J. Marvin, Willis G., Kenneth J., Dorothy A. Ndjali, Lucille R.; sisters: Irene G., Mary Boyle; 11 grandchildren. Funeral and burial: July 23, Vincent Mennonite Church, by Garland L. Meyers and Richard L. Lindberg.

Kauffman, Dorothy V. Detrow, 73, Columbiana, Ohio. Born: Nov. 14, 1920, Fairfield Twp., Ohio, to Harvey A. and Vertie E. Metzler Detrow. Died: July 4, 1994, Youngstown, Ohio, of cancer. Survivors—children: Louise Moss, Jean Owens, Robert, Kenneth; brother and sisters: Arthur, Mildred Grim, Marie Kurtz, Doris Yoder; 6 grandchildren. Predeceased by: Victor H. Kauffman (husband). Funeral: July 7, Leetonia Mennonite Church, by Robert Yoder. Burial: Midway Mennonite Church Cemetery.

Krabill, Miriam C. Book, 81, Baytown, Tex. Born: Oct. 14, 1912, Sterling, Ill., to Oscar D. and Lottie Detweiler Book. Died: July 17, 1994, Baytown, Tex. Survivors—children: James H., June K. Morris; siblings: Merlyn, Leland, Nolan, Mrs. Everett Ebersole; 8 grandchildren, one great-grandchild. Predeceased by: James Howard Krabill (husband) and Eileen Wallace (daughter). Funeral and burial: July 20, Science Ridge Mennonite Church, by S. Roy Kaufman.

Kropf, Elmer David, 74. Born: Dec. 1, 1919, Wellesley Twp., Ont., to David and Barbara Lichti Kropf. Died: July 25, 1994, Stratford, Ont. Survivors—wife: Nelda Yantzie Kropf; sons: Ron, Ken, Bruce, Barry; siblings: Delton, Munroe, Percy, Eric, Priscilla Roth, Veronica Groff, Susanna Barrett, Pearl Roberts; 10 grandchildren. Predeceased by: Eileen Steckley Kropf (first wife). Funeral: July 28, Tavistock Mennonite Church, by Darrel Toews. Burial: East Zorra Mennonite Cemetery.

DEATHS

Birky, Lizzie E. Heiser, 97, Spencerville, Ind. Born: May 29, 1897, Fisher, Ill., to Jacob and Elizabeth Bauman Heiser. Died: July 16, 1994, Bryan, Ohio. Survivors—children: Eldon, Delilah Stamm, Margie Liechty, Edith King; 21 grandchildren, 37 great-grandchildren, 2 great-great-grandchildren. Predeceased by: Alvin Birky (husband). Funeral services: July 20,

YES teams depart. *Philadelphia, Pa. (EMM)*—Four Youth Evangelism Service (YES) teams sponsored by Eastern Mennonite Missions left Aug. 15 for eight- to 12-month assignments in Germany, Kenya, and Mexico. The teams spent the past three months in preparation at the YES Discipleship Center here. Pictured are (left to right):



Front row—Patricia Lingenhoel, Jon Landis, Brent Siegrist, Katrina Mullet; *second row*—Miriam Muleshe, Maggie LaFata, Wanda Weaver, Mexico team leader Angela Heide, Kenya team leader Joseph Mugo; *third row*—Germany

team leaders Sharon and Steve Norton, Dawn Johnston, Andrea Wolfgang, Meredith Horning, Chris Shirk; *back row*—Brad Steiner, Dave Eby, Tobias Owuonda, Phil Siegrist, Jared Yoder.

Lauver, Ruth Mae, 86, Mechanicsburg, Pa. Born: Jan. 23, 1908, Mechanicsburg, Pa., to Jacob G. and Amanda M. Lauver. Died: June 23, 1994, Mechanicsburg, Pa. Survivors—brothers and sister: Earl, Marlin, John, David, and Esther A. Funeral and burial: June 27, Slate Hill Mennonite Church, by Roger L. Steffy and Paul W. Nisly.

Longacher, Joseph William, 83, Newport News, Va. Born: Feb. 25, 1911, Littleton, Ind., to Will and Mary Witmer Longacher. Died: July 23, 1994, Williamsburg, Va. Survivors—sons: Joseph W. Jr., David W., Robert W.; sister: Mary L. Price; 9 grandchildren, one great-grandchild. Predeceased by: Mayme Shenk Longacher (wife). Funeral and burial: July 26, Warwick River Mennonite Church, by Gordon Zook, Nelson Burkholder, Sr., and Kathryn Baer.

Miller, Mildred L. Oswald, 81, Orrville, Ohio. Born: May 5, 1913, Millersburg, Ohio, to Martins V. and Bessie Bender Oswald. Died: July 25, 1994, Orrville, Ohio. Survivors—children: Marjorie Myers, Arlene Miller, Miriam Rheinheimer, Kathy Farver, Evelyn Steffen, Diane Angle, Irene Heatwole, Harold, Owen; sister: Dorothy Mumaw; 30 grandchildren, 34 great-

grandchildren. Predeceased by: Virgil R. Miller (husband). Funeral and burial: July 28, Martins Creek Mennonite Church, by Paul King.

Newcomer, Kenneth W. "Ken," 35, Scottdale, Pa. Born: Sept. 6, 1958, Connellsville, Pa., to Clyde W. and Rita V. Shandorf Newcomer. Died: July 25, 1994, Scottdale, Pa. Survivors—wife: Elisabeth Moon Newcomer; children: Kenneth W., Jr., Amy E., Emily M.; parents; brothers and sisters: Lawrence E., Roger T., Kevin R., Lynda J. Jezewski, Lois J. Herlihy, Rita J. Bornstein, Marsha A. DeCaria, Paula K. Peterson, Sharon R. Barclay, Claudia R. Webb, Beverly E. Stupp, Sheila M. Zimmerman, Nancy L. Johnson, Laura M. Plummer. Funeral: July 28, Kingview Mennonite Church, by Linford D. Martin. Burial: St. John the Baptist Roman Catholic Cemetery.

Schwartzentruber, Marjorie Steinmann, 72, Petersburg, Ont. Born: June 25, 1922, to Jacob and Sarah Brenneman Steinmann. Died: July 1, 1994, Kitchener, Ont. Survivors—husband: Earl Schwartzentruber; children: Richard, Ron, Karen Sexsmith, Wanda Jenkins; 10 grandchildren. Funeral and burial: July 4, Steinmann Mennonite Church, by Gordon

Bauman and Ingrid Loepp Thiessen.

Stoltzfus, Mabel Augustine, 93, Corry, Pa. Born: Nov. 17, 1900, Selden, Kan., to Simon and Barbara Roth Augustine. Died: May 30, 1994, Corry, Pa. Survivors—children: Gladys Yoder, Fern Schweitzer, Bernetta Hennigh, Alverda Swope, Florence Schrock, Floyd, Reuben, Gerald, Merlin; 30 grandchildren, 44 great-grandchildren, 14 great-great-grandchildren. Predeceased by: William S. Stoltzfus (husband). Funeral: June 2, Valley View Mennonite Church, by Carl L. Smeltzer. Burial: Rose Hill Cemetery.

Stoltzfus, Sadie M. Fisher, 82, Elverson, Pa. Born: Nov. 20, 1911, Honey Brook, Pa., to John and Rachel Smoker Fisher. Died: July 25, 1994, Honey Brook, Pa. Survivors—children: Reba Yoder, Chester, Clyde, Anna Mae Eby, Leroy J., Erma Kauffman; siblings: John, Elsie, and Ada Fisher, Susan Kurtz, Anna Beiler; 17 grandchildren, 18 great-grandchildren, 3 step-great-grandchildren. Predeceased by: Jesse Stoltzfus (husband). Funeral and burial: July 29, Conestoga Mennonite Church, by Nathan G. Stoltzfus and Harvey Z. Stoltzfus.

Swartzendruber, Ernest Floyd, 99, Manson, Iowa. Born: March 17, 1895, Eagle

Grove, Iowa, to Elias and Sarah Knepp Swartzendruber. Died: July 20, 1994, Manson, Iowa. Survivors—children: Twila Wenger, Leanna Miller, Clifford, Emory, John; sister: Minnie Graber; 15 grandchildren, 17 great-grandchildren. Predeceased by: Sarah Wenger Swartzendruber (wife) and Hazel Birkey (daughter). Funeral: July 25, Manson Mennonite Church, by Curt Kuhns. Burial: Rose Hill Cemetery.

Umble, Henry K., 84, Atglen, Pa. Born: Nov. 24, 1909, Lancaster County, Pa., to John G. and Ada S. Kauffman Umble. Died: April 28, 1994. Survivors—children: Henry K., Jr., Janet L. Calhoun, John G., Daryl R., Sharon L. Stoltzfus, James H.; 12 grandchildren, 11 great-grandchildren. Predeceased by: Beulah E. Stutzman Umble (wife). Congregational membership: Kennett Square Mennonite Church. Funeral and burial: May 2, Millwood Mennonite Church, by Noah Hershey and Elvin Ressler.

Waldren, Clarence "Pat," 77, Mount Eaton, Ohio. Born: Dec. 18, 1916, Dunglen, Ohio, to Dewey and Grace Mellinger Waldren. Died: July 21, 1994, Dalton, Ohio. Survivor—brother: Frank. Funeral and burial: July 23, Kidron Mennonite Church, by Bill Detweiler.

Walter, Carol Loscher, 59, Mechanicsburg, Pa. Born: April 2, 1935, Mechanicsburg, Pa., to Arthur and Bessie Loscher. Died: June 7, 1994, Harrisburg, Pa. Survivors—husband: Clarence Walter; children: Jeff M., Beth A. Alexander, Scott A., Brian K., Polly Worley; brothers and sister: Arthur, James, and Paul Loscher, Phyllis Fry; 9 grandchildren. Funeral and burial: June 10, Slate Hill Mennonite Church, by Roger L. Steffy and Paul W. Nisly.

Willouer, Howard Mininger, 84, Born: May 12, 1910, Harleysville, Pa., to Henry L. and Alice Mininger Willouer. Died: July 17, 1994, Souderston, Pa. Survivors—children: Mary, Marilyn Loux, Margaret Forgay, Stanley, Paul, Howard, Henry; siblings: Leroy, Florence Trauger; 23 grandchildren, 40 great-grandchildren, 3 great-great-grandchildren. Predeceased by: Maggie L. Moyer Willouer (wife), Edith M. Freed and Katie M. Allenbach (daughters). Funeral and burial: July 21, Salford Mennonite Church, by James C. Longacre, Willis Miller, and John L. Ruth.

THE LAST WORD

Y la montaña se moverá

What a gift from God the Mennonite Church has in our Hispanic congregations. It was impossible not to be impressed with the enthusiastic group who gathered this month in Lancaster, Pa., for the seventh biannual Hispanic Mennonite Convention (see report on page 8).

Just getting there, for many, demonstrated an impressive commitment. Unlike local conferences, where most member churches are within a day's drive from a central location, HMC congregations are scattered across the continent. Yet representatives came from Alberta, California, Mexico, Puerto Rico—and some even drove from Oregon (more than a three-day trip). One fellowship in Moline, Ill., sent 15 members.

Worship sessions were marked by robust singing accompanied by synthesizer, drums, and tambourines. HMC assembly-goers outdid many of their Anglo brothers and sisters in devotion to corporate prayer. Each morning began with a well-attended half hour of prayer before breakfast; an evening concert of prayer started around 10:00 and reportedly went on until near midnight.

The Hispanic church leaders have good reason for prayer and praise. In his report, HMC president Samuel Lopez noted that "some of our congregations have doubled and tripled in membership in the last two years." Many of these are in urban areas, such as New York City, Chicago, and Los Angeles.

I can't pretend I understood everything that happened at the HMC gathering. I was one of the "aliens" present, easily recognizable throughout the Lancaster Mennonite High School auditorium—we were the ones with antennae bobbing on our heads.

All sessions were held in Spanish, with simultaneous translation offered for English-speaking attenders (are Anglo event organizers always so considerate of our deaf or non-English speaking sisters and brothers? Even in meetings where only two or three non-Spanish speakers were present, various people provided translation). Thus the headset equipment.

Most of the time the translation arrangement worked well, occasionally not so well. We missed most of the jokes.

But we could still join in song. My favorite

chorus was a paraphrase of Matt. 17:20—"If you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there' . . . "Y la montaña, se moverá, se moverá, se moverá" (and it will move, it will move, it will move), the song goes.

We have so much to gain if we can get beyond the mountains that divide us!

HMC assembly organizers and participants didn't let barriers of language or distance get in the way. But maybe these are some of the easiest barriers to overcome.

Sometimes I look at the mountains of disagreement within the church, and they seem to me to be irreconcilable differences. The most obvious focus of contention these days seem to be beliefs about homosexuality. How will we ever come to agreement?

The subject was brought up on MennoLink, the electronic mailing list of Mennonites, this summer. Conversation participants managed to go around and around on the topic with escalating rhetoric and strong feelings, but no one convincing anybody else to change their perspective. The only apparent result was frustration and a sense that we really can't productively discuss this subject right now.

But if our beliefs about homosexuality stand as one mountain in an imagined geography of the Mennonite Church, isolating members from each other, there are other peaks.

One is the perpetuation of racism among us, often unwittingly. Mountains of ethnic tradition keep us from recognizing each other as equals before God. Fear of change may divide traditional church from new church plant. Mountains of ignorance about each other may divide rural brother from urban sister.

We raise our hearts in prayer, our voices in song, to the same God. We proclaim the lordship of one Christ—who tells us that if we have only the faith of a mustard seed...

We will say to the mountains of prejudice, *move*. Say to the mountains of racism, *move*. Say to the mountains of fear, stubbornness, and "irreconcilable differences," *move*.

Y las montañas se moverán, se moverán, se moverán. Lord, increase our faith!—cmh

August 30, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Learning to walk alongside students is a lesson in grace and humility. Unpredictability and change are constant. Hospitality is an absolute necessity.

With students in the congregation:

Learning to say hello and goodbye with joy

They come—the students: eager yet anxious, conservative and liberal, Mennonite and “other,” mostly on borrowed money, casual, and looking for a friend.

It never fails. Each generation claims there is a gap. It seems to exist in the church as well. What shall we do with our young adults? How can we communicate? Will they keep the faith? Or, as I like to say, will the faith keep them?

After living and serving in congregations where university-related individuals were involved in the church and its mission, I have observed several things.

by
*Dorothy
Nickel
Friesen*

1. Be prepared to win—and to lose.

People who are heavily into graduate school are busy but also thirsty for support. Often congregations and church communities can be that vital link between a demanding school schedule that drains precious energy in academic rigor and an urgent yearning for connections to a spiritual home.

Congregations “win” when they offer a church home to young adults. They will be blessed with the “best and the brightest.” They will receive the talents (sometimes hidden for a bit) of music, dramatic arts, nurturing child care, stimulating conversation, theological

ALSO IN THIS ISSUE

A wink at death:

‘There he goes,’ say one.

‘Here he comes,’ says another 6

MCC executive secretary

John Lapp to retire in 1996 9

MC-GC Integration Exploration

Committee responds to questions . . 10

Churches can be a link between a demanding schedule that drains energy in academic rigor and an urgent yearning for connections to a spiritual home.

inquisitiveness, and budding church leadership. It is a golden moment of discovering gifts that will be used in the church setting.

But the congregations may "lose" too. Sporadic schedules, the demands of exams and dissertations, travel plans, and decisions to change programs will result in irregular attendance, lack of consistency in the ongoing life of the church, and sometimes irreconcilable choices of time for research and time for church. This can lead to disappointment for both the congregation and the individual.

The key is understanding that graduate students are in a time of intense training that has little tolerance for divided loyalties. But for those who choose to share their lives with a local congregation, the rewards are mutual.

2. Watch for widening horizons—and for narrowing ones.

Just as the mind begins to open to new possibilities as new knowledge is learned, so do the life choices that young adults can make. Choices unheard of even a decade ago become new careers and degree tracks. As these many opportunities beckon, the world becomes a stage.

Some students, for example, have never lived anywhere but home. They are exposed in this new academic context to people from other cities and other countries. They hear about different religions, see moral issues from other points of view. They are often overwhelmed with the freedom to choose their activities. This expanding horizon is exhilarating and energizing. They find themselves and claim identities.

But for some, this seemingly endless platter of choices is too much. They are overwhelmed. They choose foolishly. They decide that being different from Mom and Dad is better than careful thinking. They leap without looking. Sometimes they drop out of the church because that is too conservative a thing to be part of. It wouldn't be thinkable to be in a conventional church setting, especially on a Sunday morning, after being quite unconventional on Saturday night.

And so the horizons narrow—and the young adult skips the spiritual diet of congregational life for the more typical peer lifestyle that has long since dropped out of church.

3. Watch for the academic giant in religious kindergarten.

One of the more fascinating discoveries I

made when ministering to and with young adults was their virtual endless quest for academic rigor in their chosen discipline. Students are on the cutting edge of new research, designing new applications to ancient problems and delving into detailed analysis of documents.

However, I also discovered, these same students are often not ready to subject their own faith or religious understandings to scrutiny. New ideas in religion can be threatening or seen as unnecessary.

Sometimes students seek comfort from religion (not unlike the majority of Sunday morning attendees). They simply want to be reassured about the basics of their faith and not worry about thorny ethical dilemmas or church politics at the summer conference. Tradition is important—but only at church.

Gently leading young adults along the path of faith is rewarding, but it must be done carefully and prayerfully. The life cycle of testing and searching often occurs at this same time of being in a university-related congregation. Walking along with them is rewarding, even if exasperating.

The possibilities of engaging these individuals in a deepening spiritual vision are endless. Most are grateful that you are there to try the new, challenge the traditional, and open doors to new thinking. But don't be shocked by the ones who say, "I want church to be a place of rest—not thinking."

4. Be prepared to walk on holy ground—and in the depths of hell.

One of the greatest joys for me as pastor, especially in a university-related congregation, was the chance to participate in the life choices of many individuals. This involved vocational decisions, choosing marriage partners, birthing first babies, deciding on baptism, and making major independent life choices.

The joy of baptizing a new Christian who could say to me, "Dorothy, that Jesus was a radical. He turned the world upside-down. I want to follow him," was truly breathtaking. The joy of doing premarital counseling with couples making lifelong commitments was there.

The dedication of a new child with admiring parents amid a supportive congregation was a holy moment. The ability of charter congregational members to welcome the new student, the new resident, the international visitor over and over again, was inspiring. To mark the

major life directions in the context of the church was truly a sacred trust.

However, there were the agonies of decisions that forced painful choices. I was there to witness the roommates who turned into stiff competitors for scholarships. I saw the grief of losing a first grandparent to death and being unable to attend the funeral because it conflicted with the only exam for a class.

I heard the depression that turned so deep suicide seemed the only choice. I listened to the stories of injury and abuse that many had suffered in their homes and families. The depths of hell are part of the pastoring and congregational ministry when relating to young adults.

5. Remember that your future pastor or conference executive or church planter may be sitting in the back row this next Sunday.

The opportunity for the university-related congregation to mentor new leaders for church ministry is never-ending. Eager minds plus idealism equal opportunities for the seeds of ministry to be planted.

I was often the one who asked questions: What is in your future? Have you ever considered voluntary service? Would you like to see the world and serve humanity at the same time? Can you invent a machine that will aid the farmers of the world? Are you able to design a building that can meet the needs of the aging? Will you find the chemical equation that will cure cancer?

These and other questions are not academic when you minister to young adults. These students are wrestling with life's largest problems. And they just may find the solutions.

To include service to others as part of their vocational and academic preparation is part of the church's challenge to young adults. Getting involved in a congregation that keeps the inward and outward components of the gospel ever present challenges these participants to use their skills in the service of the church. What a privilege!

6. Learn to say hello and goodbye with grace.

The most enjoyable part of ministry in a university-related congregation is the multitude of hellos. Every September a new church is planted. Who will be there? What new faces will appear? Will last year's faithful show up?

And they come—eager yet anxious, conservative and liberal, Mennonite and “other than

Mennonite,” young and slightly older, mostly on borrowed money, casual and generally looking for a friend. They offer to teach Sunday school, serve on the worship committee, staff the nursery, sing a solo, play the piano or guitar or drums, fix your car, bake bread, and interrupt your day with a friendly, “Are you busy?” And based on who shows up, that's church for that year.

But there are the inevitable good-byes. No program lasts forever. People graduate, find jobs, and move away. Those are the expected partings. Worse, they fail exams, have dissertations rejected, get fired or downsized and must leave. Those are awkward and wrenching partings. When you have invested in these lives and given even a few minutes in a special way, it is hard to say good-bye.

Learning to walk alongside these students, faculty, and staff members is a lesson in grace and humility. Unpredictability and change are constant. The ministry of hospitality, of welcoming, of opening the heart and soul to new people in the community in the church is of absolute necessity to minister in this situation.

Learning to say good-bye with tears and aching heart is also a discipline. Sending and commissioning people to the next stop in their life journey are equally satisfying and necessary in the life of the church.

Ministry in the university-related congregation is an extraordinary challenge and reward. Knowing that God is there, preparing women and men to learn and serve, is a source of comfort and challenge as we face the future.

Dorothy Nickel Friesen is assistant dean of Associated Mennonite Biblical Seminary, Elkhart, Ind. She previously served as pastor in Kansas City and Manhattan, Kan., churches.

The enjoyable part of ministering to students is the multitude of hellos. Every September brings a new congregation.



*"O Lord, who may abide in
your tent? Who may dwell on
your holy hill? Those who
walk blamelessly, and do
what is right, and speak
the truth from their heart."
—Psalm 15:1-2, NRSV*

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

While Must We Knock Down Other People's Candles? (July 12) provoked thought, I'm unclear how Ron Sider reconciles "genuine theological differences that divide us" with "prayerfully submitting together to the Scriptures under the Spirit's guidance."

Is he saying that theological differences can be "resolved" by unified prayerful submission? I have a hunch that if Catholic and Protestant were dropped from our vocabularies and we replaced denominational references with his implied ecumenical preference for "Christian," he would want to be the definer of "truth and unity."

To claim that "to refuse to join in ecumenical dialogue and processes with other Christians who confess Jesus Christ as God and Savior" is a sin seems a bit judgmental. Many sins are named in the Bible. Where's this one?

Ruth Miller Yoder
Flint, Mich.

Thank you, Joe Richards and David Augsburg for *Practicing the Presence of Prayer* (July 12). It was a breath of fresh air. For so many years, I have looked outside the Mennonite tradition for help in nurturing my inner spirit.

Meditation and contemplation are the life blood of my prayer life. I would like to hear from others who are experiencing a rich, fulfilling prayer time.

Also, for each of you who work so diligently each week to prepare *Gospel Herald* to arrive in our mailbox, a big thank you. I usually find myself a comfortable chair, sit down, and read it from cover to cover.

Donna Sommers Hensler
Kokomo, Ind.

Women Challenged to Explore New Visions for Anabaptist Feminism at Theology Event (July 12). If Paula Diller Lehman experienced "an unofficial silencing" for merely mentioning homosexuality at Philadelphia 93, we Mennonites need to get our heads out of the sand and look at today's world. If, however, we have a pastor who leaves our youth with the idea that homosexuality is a viable lifestyle for them, should we not hold that pastor to silence?

We all have leanings toward selfish-

ness and other sin. Do we tell our children that since we have these leanings, then the actions expressing them are okay? God tells us to love the sinner but not to promote the sin. We need to love each other and tolerate each other's growing pains. But let's stay true to God's Word while doing it.

Janice Miller
Amboy, Ind.

I see feminist influence in the proposed "Confession of Faith in a Mennonite Perspective" in statements that the Bible is "the inspired book of the church" instead of the Word of God and that the church "is to discern the meaning of Scripture for its time and peace" (article 9). And article 14 of the 1963 Confession of Faith has been completely omitted, including the principle "that in their relation to the Lord men and women are equal—but in the order of creation God has fitted man and woman for differing functions."

Also missing is the pattern of symbols of Christian order. The principle that God is the head of Christ, Christ the head of man, and man the head of woman should not be discarded—along with the covering—which was only a symbol of this truth. Article 6 of the proposed Confession labels domination a sin yet does not label the practice of homosexuality or abortion a sin.

Further, article 15 cites 1 Tim. 3:1-13 as authority for saying woman as well as man may be a bishop, elder, pastor, or deacon. But the passage clearly says the opposite.

I disagree with the authors of "*Can Women and Men Be Friends?*" (June 21) who reject a "hierarchical or dominant-subordinate model for male-female relationships." The abuse of being dominant is the sin.

God's plan for the relationship of Christ and the church and husbands and wives is beautifully described in Eph. 5:21-33. The Mennonite Church should continue to correct humans who fail lovingly to carry out this teaching. It can do so by preaching Christ whose life in us gives power to love this way.

Mary Naumoff
Orrville, Ohio

U.S. Mennonite Leaders Urge Congress: 'Provide Health Care for All' (July 19). I was dismayed and appalled to read that

Mennonite leaders chose to speak for the whole Mennonite church in their letter to senators and representatives in support of the health care bills before the U.S. Congress. I would ask them to explain how they can support a system which will push our country much closer to a socialistic society and further reduce any work incentive, which many already lack.

Many already have food and housing given to them. How can these leaders support a bill which will lump all people together in their insurance rates even though the lifestyles of many make them high risks for insurers? Government officials will then determine who gets treatment and who does not.

How can they support a bill which will provide abortion on demand, paid for by every one of us? How can they support a law which will bring 14 to 30 percent more of our income under the control of a government which has an abominable track record in controlling spending?

How can they support a law which will force many employers to pay a large part of their employees' health insurance at the expense of other benefits. Many will eliminate jobs, and some will close completely.

Perhaps I've read the wrong health care plan. I would like to understand.

*Sanford Headings
Hutchinson, Kan.*

U.S. Mennonite Leaders urge Congress: 'Provide Health Care for All' (July 19). Has the leadership of the Mennonite Church made fair assessment of all facets of the health care reform plan which it is asking the church to support?

Some analysts tell us that in no case will all be covered with this proposed plan. That the government will not be a proficient provider is well demonstrated in the present welfare system. The groundswell of opposition has pointed out that the Clinton proposal will regiment us so that one's choice of a doctor will be denied. Violations of that regulation would result in prison terms and fines, both for the citizens seeking health care and the practitioners providing it.

Among those who oppose the Clinton plan are: The United States Chamber of Commerce, The National Right to Life Committee, Concerned Women of

America, The Christian Coalition, Christian Action Network, and American Association of Retired Persons.

It is more than passing strange that Mennonite leadership has favored withholding taxes for the military but now supports a health care program which may pay for the murdering of pre-born babies. If we are opposed to this abominable aspect of the Clinton health plan, why not say so in no uncertain terms?

Executive Committee

Fellowship of Concerned Mennonites

Walter Beachy, Simon Schrock, J. Otis Yoder,

Melvin Paulus, Geo. R. Brunk II

Harrisonburg, Va.

How Can One Know God's Voice? (July 19). In Gen. 22, the words of God in requesting Abraham to sacrifice his only son Isaac are as clear and unequivocal as language can be. To write that Abraham's response to this precise command of God could have been "a case of Abraham misinterpreting God and getting it wrong" would seem to open the door to all sorts of ways to sidestep the clear implications of unambiguous Scripture.

The basic reason the church of our time is floundering in confusion is because we have given ourselves the privilege of assuming that the clear meaning of the Bible's language may be "misinterpreting God and getting it wrong."

If Abraham might have "gotten it wrong" when God spoke the first time in Gen. 22:1-2, then he might also have "gotten it wrong" when the angel of the Lord later called out, "Abraham! Abraham! . . . Do not lay a hand on the boy. . . . Now I know that you fear God. . ." (22:11-12). Given this kind of interpretive approach to God's Word, the ultimate "getting it wrong" could have been when Paul wrote that

"Christ died for our sins according to the Scriptures" (1 Cor. 15:4).

I don't mean to nitpick because I know that you, too, are concerned about the ways by which we avoid the requirements of the Bible's unambiguous language. But it is my conviction that our pervading problem is that we are not willing to accept the unmistakable meaning of what God clearly says in the Bible.

*Bill Detweiler
Kidron, Ohio*

Your editorial, *How Can One Know God's Voice?* (July 19), was interesting and thought-provoking, speaking to an area where I also struggle. You referred to one incident that has given me considerable concern over the years—that of Abraham and Isaac.

As my understanding of God has matured, I have come to believe that here Abraham did most likely mistakenly attribute the command as coming from God. In interpreting a voice like this, I believe we need to be true to the revelation of God as given by the Son Jesus, God's supreme revelation.

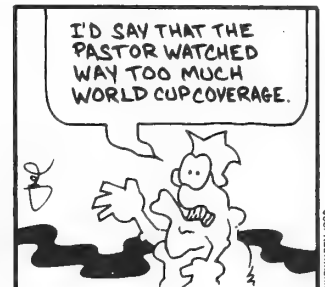
With this understanding of God, I have come to believe that when it comes to the commands to kill, to fight, people most likely also erred in their decision as to the source of this voice.

*Arthur A. Voth
Akron, Pa.*

It is becoming increasingly obvious that political, social and private morality are essential to the well-being of the state. The current personal and political consequences of practicing dishonesty and disregard for the claims of others, plus ignoring God in human relationships, are horrendous.

*Sam Hershberger
Glendale, Ariz.*

Pontius' Puddle



A wink at death:

'There he goes,' says one.

by Moses Slabaugh

There's a bumper sticker that says, "Get revenge; live long enough to be a problem to your children."

Now there seems to be no shortage of older people trying that these days. We old people seem to have become a problem, not only to our children but to our governments. Half of the health care ruckus in the United States centers around old people. Too many live too long. Even Mennonite Mutual Aid has raised the question: "Don't we believe in death and resurrection anymore?"

Of course we believe in death and resurrection. But who of us has a faith so dynamic that we willingly embrace the experience of death? Death is an enemy.

Now there are a few of us who are weary of the journey. We have no earthly salvage value and we, like the apostle Paul, would gladly leave this mortal body and exchange it for a glorified body.

We are like the dear sister whose memorial said, "Long she had pled for release that finally came." But one of her caretakers, smiling, reminded people the sister was always quick to call the doctor when something wasn't quite right.

What stashes of prescription drugs some of us have! We don't act like we want release from this life. The stewardship of our bodies keeps us trying to postpone death. Indeed, at what point could extreme neglect of our bodies become passive euthanasia?

In my 50 years in the ministry I have conducted and witnessed many funerals. It was always a sad occasion. Death is always an uninvited guest. In the hour of sadness, many do not hesitate to pay exorbitant prices for a casket and the mortician's services.

Just how might believing seniors respond to

the high cost of health care and burial expenses? Shall we call Kevorkian? Hardly!

There is a better way.

I tell my pastor I enjoy his sermons, but my real Sunday meat and potatoes are found in our senior men's Sunday school class. We are a motley group. Several are in their 90s.

We are far from well physically. There are heart problems and pacemakers. Old memories of being a prisoner of war still haunt a brother and cause depression. We pray for a companion who lives with Alzheimers. A brother had a hip replaced and there's palsy. One has been healed of cancer.

Go ahead, live to be 100. But remember that this vale of tears is but a swatch of time in the great aeons of eternity.

Instead of barging into the Bible lesson, the teacher takes time for each of us to share some of his pilgrim journey. The trite question, "How are you?" is for real. We share and listen. We cry. We lay hands on the weeping brother. The God who "gives endurance and encouragement" (Rom. 15:5) is there, and we take heart as we are brought in touch with the Great Shepherd of the sheep.

Some years ago one of our number battled leukemia. He spent more than \$50,000 and four weeks in the hospital. He got well. But after a year the ugly disease returned. He brought his problem to the class and to the congregation. After prayer and consultation, he decided not to repeat the painful and expensive hospital procedure. He died after a few months at the age of 75. He was an inspiration to us all. Yes, we believe in death and resurrection.

Everyone has their own idea about death and dying. About six weeks before Christmas my ugly companion depression came along (Churchill called depression his black dog). I knew that activity of some sort is one way to deal with the black dog. I chose to make, of all things, a sepulchral object—my own casket.

When my older sister heard I was going to make a casket, she said, "That's creepy." I replied, "I build grandfather clocks and I'm not afraid of time."

I won't repeat what my other sister said. She is past 90.

When my older sister heard I was going to make my casket, she said, "That's weird." I said, "I build grandfather clocks, and I'm not afraid of time."

'Here he comes,' says another

By Christmas I had it finished. The children were home and to some it was a surprise, but they all affirmed me in my project. I found serendipity in it all. The casket was fun to make and my depression was gone.

It's not just a pine box with a flat lid. It's made of poplar and birch and stained walnut. It has molding and a nicely designed top. I'm proud of it. (I trust I'm not so proud the Lord will have me use it too soon.)

Responses to it are interesting. Some think I'm weird. In my opinion, it's weird to pay \$10,000 for a casket and then put it underground. One person thought it strange to store my casket in my son's basement.

A dear brother had a more positive reaction. "Hallelujah!" he said. "You looked the rat straight in the eye and didn't blink. You're not afraid of death."

Death is a current national issue. *U.S. News & World Report* had "Death on Trial." One couldn't read far before becoming aware of the "smell of death," as the apostle Paul would word it (2 Cor. 2:6). Believers inhale a different aroma. The risen Christ gives the "fragrance of life."

Yes, death and resurrection are a grim reality. Nothing puts us in touch with the meaning of our existence as the fact of death.

He passed away," we say. But it's not true. We might say, "He passed on," but never "away." Even after death there is material activity that goes on. Your will becomes the breath of your death. That dormant document comes to life the minute your body breathes its last; the courts and lawyers like nothing more than to handle a dead man's money as long as they can.

It's often overlooked, but Jesus said, "I am the resurrection and the life. Those who believe in me, though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" (John 11:25-26).

Death is not ceasing to exist; it is beginning to live. It is not going away; it is arriving. A ship leaves shore and goes out over the horizon and someone says, "There it goes." They forget that on the other side someone says, "Here it comes."



An emotion that runs deep in the human heart is hope. This violent planet will not end in a whimper. Like an old carpet, God will weave it anew. The lion, the ox, the wolf, and the lamb will share the pasture. Pentagons will melt their implements of war into farm tools. One day, as Malachi says, "We will leap like calves released from their stalls."

Old age, health care, wills, and all the stresses of life are nothing compared to the next step. God will, in God's own time, create for us an incredible world of wonder and beauty. Go ahead, live to be 100, get good health care—but remember this short vale of tears is but a swatch of time in the great aeons of eternity.

Moses Slabaugh has been a retired pastor and editor for nearly 25 years. He and his wife, Mary, live at Virginia Mennonite Retirement Center in Harrisonburg. "I first called it an 'Old Age Ghetto,'" he says, "but with some 600 wonderful older people here, we learned to adjust and we like it. Abraham and Sarah would have liked it here. Of course, Sarah in a maternity dress would be an oddity!"

The author with his handmade casket: "Weird? In my opinion, it's weird to pay \$10,000 for a casket and put it underground."

Christian schools become more integrated, academically strong

Christian schools are becoming more racially integrated and academically strong, according to a report in the *Wall Street Journal*. Many of the schools sprang up in the last 20 years to avoid court-ordered integration. Although so-called white flight from public schools still exists, 75 percent of Christian schools today are interracial, researchers estimate.

Prompted by competition for students, Christian schools are placing a new emphasis on academic excellence. One million children attend 10,000 Christian schools, and enrollment is climbing 10 percent a year.—*National and International Religion Report*

Bible translators and priests among the slaughtered in Rwanda

Among those killed in Rwanda are several translators of the new Kinyarwanda Bible, and others have not been heard from, according to News Network International. One-fourth of all priests in the country were murdered, a Catholic information agency reported.

Also killed were a *Jesus* film team member, a staff support person and her family, and two Free Methodist Church

pastors who were volunteers with the film. A Campus Crusade spokesperson said the killings occurred in early July.

The film was being shown to large groups of Rwandans who had left their homes to seek refuge from violence. Prior to the crisis, film teams had shown the Kinyarwanda translation of *Jesus* to hundreds of thousands of people throughout the country.—*NIRR*

Colombian leaders express concern about North American Mennonites

In a May 15 letter addressed to Vern Preheim, general secretary of the General Conference Mennonite Church, Colombian Mennonite leaders and mission workers stated their concerns about reports of the decline in North American church donations, changing priorities, and program and staff cuts. The leaders also noted that church members in Colombia are praying for the North American church.

"We are a peace church living in the most violent country in the world. We sense a God-given responsibility to share and work in this society so that the Anabaptist vision can become more of a reality," the leaders stated. "It concerns us that the interest for involvement in ministries such as ours seems to be declining in the North, and

Did the right thing.

Muhammad Ali, who was stripped of his heavyweight championship belt for his conscientious objection to the Vietnam War, visited Vietnam this spring and told his hosts, "I feel even more strongly that I was right to refuse military service."—*Sojourners*

that according to the press, the General Conference focus and priorities are becoming more local all the time . . .

"All of these reports in the Mennonite press, which we can only read about but feel helpless to influence or shape, have a significant impact on our partnership with you, and will directly affect our possibilities of ministry here."

The leaders noted that they feel the relationship between Colombian and North American Mennonites has been mutual in all aspects. They said the Colombian church has been blessed by the prayers, encouragement, and human and economic resources from North America.

Likewise the Colombian church has offered their resources to the North American church in a variety of ways, including a \$250 U.S. symbolic tithe of their income to the GC Commission on Overseas Mission.—*General Conference news service*

Thousands of Slavic immigrants join the U.S. Mennonite Brethren

Since the first exploratory contact less than three years ago, 10 Slavic congregations—representing more than 3,000 adult attenders—have formally aligned themselves with the U.S. Mennonite Brethren. Two more congregations, with some 700 adults, are ready to follow suit and several more congregations are in process, according to Loyal Funk, U.S. director of evangelism and church planting.

The Russian origin of the Mennonite Brethren denomination, and the Slavics' exposure to MB believers during the years of shared persecution in the former Soviet Union, helped establish a natural link between the conference and the new immigrants when they settled in the United States. Funk has also found these new churches to be fully committed to Anabaptist distinctives, such as adult believer's baptism.—*Christian Leader*



How do you say 'welcome' in 29 languages? *Blooming Glen, Pa. (MCC)*—Who says that Africans, Europeans, North Americans, Indians, Latin Americans, and others can't come together, share the same plate, and join in one spirit? Some 85 young people from 29 different countries flocked to Blooming Glen Mennonite Church Aug. 2-4 for orientation into IVEP—International Visitor Exchange Program, a Mennonite Central Committee program that has been operational for 44 years. The youth will spend the next year living and working in North America. Pictured here are IVEP participants from Jordan, Indonesia, India, Thailand, and Lesotho.—*from a report by Enole Ditsheko*

MCC executive to retire in 1996; agency begins search for new CEO

Akron, Pa. (MCC)—Mennonite Central Committee (MCC) executive secretary John A. Lapp has announced his plans to retire in summer 1996. The MCC executive committee has named a search committee, with plans to name a replacement for Lapp in summer 1995.

The most significant changes that Lapp has observed during his 10-year tenure include: a different view of relief among international agencies and workers, the increased interest in short-term service, and the even greater commitment among MCC workers to being open to ideas of the partners with whom MCC works.

In the early '80s, "we tended to see relief as an interruption to the long-term, more important work of development and the prevention of suffering. Today, however, day-to-day survival preoccupies more and more of the world's citizens. In this context, we—as a church around the world—need to embrace not only development but also the tasks of helping people survive day-to-day," he says.

Today's church members, Lapp notes, increasingly want "firsthand,

but shorter-term, opportunities to serve others. Church agencies can and should welcome this trend, despite the changes it may bring in how we see ourselves and our work."

Lapp says that during his time at MCC, he has also seen an increased openness to the ideas and suggestions of partners "in the field."

"In today's quick-paced, instant-decision milieu, MCC's commitment to consult with our overseas partners sometimes collides with the expectations of North Americans who want us to respond immediately, particularly when a disaster is front-page news," Lapp notes. "We do not delay unnecessarily in MCC, but consultation takes time."

"In response to a flood of Rwandan refugees last month, for example, we sent an assessment team quickly. Our decision was not as quick as many other agencies' responses but our team found incredibly strong local initiatives that we would not have found had we not first checked out options and partners on the scene."

In addition to being executive secretary, Lapp served MCC as a member of its executive committee and board; as



John A. Lapp

consultant in the Middle East; and as executive secretary of the MCC Peace Section, now MCC U.S.'s Peace and Justice Ministries department.

He plans to spend his retirement years serving the church in other ways, reading and writing. Lapp and his wife, Alice Weber Lapp, are members of Lititz (Pa.) Mennonite Church.

MCC treasurer Paul Quiring is heading up the committee searching for Lapp's replacement. Other search committee members are: Wilma Bailey, Grantham, Pa.; Mary Burkholder, Kitchener, Ont.; David Giesbrecht, Clearbrook, B.C.; Phil Rich, Archbold, Ohio; George Richert, Winnipeg, Man.; and Norman Shenk, Salunga, Pa.

Group recommends establishment of Mennonite high school in Philadelphia

Philadelphia, Pa. (LMHS)—A task force of Philadelphia Mennonites voted on Aug. 10 to recommend establishing a Mennonite secondary school in Philadelphia.

The Philadelphia campus would likely be under the governance of the Atlantic Coast Conference/Lancaster Conference Schools Board, which operates Lancaster (Pa.) Mennonite High School. The LMHS board of trustees plans to process the proposal in a fall meeting.

The proposed school could begin as early as the fall of 1995 if funding and scheduling allow. Educational priorities include biblical values, quality academics, a safe learning environment, and student activities that build self worth.

The Philadelphia Campus Feasibility Study Task Force, chaired by James Leaman, began meeting in January to study the feasibility of a Philadelphia school. Leaman is pastor at Oxford Circle Mennonite Church in Philadelphia. He also serves on the quarterly board at LMHS.

Other members include Leonard

Burkholder, a church planting consultant; Rosalie Rolon Dow, a teacher in the Philadelphia school system; Philip Dich, a pastor and former LMHS board member; and J. Richard Thomas, principal at LMHS.

The vision for a campus in New York or Philadelphia began several years ago when a number of people mentioned the idea to staff at Lancaster Mennonite High School. As a result, the LMHS board of trustees voted in July 1992 to include the need for a study in the school's strategic plan.

Providing Mennonite secondary education in locations other than Lancaster was also encouraged by the Lancaster Conference Executive Committee.

In the fall of 1993 LMHS staff and interested individuals from the Philadelphia area met to discuss the possibility of a city school. By December a task force was named.

This spring, after surveying Mennonite churches in Philadelphia and Chester and receiving positive feedback to move ahead with their study, the task force began meeting with focus groups to further discover need and

support for a Philadelphia campus. Each focus group consisted of task force members and people from Philadelphia churches. Participants looked at issues such as a starting date, grades to include in the initial school, location, and curriculum. Proposed goals for the school include:

- To provide an excellent education for youth in academics, the arts, social skills, and athletics in a context of Anabaptist Christian faith;

- To bring together a cross-cultural faculty and student body in an urban school where Christian peacemaking and reconciliation can be learned and experienced;

- To help enable the youth in Mennonite churches to become contributing participants and leaders in the life and mission of the churches;

- To partner with families and congregations in providing Christian adult role models and mentors to pass on the faith to youth.

The task force requests that the people of the Mennonite Church join them in prayer as they continue in this discernment process.—*Fern Clemmer*

K'ekchí Mennonites encounter roots in Maya ruins

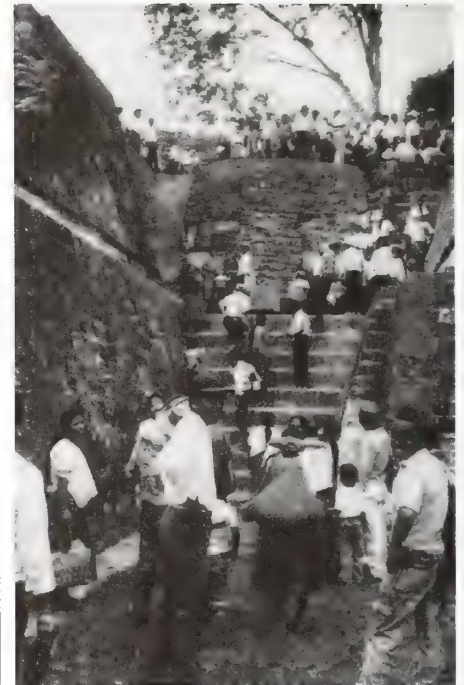
Tikal, Guatemala (EMM)—After many years of discussion, some 100 people from the K'ekchí Mennonite Church in Guatemala visited ruins of the ancient Maya culture here this May.

The trip was partially funded by Mennonite Central Committee and Eastern Mennonite Missions and was planned as a way to help K'ekchís appreciate their own culture and history. The K'ekchís also used this time to compare the ancient Mayan belief system to Christianity.

EMM worker Allen Eshelman says

that through many years of life with the K'ekchí people, he and other mission workers have been touched by the K'ekchís' feelings of inferiority and lack of self-worth. "They look at themselves, see their poverty and lack of education, and often say, 'There's no way to change it,'" Eshelman says.

He hoped that by studying the highly developed Mayan culture, the K'ekchí Mennonites would improve their attitude toward their environment and feel encouraged by a healthy sense of self-worth. "This was far more than just a sight-seeing tour."—*Julie E. Hershey*



Integration Exploration Committee responds to common questions

Newton, Kan. (GCMC/MC)—The Integration Exploration Committee of the General Conference Mennonite Church (GC) and the Mennonite Church (MC) recently addressed frequently raised concerns about the possible impact of integration of the two denominations. GCs and MCs will vote on the issue of integration at their joint conference in Wichita July 1995.

Abbreviated responses to some constituency questions follow.

1. Will integration result in a large bureaucracy? Integration will not reduce the pressure to hire staff. With discipline we can control the size of the bureaucracy. The church may need to find ways for volunteers to do some of the work.

Some activities and functions presently done at the denominational level could be shifted to area conferences. Perhaps through networking and sharing of staff resources, the larger area conferences could help the smaller area conferences with some overall coordination by the denomination. In this manner, one could at least decentralize the bureaucracy.

2. Will we lose congregations in the processes of integration? This is a possibility, but if integration happens deliberately, slowly, and carefully, we hope to minimize the loss of congregations. The area conferences that are integrated do not report a loss of congregations due to this issue.

3. Will integration strengthen the mission of the church? Most denominations go through major restructuring about every 25 years. The General Conference reorganized in 1968 and the

Mennonite Church in 1971. In the next 10 years, both groups will need to go through restructuring again, either to integrate or to facilitate cooperation.

The future numerical growth for both the Mennonite Church and the General Conference will be in urban areas and with ethnic groups other than the traditional European groups. Will we likely be more effective in mission outreach in the long run if we are integrated into one structure rather than remaining separate and cooperating as we are doing now? We think, yes!

4. Will we save money if we integrate? We hope so. It depends on how we structure ourselves. Currently, the Mennonite Church and the General Conference have considerable duplication in program and overhead or administration. The integrated structures should be able to do more with less.

For example, the Mennonite Church and General Conference General Boards combined now have three general secretaries. Integrated, we should manage with two. The five MC and three GC church-wide agencies collectively have 104 board members. Five integrated agencies might have 65 board members—with a resulting annual savings of \$30,000 in meeting costs.

5. What will happen to the institutions such as camps and schools? How integration affects institutions will vary from conference to conference. If an integrated area conference finds itself with two or more camps, the details of the relationship of each camp to the new conference will be determined by the people in that conference.

The need for and operation of elemen-

tary and secondary schools should not be affected by integration. The colleges that serve the denomination will need to relate to a new board of education. More than one type of relationship, college to board, may be feasible.

6. Will integration result in dilution of beliefs or practices such as peace? We hope not. The committee writing the new confession of faith discovered considerable differences within each group but very little difference between the General Conference and the Mennonite Church. While there were differences in the practice of conscientious objection to war, this partially reflects the different practice of discipline in the two bodies.

7. Will integration result in a loss of accountability—members to congregations and congregations to conferences? Will the exercise of discipline decrease? Accountability in the church is an internal discussion for both MCs and GCs. The Mennonite Church has become almost as congregational as the General Conference. Leaders in both groups wish for a greater sense of accountability between congregation and conference. It is not clear what effect integration will have on accountability and discipline, but it need not be a negative effect.

The tradition of polity in the two denominations has been somewhat different. While there is increasing convergence around the relationship of area conferences to congregations, attention would need to be given in an integrated church to the difference in practice of discipline and the relative degree of autonomy of congregations.

Cookbook connects American and African children

State College, Pa.—Learn to enjoy another culture's food and you make a first step toward getting to know that culture, according to writer Fran Osseo-Asare. With this in mind, she has written a first African cookbook for North American children, *A Good Soup Attracts Chairs*.

Fran, a North American woman from California, met her husband Kwadwo Osseo-Asare as a student at Berkeley. She decided to spend some time in Ghana on her own, getting to know the culture for herself. So she lived there a year teaching school, after which she and Osseo married.

Since then she has returned to Ghana a number of times with her family. It was during these trips that Fran learned to love West African food and gained the experience that enabled her to write the cookbook.

The idea of the cookbook originated one day in 1985 when Fran was watching a news broadcast about the famine in Ethiopia with her 4-year-old son Dankwa, or "D.K."

D.K., Fran, and her two daughters, Abena and Masi, came up with the idea of creating a cookbook attempting to bridge the gap between North American and African children. They decided to donate the profits of the book to relief agencies working with hungry people in Africa.

Although it seemed like a simple idea at first, the book turned into a big project. Recipes—for items like lemon-grass tea, peanut butter stew, joll of rice, and egg curry—had to be written down with exact ingredient amounts rather than a "scoop of this" and a "lit-

tle of that" as Ghanaian cooks would normally do.

Because it was important to Fran that the book enable North American children to make authentic West African food, she tested each recipe by having children without previous background in African cooking make the food. Involved in the testing were many relatives, Sunday school classes, as well as classmates of Fran's children.

Aside from being the first of its kind, *A Good Soup Attracts Chairs*—named for a Ghanaian proverb—is unique in that Fran narrates her recipes, sharing firsthand stories about African culture and her family.

Other commitments competed fiercely for Fran's time, causing deadlines to be pushed back again and again. Yet Fran remained committed to the project. She saw it as something lasting to give her children that would help them stay in touch with their African background.

Now, almost a decade after the idea was conceived, the book has finally been published. To date some 3,700 copies have been sold.

The family decided that when the profits from the sales reach \$10,000, they will create an endowment with the Mennonite Foundation and distribute the interest to Mennonite relief agencies. The book was published by Pelican, and should be available through local bookstores.

Fran and her family attend University Mennonite Church. Her plans for the future include a more extensive West African cookbook for adults.—*Gerry Leatherman*



The Osseo-Asare family (left to right): Abena, Dankwa, Fran, Kwadwo, and Masi

The electrifying news that households were being evacuated and some 50 firefighters were trapped shocked us into prayer and action," reports David Hostetler, a member of Glenwood Springs (Colo.) Mennonite Church—located near Storm King Mountain, which was engulfed in flame on July 6. Hundreds of local volunteers turned out to staff aid stations and shelters.

"The sober atmosphere became somber when we learned that four women and 10 men had perished in our defense. But the response of the citizenry was also noteworthy," Hostetler says.

Actions included declaring the deceased as honorary citizens, setting up a memorial fund for the bereaved families, publishing a special edition of the local paper, lighting the city cross for 14 nights, and holding a memorial service.—*The Echo*

Over a half million dollars intended to assist needy people overseas is missing from Mennonite Central Committee—and there's nothing the agency can do about it.

The funds "disappeared" when the Canadian dollar dropped 10 cents in exchange with the U.S. dollar—from \$1.28 Can. per \$1 U.S. to \$1.38 Can. The drop occurred since August 1993, when MCC Canada budgeted the amount it would send to MCC's international headquarters in Akron, Pa.

MCC Canada will still send to Akron the \$8 million (Can.) it budgeted for international relief and development work, but the U.S. office will only receive \$7.58 million when it is converted to U.S. dollars.

"The fluctuating exchange rate is one of the realities of life," says MCC executive secretary John Lapp. "It's just unfortunate that the failing dollar will affect our programs overseas."

According to one survey, Mennonite students are more active in religious activities during high school than any other denomination, barring one: the Church of Jesus Christ of the Latter-day Saints.

By far the largest regular collection of information about U.S. high school students is the College Board's Admissions Testing Program, more commonly known as the Scholastic Aptitude Test (SAT). More than 80 percent of test takers complete an optional background questionnaire that includes questions about their religious tradition.

Fully 67 percent of test takers who identified themselves as Mennonite said they "participated in a religious activity or organization in 11th grade"—2 percent less than the Mormon students.

Some 44 percent of the Mennonites said they "plan to participate in a religious activity or organization in college"; at the top of the list, 49 percent of Southern Baptists and 52 percent of Mormons also answered affirmatively.—from a report in the "Ministry Research Notes" of Educational Testing Service

New Zealanders welcome restorative justice 'prophet'

Wellington, New Zealand (MCC U.S.)—A youth, charged with supermarket burglary, was confronted by the store manager, who suggested he work unpaid at the supermarket. If he completed the hours successfully, he would be offered a part-time job there. To protect the offender's dignity, the manager required him to go through the normal hiring process, including an interview. He was then employed by the store; only he and manager knew the true situation. He eventually obtained a paid position at the supermarket.

An outcome such as this for a juvenile crime seems almost unheard of today, when victims and the public are more likely to clamor for the crippling caning of a young offender. Yet this and other similar outcomes are being achieved in New Zealand.

This little South Pacific country of 3.5 million people and 50 million sheep boasts the only institutionalized, mandatory restorative justice program—solely used for 14-, 15-, and 16-year-old offenders—of the Western world's legal systems.

The program—adopted in 1989 under a "Children, Young Persons and Their Families Act"—was prompted by New Zealand's indigenous Maori population. The Maori, who constitute 15 percent of New Zealand's population, urged a return to their traditional justice system in which the offender's extended family and community, along with the victim, use consensus decision-making to hold the offender accountable and to make amends for the harm he or she has caused.

New Zealand's legislation created "family conference groups" in which offender, family, community and victim meet to arrive at a negotiated response.

Sweaters sent—in the thousands.

Akron, Pa. (MCC)—Pictured (left to right) are Gertrude Habegger, Helena Dueck, Esther Hostetter, and Allen Gehman (behind) sorting and folding sweaters at Mennonite Central Committee's (MCC) material resource center. These items will be baled and sent to Rwandan refugees.



The three women are members of Akron (Pa.) Mennonite Church; Gehman is a member of Bowmansville (Pa.) Mennonite Church.

MCC is shipping 40 tons of children's clothing and adult sweaters and sweatshirts—about 120,000 garments. According to John Hostetler, who has helped coordinate MCC relief efforts for 40 years, this large clothing shipment is comparable to those sent to Europe after World War II.

"In the process most power previously vested in the court is transferred to the local community," says Judge Fred McElrea of the Auckland Youth Court.

The work and writings of Howard Zehr, director of Mennonite Central Committee's U.S. Office of Criminal Justice, have since been important to various New Zealanders implementing the legislation. A review of Zehr's *Changing Lenses: A New Focus for Crime and Justice* in a New Zealand Christian journal prompted the editors to invite Zehr to New Zealand.

From June 5 to 30, the journal sponsored Zehr on a speaking tour through the country's two main islands. Zehr spoke with classes, professional groups, and the public, and had some 18 media

interviews, thereby reaching hundreds of thousands of people, by McElrea's estimate.

Paradoxically, New Zealand has, next to the United States, the world's second highest adult incarceration rates. It is also experiencing a similar get-tough-on-crime stage. Those who have seen the juvenile system's benefits and want to see it extended to adult offenders do not always get a receptive ear.

As an outside expert, Zehr was able to lend credibility and support to McElrea's efforts.

Introducing Zehr to the Auckland Criminal Bar Association, McElrea said, "A revolution in justice is going on in this country although it may be only faintly perceptible now. Howard Zehr is its prophet."

The trip has prompted Zehr to begin examining ways to incorporate family members and the offender's community in the victim-offender reconciliation program (VORP) he helped pioneer in North America. VORP uses a mediator to bring victim, and offender face to face to talk about what happened and to work out a settlement.

"VORP is a very individualized process, involving only offender, victim and mediator," Zehr says. "Seeing New Zealand's model, I now understand the importance of including family and community."—Emily Will

What is restorative justice?

Restorative justice is not a new idea. Many traditional, indigenous societies practiced it, as did the Hebrews. Drawing upon the Hebraic concept as described in the Bible, Zehr outlines these features of restorative justice:

- Crime is not seen to violate the state and its laws but rather people and relationships.
- Justice does not focus on establishing guilt but aims to identify needs and obligations.
- Restoration and reconciliation,

rather than retaliatory punishment, is the goal.

- Justice is established through dialogue and mutual agreement rather than adversarial conflict.
- The process gives both victims and offenders—not just offenders—a central role.
- The outcome is not weighed according to who wins and who loses but is judged by the degree of responsibilities assumed, needs met, and healing attained.

• **Letter-writers needed.** The National Campaign for a Peace Tax Fund is working to send 10,000 letters to members of U.S. Congress in support of the Peace Tax Fund Bill. This bill would allow conscientious objectors to designate their military tax money to the Peace Tax Fund, which would then be disbursed to four federal programs: Head Start, WIC, the U.S. Institute of Peace, and the Peace Corps. Campaign organizers are seeking 100 volunteers; each will be responsible for generating 10 letters a month for 10 months to members of Congress, and reporting to the national office. For information, call 202 483-3751.

• **Toy resources offered.** While Hasboro, Inc. is celebrating 30 years of G.I. Joe sales, Christian Peacemaker Teams is launching its 1994 campaign for nonviolent toys. CPT offers three resource packets, including "Toy Information," "How to Plan an Alternative Toy Fair," and "How to Plan a Public Witness/Teach-In." The packets include worship materials to help congregations focus on faith issues surrounding children's toys. For information, contact Jane Miller at 2025 Nicollet Avenue #203, Minneapolis, MN 55404; phone 612 870-1501; e-mail jane@mplscpt.uci.com. Please identify which packet you are requesting.

• **Staff changes.** Goshen (Ind.) College recently announced several staffing changes. Kent Stucky, director of development since 1992, has been appointed director of college relations. Rich Gerig, formerly director of advancement, was named director of enrollment. Zenebe Abebe, formerly associate dean for multicultural affairs, is now special assistant to the president for multicultural affairs. Joanne Detlef was hired as the first director of the college's new writing center. Stanley Reedy took over as campus physician from Lydia Mertz.

• **Pastor transitions:** Omer King became pastor at Sandy Hill Mennonite Church, Conestoga, Pa., on Aug. 1. His and Marty's address is 349 Pequea Creek Rd., Conestoga, PA 17516. Robert E. Nolt, previously of Freeport, Ill., is the new pastor of Metamora (Ill.) Mennonite Church.

• **New resources:** *Confronting Violence in Our Communities*, subtitled, "A Guide for Involving Citizens in Public Dialogue and Problem Solving," is designed for grassroots dialogue and action on the issue of violence. Four discussion sessions address the causes of violence and what can be done about them. Available from the Study Circles Resource Center, 203 928-2616.

• **Job openings:** *Director*, Hans Herr House and Museum, Lancaster, Pa. The director runs the daily operation and plans special events. Those interested in history and with administrative skills may send résumés to Henry Benner, 1849 Hans Herr Drive, Willow Street, PA 17584.

Food service supervisor, Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Full-time, year-round management position opens Oct. 1. Main responsibilities include: supervising, scheduling, and training staff; ordering supplies; cooking; planning menus. Education and/or work experience required. Applications accepted through Sept. 9. Contact Gwen Ratzloff, LMCC, Rt. 5, Box 145, Mt. Pleasant, PA 15666; phone 800 839-1021.

Project manager in Information Services Dept., Mennonite Mutual Aid, Goshen, Ind. Qualifications include: bachelor's degree; at least two to five years of managerial, professional, or technical experience in application software development or acquisition and implementation, insurance, accounting, or related areas; at least one year of project management experience. Position may include some computer programming; technical training provided. Send résumé to MMA, Human Resources Dept., PO Box 483, Goshen, IN 46527.

• **Change of address:** *Mennonite Distorter's* new mailing address is c/o Ivan Emke, Box 27041, Winnipeg, MB R3C 3Z0.

NEW MEMBERS

Ambler, Pa.: Brad Moyer, Sherri Moyer, Ruth Detwiler, Karl Landis, Nita Landis, and Mike Rivera.

Blough, Hollsopple, Pa.: Matthew Lasure, Ben Miller, Brandon Ronald, and Aaron Yoder.

Carson City Fellowship, Carson City, Mich.: Gina Mallay and Scott Rose.

Frazer, Pa.: Pat Addis, David Gentry, Marcia Gentry, Jerry Markus, Maryanne Marx, Joyce Palladino, Kathy Stalter, and Ken Stalter.

Glade, Accident, Md.: Bill and Karla Gingerich.

Hartville, Ohio: Noah Miller, Alta Miller, Reuben Miller, Lindsay Stedman, Debbie Stedman, and Royce Yoder.

Hopedale, Ill.: Ty Morris.

Lebanon, Ore.: Jennifer Gerig, Adrienne Kauffman, Chelsea Peters, Cheryl Peters, Denise Snook, Rachel Snook, and Heather Stutzman.

Mount Joy, Pa.: Brenda Keener, Neal Harnly, Doris Sauder, and Lisa Trimmer.

Mountain View, Hickory, N.C.: Floyd and Beatrice Brown.

North Clinton, Wauseon, Ohio: Gary Blosser, Judy Blosser, Brenda Richer, Michelle Richer, Deanna Rupp, Valarie Schlatter, Elwyn Schloneger, Paul Schloneger, Duane Wyse, Celilia Wyse, Terry Wyse, Jane Wyse, and Christina Wyse.

Oley, Pa.: Valerie Stutzman, Ben Leatherman, Rebecca Stutzman, Brandi Derstine, Brian, Oskars, and Linda Rieksts, Lawrence Brunk, Dorothy Brunk, Aimee Wenger, and Lowell Wenger.

Prairie Street, Elkhart, Ind.: Elisabeth Krabill, Sue Phillips, Johan Kuitse, Amy Kaake Kuitse, Dale Ritchie, and Karen Halles Ritchie.

Salem, Elida, Ohio: Jeena Chatman, Jessica Chatman, Timothy Layman, and Rachel Layman.

Salem, Shickley, Neb.: Neal Kempf, John Noel, Ryan Noel, and Lucas Swartzendruber.

Shore, Shipshewana, Ind.: Michele Hochstetler, LaVon Miller, Wayne Yoder, and LeAnne Miller.

Stirling Avenue, Kitchener, Ont.: James Peckford, Irena Welhasch Baerg, Theo deBoer, Maria deBoer, David Gorvett, Jane Bingeman, Mary Dick, and Bill Dick.

Sugar Creek, Wayland, Iowa: Nathan Conrad, Angie Meyer, and Katrina Nelson.

West Clinton, Wauseon, Ohio: Sherri Waidelich.

BIRTHS

Beam, Robin Lusky and Bill, Elverson, Pa., Dylan William (third child), July 29.

Beam, Marilyn Stoltzfus and Nelson, Elverson, Pa., Joy Marie (second child), July 27.



Medical organizations meet. Mt. Pleasant, Pa.— "Benevolence and Business: the Struggle for the Soul of Medicine" was the focus when Mennonite Health Association and two other medical organizations met for their annual conference June 23-26 at Laurelville Mennonite Church Center. The Mennonite Medical Association chose Alvan E. Thuman, Bradford, Ohio, as its doctor of the year. The Mennonite Nurses Association named Nancy Hernley Conrad, Scottdale, Pa., as nurse of the year.

Pictured above are Mennonite Medical Association officers: Stan Godshall, president elect; Sandy Person, administrative assistant; Milton Claassen, president; Priscilla Benner, secretary-treasurer; Willard Krabill, executive secretary.—*Muriel T. Stackley*

Crane, Monica and Dana, Broadway, Va., Danielle Leigh (first child), April 20.

Dean, Jan Herr and Greg, Fulks Run, Va., Tessa Rachelle (first child), June 8.

Garber, Jewel Boll and Gerald, Willow Street, Pa., Grant Benjamin (third child), June 25.

Geib, Laurie McNicol and Doug, Harrisonburg, Va., Jessica Grace (first child), June 8.

Hochstetler, Deb Moneyheffer and Troy, Millersburg, Ind., Jordan Phillip (first child), July 27.

Hoeltzle, Jessica Miller and Troy, Lititz, Pa., Tyler James (second child), July 30.

Mack, Teresa Schrock and Ron, Goshen, Ind., Jesse Howard (second child), July 27.

Martin, Annette Miller and Kenrick, Broadway, Va., Abigail Marie (first child), May 25.

Martin, Nancy King and Tim, Elkton, Va., Joseph Eliab (fourth child), Jan. 29.

Mayo, Sherri Wood and Greg, Waynesboro, Va., Hope Elizabeth (second child), July 8.

Miller, Karen and Dale, Shreve, Ohio, Brandon Lee (second child), June 30.

Miller, Mary and Russell, Orrville, Ohio, Emily Joy (second child), April 25.

Price, Clare Huckabee and Kevin, Oley, Pa., Ian James (third child), Nov. 8, 1993.

Reese, Stacy Meighan and Tony, Freeport, Ill., Shelia Lyn Marie (first child), July 22.

Roth, Donna and Doug, Wayland, Iowa, Madison Marie (first child), Aug. 10.

Schrock, Lori Miller and Mike, Burr Oak, Mich., Katlin Ellen (third child), Aug. 7.

Seland, Twila Swartz and Paul, Harrisonburg, Va., Jonathan Paul (second child), June 8.

Shantz, Chris Murray and Paul, Baden, Ont., Colin Paul (first child), July 8.

Stauffer, Bernadine Roth and Wade, Broadway, Va., Hannah Elizabeth (second child), March 13.

Stayrook, Cynthia Steffy and Steven, Cincinnati, Ohio, Ian Conner (second child), June 19.

Swortzel, Lori Morris and Chris, Harrisonburg, Va., Meagan Sandra (first child), Aug. 2.

Tokita, Mikiko and Masatoshi "Mark," Bellefontaine, Ohio, Kaoru Isaac (first child), July 30.

Vrolijk, Radella Todd and Linwood, Hinton, Va., Drew Lin (first child), July 31.

Weldy, Cindie Eckhart and Michael, Wakarusa, Ind., Colleen Gail (second child), Aug. 5.

Wenger, Beverly Hostetter and Orie, Harrisonburg, Va., Joseph Benjamin (third child), May 13.

Wideman, Linda Schmitt and Robert, Akron, N.Y., Seth Leon (second child), July 28.

MARRIAGES

Acuna-Gingerich: Margarita Acuna, San Jose, Costa Rica (Parroquia La Trinidad de Moravia), and Lloyd Gingerich, Goshen, Ind. (Walnut Hill), July 23, by Steve Thomas.

Albrecht-Hoffman: Cherith Albrecht, Princeton, Ill. (Willow Springs), and Ben Hoffman, Princeton, Ill., June 19, by Cal Zehr.

Blucker-Schwartz: Jennifer Blucker, Nappanee, Ind. (North Main Street), and Rick Schwartz, Sturgis, Mich. (Locust Grove), Aug. 13, by Ken Bontreger.

Carmichael-Zuercher: Amy Carmichael, Tucson, Ariz. (Desert Garden), and Eric Zuercher, Tucson, Ariz. (Shalom Mennonite Fellowship), July 2, by Henry Yoder.

Clark-Yoder: Brian Clark, Myakka City, Fla. (Bay Shore), and Carrie Yoder, Myakka City, Fla. (Bahia Vista), July 2, by Howard S. Schmitt.

Eichelberger-Schmidt: Lynn Eichelberger, Wayland, Iowa (Sugar Creek), and Lorie Schmidt, July 30.

Hershberger-Miller: Leah Hershberger, Walnut Creek, Ohio (Grace), and Wesley Miller, Pryor, Okla. (Zion), Aug. 6, by David R. Clemens and Bill Briskey.

Higgins-Hildebrandt: Erin Higgins, Terrebonne, Ore. (Western), and Nathan Hildebrandt, Salem, Ore. (Western), June 18, by David Stutzman and Ananda Sairsingh.

Hochstetler-Newcomer: Michele Hochstetler, Middlebury, Ind. (Griner), and Grant Newcomer, Shipshewana, Ind. (Shore), July 23, by Carl Horner and Barry Loop.

Hostetler-Monter: Gregory Hostetler, Columbus, Ohio (South Union), and Joanna Monter, Alliance, Ohio (Catholic), Aug. 6.

Jaberg-Kliewer: Kristine Jaberg, Shickley, Neb. (Salem), and Travis Kliewer, Kalona, Iowa (Kalona), Aug. 6, by Ron Kennel and Wilton Detweiler.

Lambright-Roth: Stephanie Lambright, LaGrange, Ind. (Shore), and Shannon Roth, Goshen, Ind. (Washington), June 25, by Barry Loop and Steve Slagel.

Litwiller-Maier: Kimi Litwiller, Bloomington, Ill. (Hopedale), and Michael Maier, Bloomington, Ill. (United Church of Christ), Aug. 6, by H. James Smith.

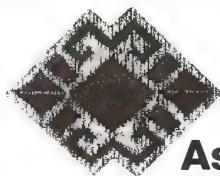
Nowak-Stalter: Troy Nowak, Chicago Heights, Ill. (Catholic), and Denise Stalter, Loda, Ill. (East Bend), Aug. 6, by David Ashby.

Rhodes-Yukich: Shirley Rhodes, Charlottesville, Va. (Charlottesville), and John Yukich, Charlottesville, Va. (Charlottesville), May 28, by Aubrey Boyer.

DEATHS

Benner, Christian C., 74, Hatfield, Pa. Born: Oct. 13, 1919, Skippack, Pa., to Joseph M. and Ellen Cramer Benner. Died: July 28, 1994, Sellersville, Pa. Survivors—wife: Edna Bolton Benner; children: Mary Jane Chavez, Sally Ann Bauer, Christine Heller, Ella M. Black, David Christian; siblings: Willard, Joseph, Garrette, Leon, Linford, Barbara Nice, Kathryn Benner; 13 grandchildren. Funeral and burial: Aug. 1, Souderton Mennonite Church, by Steven C. Nyce and Russell B. Musselman.

Bowman, Thelma Louise Howe, 66, Lancaster, Pa. Born: April 11, 1928, Gap, Pa., to Harry and Sarah Slaymaker Howe. Died: Aug. 4, 1994, Lancaster, Pa., of cancer. Survivors—husband: Robert L. Bowman; children: Althea McKonly, Nevada S. Bowman, Brian; brothers and sisters: Harold, Milton, Verna, and Hazel Howe; 5 grandchildren. Predeceased by: Charlene Harrison (daughter). Funeral: Aug. 8, Charlotte Street Mennonite Church, by Leon Miller and Larry Wenger. Burial: Mellingers Mennonite Church Cemetery.



Asia Resource Box



Asia Resource Box teaches children about Laos and Thailand. Includes teacher's guides, a story cloth, book, game, maps, photos, ball, a spoon made from a bomb casing and a two-part video *Letter From Laos/Taste of Thailand*. Teaches about peacemaking and suggests ways to raise money for MCC's bomb removal project in Laos. Contact an MCC office for free loan.



Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Christner, Alvin, 82, Phoenix, Ariz. Born: Aug. 30, 1911, Elkton, Mich., to Jacob and Mary Boshart Christner. Died: July 31, 1994, Phoenix, Ariz. Survivors—wife: Edna Mae Hochstedler Christner; daughters: Janet Miller, Donna Gill; siblings: Ervin, Alta Phiel, Elizabeth Swartzendruber, Marian Nafziger, Margaret King, Dorothy Nafziger; 2 grandchildren. Funeral: Aug. 3, Grace Mennonite Church, by James L. Kropf and Ray Smee. Burial: Resthaven Park.

Chupp, Monroe, 92, Salem, Ore. Born: May 6, 1902, Rolla, N.D., to Eli and Catherine Mullet Chupp. Died: July 23, 1994, Salem, Ore., of pneumonia and heart failure. Survivors—children: Vernon, Maury, Fran, Lyla Snyder, Marilyn Pace, Carol Reisig, Claudia Beechy, Sheila Hochstetler; brother and sisters: John, Fannie Gingerich, Kathryn Dietz; 22 grandchildren, 4 great-grandchildren. Predeceased by: Barbara Nissley Chupp (wife) and Marlene Hartzler (daughter). Funeral: July 26, White Chapel Mennonite Church, by Bob Weinberger and Carl Newswanger. Burial: Dawson County Cemetery.

Eash, Sanford, 81, Goshen, Ind. Born: April 7, 1913, Goshen, Ind., to Tobias T. and Anna Bontrager Eash. Died: July 25, 1994, Goshen, Ind. Survivors—children: Nancy Myers, Dale, Loren, Galen; brother and sisters: Linus, Ellen Miller, Kathryn; 9 grandchildren, 3 great-grandchildren. Predeceased by: Orpha Kauffman Eash (wife). Funeral: July 29, Clinton Frame Mennonite Church, by Robert L. Shreiner and Vernon Bontreger. Burial: Clinton Union Cemetery.

Egli, Emery Edward, 92, Manson, Iowa. Born: Sept. 10, 1901, Illinois, to Christian and Emma Grimm Egli. Died: July 29, 1994, Lake City, Iowa. Survivors—children: Phyllis Schmidt, Tom, Harris, Ken; brother and sisters: Stanley, Ida, Elsie Litwiller; 10 grandchildren, 8 great-grandchildren. Predeceased by: Edna Egli (wife). Funeral: Aug. 1, Manson Mennonite Church, by Brad Schantz and Curt Kuhns. Burial: Rose Hill Cemetery.

Glick, Samuel Roy, 81, Elverston, Pa. Born: Oct. 21, 1912, Narvon, Pa., to Samuel and Salinda Mast Glick. Died:

Aug. 8, 1994, Reading, Pa., of heart failure. Survivors—wife: Verna Mast Glick; children: Richard M., Shirley Ann Wenger, Roy Victor; brother: John L.; 9 grandchildren, 10 great-grandchildren. Funeral and burial: Aug. 11, Conestoga Mennonite Church, by Harvey Z. Stoltzfus and Nathan Stoltzfus.

Hostetler, Ardis J. Ebersole, 90, Goshen, Ind. Born: Aug. 6, 1903, Ayr, Neb., to Edwin and Mary A. Bennet Ebersole. Died: July 6, 1994, Goshen, Ind. Survivors—daughter: Esther Zook; brother and sisters: Allen, Helen Mann, Ruth Glick; 5 grandchildren, 12 great-grandchildren. Predeceased by: LeRoy Hostetler (husband). Congregational membership: Waterford Mennonite Church. Funeral: July 8, Yoder-Culp Funeral Home, by Willis L. Breckbill. Burial: South Union Cemetery, West Liberty, Ohio.

Kennel, Henry, 86, Nampa, Idaho. Born: Sept. 9, 1907, Pigeon, Mich., to Jacob and Elizabeth Saltzman Kennel. Died: July 30, 1994, Boise, Idaho, of cancer. Survivors—wife: Della Cusic Kennel; sons: Harold, Lyle; sisters and brothers: Katie, Elma Anderson, Ruth Hunter, Mary Garrison, Ezra, John, Jess, Ervin; 6 grandchildren, 5 great-grandchildren. Predeceased by: Lynn (son). Funeral: Aug. 2, First Mennonite Church, by Duane Oesch and Robert Garber. Burial: Kohlerlawn Cemetery.

Landis, Ella M. Snively, 88, Washington Borough, Pa. Born: Sept. 5, 1905, Strasburg Twp., Pa., to Amos and Lizzie Herr Snively. Died: Aug. 3, 1994, Washington Borough, Pa. Survivors—husband: Benjamin L. Landis; children: Ann Harnish, Mary Hershey, Miriam Good, Joyce Eby, Benjamin S., Paul S., Harold S., Aaron S., Ira S.; brother and sister: Benjamin Snively, Blanche Neck; 36 grandchildren, 59 great-grandchildren. Congregational membership: Landisville Mennonite Church. Funeral and burial: Aug. 7, Mellinger Mennonite Church, by Sam Thomas and Arthur Miller.

Martin, J. Mark, 74, Harrisonburg, Va. Born: Sept. 19, 1919, Hagerstown, Md., to Jacob E. and Rhoda Eshleman Martin. Died: Aug. 2, 1994, Harrisonburg, Va., of Lou Gehrig's disease. Survivors—wife: Virginia Moyers Martin; children: David E., Phyllis

Basye, Joyce Hutchinson, Miriam Clark; brothers: Jacob E., Paul H., Joseph B., James; 10 grandchildren. Predeceased by: Wayne Daniel (infant son). Congregational membership: Trissels Mennonite Church. Funeral and burial: Aug. 5, Zion Mennonite Church, by Paul G. Conrad and Simon Schrock.

Martin pastored Woodland Mennonite Church for nine years. He also began Life Line Books, which later became Choice Books.

Nice, Curtis L., 72, Souderton, Pa. Born: April 7, 1922, Franconia Twp., Pa., to Willis Clemens and Sara Clemmer Landis Nice. Died: Aug. 8, 1994, Souderton, Pa. Survivors—sister: Esther L. Allebach; stepbrothers and step-sister: Stanley G. and Clyde G. Detwiler, Louise G. Martin. Predeceased by: Florence Snowden Nice (wife). Funeral: Aug. 9, Huff and Lakjer Funeral Home, by John M. Eht and Russell M. Detweiler. Burial: Franconia Mennonite Church Cemetery.

Reschly, Anna Christine Hunt, 94, Wayland, Iowa. Born: Oct. 15, 1899, Chariton, Iowa, to John Peter and Alice May Sexton Hunt. Died: July 25, 1994, Wayland, Iowa. Survivors—children: Alice Davis, Susan Gilmore, Donald, James, Robert; 16 grandchildren, 18 great-grandchildren. Predeceased by: Joseph Reschly (husband), Richard (son), Catherine Fort and Joanna (daughters). Funeral and burial: July 27, Sugar Creek Mennonite Church, by Ruben Chupp and Roger Farmer.

Roth, Gilbert F., 77, Wayland, Iowa. Born: Jan. 27, 1917, Wayland, Iowa, to Seth and Florence Krabill Roth. Died: July 19, 1994, Iowa City, Iowa, of a heart attack. Survivors—wife: Bernice Steckly Roth; children: Karen Swartzendruber, Lynn G., Rodrick; brothers and sisters: Everett, Marvin, Bob, Gene, Darlene, Kathryn Gugel; 7 grandchildren. Funeral and burial: July 22, Sugar Creek Mennonite Church, by Ruben Chupp and Roger Farmer.

There should be an
association for Mennonite
physicians, dentists,
and medical students.
There should be a place
where they can discuss
medical ethics.

There is! The Mennonite Medical Association is a fellowship of Mennonite and other Anabaptist related physicians and dentists. Membership is open to those in medical school, dental school, and beyond.

For more information contact Willard Krabill, M.D., Executive Secretary, Mennonite Medical Association, 1606 Canton Dr., Goshen, IN 46526; (219) 534-2664.

THE LAST WORD

'Laughter is the beginning of prayer'

Laughter doesn't appear all that prominently in the biblical record. Not in English, anyway. Scholars say it's there, but much of the humor of the Bible gets lost in translation.

One place that's not true is in the story of Abraham and Sarah and their urgent need for an heir. God had promised them a dozen times that they would be the predecessors of many nations, more numerous than heaven's stars.

Evidently this was the ultimate accolade for their day, the sure indicator of God's favor. So Abraham and Sarah had staked everything on those promises, including leaving home and kinfolk for a country God had promised as inheritance to these descendants.

Trouble was, this couple didn't even have one child. With advancing age, it looked as though Abraham and Sarah would lose everything. In a desperate attempt not to, they had Abraham impregnate Sarah's maid. But that was not what God had in mind. Instead, God simply repeated the promise.

That's when Abraham and Sarah laughed.

Sarah's laugh (Gen. 18:12) we know well. I've even heard her condemned for it. But it was actually Abraham who laughed first.

Nor did Abraham keep his laughter to himself, as Sarah had. He "fell to the ground and laughed" (Gen. 17:17). I must admit this man of God rolling on the ground with laughter isn't exactly my image of how a saint acts.

But I do find a clue for a way out when things seem impossible. Perhaps the best we can do is laugh: At our predicament. At how we get ourselves into such situations. At the fact there's no way we can get ourselves out.

After we laugh, then we are ready to pray. Indeed, "Laughter is the beginning of prayer," says Reinhold Niebuhr. Once having found our sense of humor in relation to the human, we can then listen to the divine.

Laughter helps us get ourselves out of the way. When we no longer take ourselves so seriously, we may be in a better position to turn our attention to God. Then the answers can come.—jlp

God, why does this happen to me?

It's been a year now since I asked this question following a three-day bicycling vacation that ended with an accident. Out of the pain of four broken ribs and a broken right clavicle, I found myself asking: *why?*

Folklore has it that when a horse throws you, the best thing to do—considering the psychology of both horses and humans—is to pick yourself up and start riding again. I don't know if this applies to bicycles, but this year I once again spent a vacation week riding bike.

With me was the same bicycling friend—Richard Kauffman—who had witnessed last year's accident. Not that we took the same route. This year we pedaled 437 miles from Scottdale, Pa., to Harrisonburg, Va.

If last year's ride ended in calamity, this year's was perfect. While there was unsettled weather all around us, we only rode in rain three hours one day. We ended the trip on Virginia's Skyline Drive the way a bicycling trip should end: brilliant sunshine, clear-air vistas of miles-away scenery, deer crossing the

road ahead of us, butterflies and birds flying with us on good downhills.

It was only after I was home that I realized I hadn't once asked why. I should have. For if I didn't deserve last year's disaster, neither did I this year's almost-perfect six days.

But I've discovered I usually ask the why question only when things don't go well. When they do, I have some explanation: isobars or jetstreams, care and caution, the right combination of circumstances.

And yet, I wonder. If disaster turns me toward God, why not prosperity and wellness? Can I give God credit for good weather and relaxing vacations too?

I still can't bring myself to pray for either. Doing so causes me too much theological difficulty. After all, my good weather can well be somebody else's bad.

And yet, this year, God must surely have known how much I needed sunshine and relaxation for a few days. For that I can only say, "Thanks!"—jlp

September 6, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Jesus had these words to say about money: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Learning from the rich man and Lazarus:

The words of Jesus about wealth and compassion apply to us too

In fact, Jesus himself has come back from the dead to impress them upon us. Will we hear them now, or will we only come to truly believe after it is too late?

To the ancient Hebrews there was a close correlation between righteousness and riches. They confidently understood that Yahweh responded to someone's righteousness by blessing that person with wealth. It was a comfortable theology which fit well with the idea of a just God who rewards the faithful.

But Jesus countered the direct correlation between righteousness and wealth by saying such things as, "Blessed are you who are poor, for yours is the kingdom of God" (Luke 6:20), and, "How hard it is for the rich to enter the kingdom of God! Indeed, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Luke 18:24-25).

The parable of the rich man and Lazarus (Luke 16:19-31) falls into this category of Jesus' sayings. It illustrates an inverse relationship between righteousness and riches, calls attention to the fact that "Moses and the prophets" required compassion for the poor,

by
**Larry
Augs-
burger**

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Jesus' parable of Luke 16:19-31 highlights three choices: between bitterness and faith, between selfishness and compassion, between learning now or later.

and illustrates the importance of heeding those requirements.

Lazarus, the beggar at the gate in this parable, stands out because of the extremity of his poverty. Not only was he an exceptionally poor man, but he was disabled and afflicted with some loathsome skin disease. His longing to eat what fell from the rich man's table refers not to carelessly dropped crumbs, but to pieces of bread on which the diners wiped their fingers before throwing them under the table. Jesus does not explicitly state that Lazarus was a righteous man, but the fact that he was carried to the side of Abraham reveals this to us.

Reading between the lines, we can imagine that Lazarus had faced a choice as his disability and poverty became a permanent condition. He could have chosen to be embittered by his ill fortune, or he could have chosen to affirm God's love and care.

He chose to forego bitterness and cling to faith in God. He, like Job, chose to assert, "Though he slay me, yet will I hope in him" (Job 13:15). Many in modern life face this same choice. They can allow the hard blows of life to drive them from the faith, or they can choose to find strength in the faith.

In contrast to Lazarus, the rich man—traditionally called Dives because that is the Latin word for "rich" used in verse 19—stands out because of his level of consumption. Jesus emphasizes the extravagance of his lifestyle. He was "dressed in purple and fine linen and lived in luxury every day."

Like Lazarus, the rich man had faced a choice in life: how would he spend his riches? He could use them selfishly in conspicuous consumption, or he could use them compassionately to aid the hungry and homeless. Dives chose the grossest consumption and rejected the opportunity to engage in compassion right at his gate.

The choice is similar to the one we face as we make decisions about how to use our resources.



Will it be a new car, or will it be an increased level of giving to Mennonite Central Committee in response to famine in Africa?

Eventually both Lazarus and Dives died. The beggar was carried to Abraham's side. The rich man, in contrast, was carried to hell, where he was tormented. Looking up, he was able to see Lazarus in the presence of Abraham and asked that Lazarus, to whom he gave no succor on

Our choice is to be conspicuous consumers, or to be inconspicuous contributors to the work of the kingdom of God.

earth, should be sent to succor him with cool water for his tongue.

The response of Abraham makes two points. The first is a veiled reference to the Old Testament requirement that one use one's resources to meet the needs of the poor and needy. He reminds Dives of the choice he made to enjoy good things in life while observing the bad things that came to Lazarus without doing anything to alleviate them.

Abraham's second point concerns the chasm between heaven and hell. The fact that no one crosses over it emphasizes the irrevocability of the decisions made in life once death has occurred. Until death, people can change their minds—they can repent. But once death has occurred, there is no changing of the mind. No degree of repentance can enable one to cross the chasm between heaven and hell.

Dives, aware that there is no hope for him, begs Abraham to send Lazarus to warn his five brothers of what he now knows. Abraham responds that they have Moses and the prophets—a reference, of course, to the Hebrew Scriptures. In Moses and the prophets Dives' brothers could learn that God's people are expected to show compassion on the poor.

Abraham's response has a number of levels of meaning. In one sense, it is prophetic of the Jewish community's response to Jesus' resurrection. His rising from the dead will not be adequate to make the majority of them believe.

In another sense, it highlights the overall heaviness of heart and mind that afflicts much of the human race. Although the Scriptures are the word of life, people take them too lightly.

"Be doers of the word, and not merely hearers....Those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing." —James 1:22, 25, NRSV

They go on with daily affairs, not seeing the call to repentance contained in the all too familiar words of Scripture.

Dives understood this. He knew that before their own deaths his brothers would not know what he now knew unless someone came from the dead to warn them. They unwittingly were facing the choice between heeding the words of Scripture or ignoring them. Abraham, knowing the hardness of their hearts, reports it is unlikely they would listen even if someone went to them from the dead.

Christians are the acid test of the truth of what Jesus said through Abraham in the parable. For Jesus Christ himself has risen from the dead to impress upon us, among many other things, the call of God that we use our wealth for acts of compassion and not selfish consumption. The critical question is whether we are hearing and heeding any better than Dives and his five brothers.

This parable highlights three choices we face in daily life. The first is Lazarus' choice between bitterness and faith. We all face disappointments in life. It might be the loss of a job and the specter of unemployment. It may be a major debilitating illness, or terminal cancer at a young age. No matter what challenges come our way, we always face the choice between bitterness or faith.

The second choice, illustrated by Dives, is that between selfishness and compassion. We are a wealthy people living in a wealthy land. We can choose to use our wealth for our own pleasure, or we can choose to use it in response to those in need. We can be conspicuous consumers or inconspicuous contributors to the work of the kingdom of God.

The third choice is whether we will heed the hard Word of God as recorded in the Scriptures, or whether we—like Dives and his brothers—will choose to ignore that hard Word, assuming that our unwillingness to hear it means that it doesn't apply to us. Dives chose not to hear and learned too late the commands of Scripture did indeed apply to him.

And the words of Jesus about wealth and compassion apply to us too. Jesus himself has come from the dead to impress them upon us. The question is: will we hear them now, or will we, like Dives, only come to truly believe them when it is too late?

Larry Augsburger, West Liberty, Ohio, is pastor of Oak Grove Mennonite Church.

Abraham's response to Dives tells of the heaviness of the human heart and mind that afflicts much of the human race. Although the Scriptures are the word of life, people take them too lightly. They go on with their daily affairs, not seeing the call to repentance in the all too familiar words.

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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Must We Knock Down Other People's Candles? (July 12). Ron Sider's article reminded me of a similar experience that opened my eyes to the marvelous unity God has created in the midst of the diversity of the worldwide church of Jesus Christ.

In August 1963, I was an official observer for the Mennonite Church at the Third Assembly of the World Council of Church in New Delhi, India. Christians from 70 countries participated. The entire assembly was divided into three groups for five periods of Bible study.

At the end of the second Bible study, led by Bishop Paulos Mar Gregorios, we were asked to turn to the person to one side and share what the Lord had spoken to us from the Bible. On my left was another priest, tall, aged, and clothed in white from head to foot—an impressive character. I don't recall what we said to each other or the text. But I have never forgotten the clear message from the Lord that day.

God said to me, very clearly in the midst of sharing the Word, "These are your brothers in Christ, fully as much as any brother or sister in your home congregation." The prayer of Jesus in John 17:11, "That they may be one," took on a powerful new meaning.

I returned home to the biennial meeting of the Mennonite Church and spoke on Christian unity, proposing that it was time for Mennonites to work together, worship together, and unite together. The proposal was criticized. But now 30 years later, I pray it will finally happen.

A. J. Metzler
Goshen, Ind.

In his July 26 letter, J. Otis Yoder suggests that the group "Promise Keepers" should be important in helping Mennonite men rediscover Christian manhood. However, he says nothing about developing this understanding involving women.

An article in the *Washington Post* (Aug. 1) about the Boulder meeting of this group quotes a leader of the movement, Tony Evans, who wrote in his book: "I am not suggesting that you ask [your wife] for your role back; I am urging that you take it back.... There can be no compromise here. Treat the lady [sic] gently and lovingly. But lead."

Where is there any mutuality here, such as Paul suggests: "Teach and encourage one another." I thought Christians would want to minister to the church, where most of the women I have heard from do not seek to establish matriarchy, but to find a biblical understanding of the complimentary roles of Christian women and men.

David Alleman
Harrisonburg, Va.

Thank you for your reporting on two tremendous aspects of the Holy Spirit's action in church building in two July issues.

Called to Be Salt and Light in the Nation's Capital (July 19) shows the way for any pastor who wants to see more effective results. Paul Gaskin is a man of God who teaches us the *how* of discipleship. As we too have practiced this in Argentina over the last 20 years, it has produced over 100 workers in our congregation, eight of whom have become pastors.

Teaching and training leaders by example (and not by sending them off to seminary right away) is the "way" to go. New leaders learn how to pray, witness, and disciple others from the example of others.

Cell Churches May Be the 'Second Reformation' (July 26) also shows the "way" to bring new life to Christian communities. We have also experienced this working of the Spirit of Christ in Argentina, where traditions had to be broken in a pastor-centered church.

Our small group of 25 has grown to 2,500 in the last 20 years, which meets during the week in over 100 homes.

But all this must be the work of the Spirit. Pastors can't expect that by copying methods, they will get the same results. Jesus said: "Without me ye can do nothing." So we must learn to deny ourselves and take up Jesus' cross, breaking with traditions, human philosophies, and theological premises that have not produced divine results! Reason must give way to faith in spiritual power!

Mario O. Snyder
Ortiz de Roza, Argentina

Hart Links Christianity with Native Spirituality (July 26). When the great American theologian, Jonathan Edwards, led an Indian chief to Christ, it was a given

that the chief had left the idolatrous practice of animistic worship, the belief that spirits or gods possess and control the forces of nature. For the chief to turn from this system was a visible demonstration that he had left the kingdom of darkness and had passed over into the kingdom of light.

Yet in these modern times, we are expected to believe this was unnecessary. A Cheyenne peace chief has harmonized his native spirituality with his Christianity? This is an impossibility! One cannot harmonize opposites like light and darkness. This is like believing in dark light or square triangles.

God is not the God of nonentities or absurdities. God is the God of reality. So it is with an "animistic Christian." Such an individual only exists in the realm of fantasy.

William E. Britt
Mays Landing, N.J.

Jesus We Know, but Who Are You? (July 26). The Mennonite tradition has generally preferred the Gospels to Paul's letters. I would propose three reasons:

1. Mennonites generally have failed to understand and therefore appreciate Paul's doctrine of justification by faith. To be sure, Anabaptist-Mennonite preaching, discipline, and lifestyles have emphasized works at the expense of, rather than in association with, a spirit of forgiving grace. We have reacted so vigorously to "cheap grace" that we have juxtaposed discipleship and grace as if they were antithetical.

2. Mennonites have generally resisted mystical interpretations of faith, including the Christ-mysticism of the apostle Paul. We have emphasized the historical Jesus without seeking to understand the more philosophical developments of Paul and his followers which led to concepts such as the logos Christ in Ephesians and Colossians.

To be sure, we have found in Paul's writings many teachings that are obviously in accord with what the Gospels say about the historical Jesus. But without denying mystical faith, we have left its implications for piety and theology to other traditions.

3. We have found it difficult to come to terms with the complexity of the apostle Paul. He alludes to many things which seem incomprehensible, paradoxical, contradictory, and

strange. It appears to me, at least, that Paul can be comprehended only if we learn to think dialectically. That is to acknowledge contrasting and sometimes evidently contradictory ideas and hold them in tension while looking for a higher unity, such as the mystery of the trinitarian Godhead.

Unfortunately, from my point of view, Mennonites insist upon approaches to theology that are simple, direct, and too unambiguous. Therefore, a premature unity is gained by denying in effect those truths in Paul's theology that seem strange or implausible. It would behoove us as Mennonites to think more dialectically, not only because of the richness of Paul's theology, but because life itself—when viewed honestly and comprehensively—is no less complex and ambiguous.

*J. Lawrence Burkholder
Goshen, Ind.*

Kreiders Participate in Protestant/Catholic Dialogue (Aug. 2). This news item seems to me to unintentionally confirm old—and not particularly helpful—stereotypes about some sort of apartheid in Northern Ireland. For some persons at this Anabaptist meeting, it was undoubtedly their first "contact across the religious and political divide."

After a month in Northern Ireland this summer, I hardly qualify as an expert. But I observed Catholics and Protestants meeting in a thousand different ways every day in their work, their leisure, or over the garden fence. The churches have become very active in working at reconciliation.

I happened to notice that Fisherwick Presbyterian, Malone Road Methodist, St. Brigid's Catholic, and St. Thomas Church of Ireland in Belfast have common activities. I'm sure this is not unique. Some rural churches have exchanged pulpits and held joint Christmas caroling for years. This sort of thing was exceptional 15 years ago but commonplace today.

Integrated education is spreading like wildfire. Signs proudly announcing this fact can be seen in front of small-town elementary schools and private nursery schools in the Belfast suburbs. Since the motives for establishing parochial schools or church-related high schools, like Methodist College or St. Malachy's College, were

much the same as for establishing Christopher Dock or Eastern Mennonite high schools, I'm not convinced they need to disappear.

It is important to recognize the efforts of thousands of ordinary people to break down the barriers that may have divided them in the past. It is equally important to recognize that thousands of Catholics and Protestants have always lived and worked together in Northern Ireland. The stereotype of an oppressive apartheid system continuing into the foreseeable future is dangerous, since it is used to justify "armed struggle" and Sinn Fein's refusal to renounce violence.

*Richard K. MacMaster
Bluffton, Ohio*

Thank you for the conclusion of your "missionary hugging" editorial (Aug. 9). Is it inappropriate to also strongly encourage *Gospel Herald* to go beyond this and carry a regular column which would educate us Mennonites to the facts of God's mission in today's world?

Is it out of order for "us modern, educated, world-wise Mennonites" to ask how and why there was a shift into this recent—yet very, very old—form of religion, as simply something for us, that we have creatively worked out and imagined, and with which we can feel comfortable? Is it possible that we have uncritically accepted the modern Western world's outdated, one-sided perception of worldwide Christian reality, in ignorance of God's mission and the following current facts?

1. Our Western culture today—without the gospel—is in fact colonizing the whole planet.

2. North American cultural imperialism today, through the domination of the media, is in fact forcing its Western beliefs—without the gospel—on other cultures.

3. The gospel of Christ is not a Western belief, but was given in a unique revelatory stream in the Middle East in a world of many religions. Today, particularly outside of the West, is a source of saving liberation for tens of millions of persons in a world of many religions.

4. This is happening while many under the power of the dominant spirituality of the modern Western world doubt and downplay the power of God through the gospel of Christ. They may indeed see "missions as somewhat of a problem," as you put it.

As herald of the Gospel, you are particularly well-placed to work at God's mission through helping to answer those basic questions and communicating those facts among us who have succumbed to this recent culture-lag and manifestation of ethnic religion. More power to you!

*David A. Shank
Sturgis, Mich.*

As members of the church of Jesus Christ, desirous of pleasing our Savior in all things, surely this includes purity of speech.

As a young lad, my brother and I were in a Sunday school class where we heard, "Who are those kids?" One of the class answered, "They are not kids; kids are young goats."

My dictionary, in defining "kid," uses the words, "slang, banter, fool." Of "slang" one of my dictionaries says, "vulgar or abusive language." What would Jesus say if we could ask him?

In the book *Martyrs Mirror* the word "lambs" is used by imprisoned Christians when writing to their spouse concerning their children.

God give us purified hearts so that in expressing ourselves we may have a pure language that ministers grace.

*Jacob C. Kulp
Bally, Pa.*

Pontius' Puddle



Sapphira's box

If God didn't want us to have extra money, why did our property bring such a good price? Is it so strange to think that God wants us to be materially blessed?

by Jane Yoder-Short

The address on the package was unusual:
U. R. Christian Churches of the 1990s
Any Town, Every City, U.S.A.

The package's return address was even more of a curiosity:

Sapphira
Acts 5:1-11

Jerusalem, N.T. Times

This couldn't be. But, as I opened the box, I found: a letter, a 1,000-piece picture puzzle, a sweepstakes entry with a gorgeous Bahama beach property as grand prize, and a slightly used rattrap. What an odd collection! I picked up the letter and read:

Dear U. R. Christian,

Greetings. I, Sapphira, am writing in hopes of preventing a tragedy like the one that happened to my husband, Ananias, and myself. I assume that you are familiar with our plight and know of the terrible wrong we did. I would like to explain some of the circumstances leading to my demise.

The early church was inspiring. Ananias and I were attracted to the spirit and commitment of the group. You can't imagine what a refreshing change this was compared to the rigid structure of the synagogue. The old hierarchy was broken down. The system of priests and temple segregation was gone. Rich and poor were equally important. And much to my surprise, women were included in the worship services.

It reminded me of prophet Ezekiel's words about dead bones coming to life. The old dry bones of Jewish religion had come to life and were dancing in a new way. It was like my image of heaven. Everyone treated each other with love and respect. The generosity was overwhelming. If someone had need, it was met. Ananias and I got swept away in the fervor.

More and more people were literally selling everything they had and giving it to the group. I began to think some people were giving a little

far. What would you think if people in your congregation started selling their herds, vineyards, and even their homes and donating the money to the church?

Ananias and I had this extra property. Since everyone was extremely generous, we felt we should sell it and donate the money. I suppose we were doing it in part to be accepted, to keep up with the Peters.

The property brought a good price, better than expected. Ananias suggested keeping some of the sale money for ourselves. No one would know. At first I objected, but the more I thought about it, the more reasonable it sounded. After all, it was our property, and now it was our money. We'd still be giving the church a generous amount, much more than the poor widows had given.

I started thinking of the beautiful linen I had noticed in the market. It would make such a lovely garment. I had my heart set on a new golden menorah, and we could use some new pottery bowls. Everyone knows what it's like to go shopping and wish for things.

I knew there were others in our fellowship who needed food and clothing more than I needed a new garment or menorah. But if God didn't want us to have extra money, why did our property bring such a good price? Is it so strange to think that God wants us to be materially blessed?

You know the rest of the story, the tragic death that befell Ananias and myself. As I look back, it's hard for me to believe we were that dishonest. It happened so gradually. Yes, the big lie happened quickly, almost without thought, but it was all those little decisions that led up to it.

The big lie happened quickly, almost without thought, but it was all those little decisions that eventually led up to it.

I wish I could go back and give *all* the money to the church—or at least answer Peter honestly. Perhaps Christians of your day can learn from our mistakes. Maybe the items in this box will help remind you not to repeat our sins.

I've included a picture puzzle. It's such a beautiful scene—a path leading through a

green meadow to a small lake. I'm sending it not for the picture, though, but to show how the little pieces fit together to make a picture. We all make little decisions that fit together and form who we are. They set our direction and path.

In looking back I see the little pieces, the little decisions that led to my big mistake: eyeing the linen for a new garment instead of seeking to be clothed in righteousness; thinking

If I win, I might just sell the property and give the money to MCC. If I don't, I'll take the prize of the dancing dry bones.

a new golden menorah was more important than being a light for Christ's way; pretending to be holier than I was instead of trusting God's people to accept me.

The little pieces get put together and then we end up somewhere we hadn't planned to be. This puzzle is a reminder to be mindful of the small pieces of life. What pictures are forming?

You must be wondering about the Bahamas Sweepstakes entry. I found it interesting how it states, "You are a guaranteed winner!" Then in the small print it adds this: "If your name is drawn."

Promises and extra properties are not always so grand. Ananias and I promised the money from our property's sale to the church. In the fine print, we held back. In your day, sweepstakes and advertisements promise the good life. It is easy to be fooled by empty promises and the enticement of extra properties.

Peter told a cripple who was begging for coins, "Silver or gold I do not have, but what I have I give you." Then Peter helped the cripple up and he walked. Doesn't the opposite happen more often? I had the silver and gold but stay crippled in my understanding of God's power.

The Bahamas Sweepstakes is worthless. The chances of winning are a billion to one. Let it serve as a reminder that extra properties and promises can be deceiving. Rise up and walk, leaving gold, silver, and crippling sin behind.

The final gift is a rattrap. Like the rat, I was not expecting to get caught. Ananias and I were just keeping back a little. How would anyone find out? When Peter asked if this was the price

we got for the land I said yes, thinking no one would be the wiser. Just as the rat pushes its luck a little too far and the trap snaps shut, so Ananias and I went too far. That one additional lie, that one added deception, and God's judgment closed in on us.

In your modern times no one drops dead from sinning, but I wonder if people end up dying on the inside. Half-heartedness has its price. Let the rattrap keep you mindful of the danger that comes with dishonesty. God's judgment is ever present.

I hope you make better choices than Ananias and I did. Feel free to pass along this box. Enjoy the puzzle and remember to stay on the Good Path.

From one who now knows,
Sapphira

P.S. If you should happen to win the Bahama beach property, I suggest you immediately sell it and give *all* the money to Mennonite Central Committee.

After reading Sapphira's message I packed up the puzzle, the rattrap, and the letter and sent them off to *Gospel Herald*. Of course, I mailed in the sweepstakes entry, and I'm still waiting to hear that I've won.

If I win, I just might sell the property and give the money to MCC (well, at least some of the money). If I miss out on the Bahama beach property, I'll take the greater prize of the dancing dry bones.

Freelance writer Jane Yoder-Short, Wellman, Iowa, attends East Union Mennonite Church of Kalona.



A draft memo

To: J. Daryl Byler, Washington, D.C.
From: J. Robert Charles, Goshen, Ind.

Let me get right to the point: I think it is high time we Mennonites lie in wait for every opportunity to bring back the military draft.

Such a move might be foolhardy, so don't immediately drop everything to begin lobbying in our usual low-key manner. But know that I—who sent in my draft card during Richard Nixon's first term and cheered the 1973 end of conscription—make my case in all seriousness.

As you catch your breath, accept my congratulations on your recent appointment as director of Mennonite Central Committee's Washington Office. The information and insights you will be passing along to those of us "outside the beltway" will be much appreciated.

May you proceed in sensitive yet savvy Spirit-led ways that show understanding of the making and makers of the United States' policies at home and abroad. May you speak and agitate for truth and justice for those whose needs often go unheeded at the highest levels of national political life.

And, yes, may you even unashamedly press our own parochial "interests"—if we can ever agree on what they are. Surely you know us out here well enough not to mistake us for selfless saints who spend 24 hours a day totally absorbed in others' well-being to the total neglect of our own.

Which brings me back to bringing back the draft.

No, not just peacetime draft registration or a voluntary national service program. I'm talking about a full-fledged draft, for young men and women, with obligatory military service—and with clear provisions for conscientious objectors.

Don't worry, I'm under no illusion that this is likely or politically feasible in the near future. As one writer put it recently in *Newsweek*, "It would take an invasion from Alpha Centauri to bring back the military draft."

So why waste your and our time lying in wait to bring it back?

It would advance our own parochial interests and quite possibly those of the country—though there is room for genuine debate on the relative pros and cons of conscript versus volunteer military forces. (I'll save this for another memo.) If this sounds suspiciously like an

adaptation of Charles Wilson's famous adage—that "what was good for our country was good for General Motors and vice versa"—it is precisely that.

How could a reestablished military draft serve our Mennonite interests?

First, as a peace education tool. Don Kraybill and Leo Driedger show in *Mennonite Peacemaking* that conscientious objection to war and military service (not nonviolent activism) remains the touchstone of peace and nonresistance convictions for most Mennonites. They detect a noticeable weakening of peace convictions among our youth over the past two decades and fear where this will lead—"if educational measures are not taken to stem the tide."

I'm not sure what remedy they imagine. But what better peace education tool for our young Mennonite men and women—or Christian peace-teaching moment for their mentors and elders—than to face the draft music? Some may choose to resist, some may choose alternate service, some may choose military service. But choose they would. A bitter pill to swallow, that we could use Uncle Sam's heavy hand to revive a key part of our faith heritage and protect it from further erosion?

Second, as a missions and service tool. Thousands of young persons did alternate service through programs such as I-W and Voluntary Service. Indeed, this was perhaps the major way of "church planting" in North America as young Mennonites were uprooted from home and scattered to countless new locations. Many stayed on and new faith communities arose.

Thanks to the forced and shared sacrifice imposed upon its young during the draft years, the Mennonite church reached out and was revitalized. In the midst of our comfortable complacency, is it crazy or naive to hope this could happen again, once more with an assist from Uncle Sam?

My apologies if I've caught you off guard—especially since we never have met! But thanks for allowing me to use you as a starter for what might be a broader discussion.

J. Robert Charles, Goshen, Ind., recently became project manager of the Cana Venture of Mennonite Board of Missions. He also teaches part-time at Goshen College and Associated Mennonite Biblical Seminary.

Is it a bitter pill to swallow, using Uncle Sam's heavy hand to revive a key part of our faith heritage and protect it from further erosion?

Lapp to conclude service as general secretary in 1995

Elkhart, Ind. (MCGB)—Mennonite Church general secretary James M. Lapp has informed the Mennonite Church General Board that he will be concluding his work in this office in the summer of 1995.

Lapp will at that time complete eight years as general secretary. The executive committee of the General Board is selecting a search committee with plans to name a replacement by July 1, 1995.

In 1995 Lapp will complete 20 years of service with the Mennonite Church General Board. He was first elected to the board in 1975 to represent the now defunct Region II of the Mennonite Church. In 1983 he was chosen as moderator-elect and subsequently served as moderator of the church and chair of the General Board from 1985-87. In 1987 he became general secretary for the Mennonite Church.

Four denominational projects, in which Lapp has given significant leadership, will reach a point of decision or conclusion in 1995.

He participated as moderator, board chair, or staff in developing Vision 95, the new confession of faith, the discernment of Vision: Healing and Hope, and the processing of possible integration between the Mennonite and General Con-

ference Mennonite denominations.

"Jim's creative ideas and tireless energy have made a significant difference in all of these projects," notes Donella Clemens, current moderator of the Mennonite Church.

"In his roles as moderator and general secretary he has listened carefully and caringly to all voices in the church. His sensitive leadership has enabled the church to move forward on difficult issues without alienation. Whether working with small details or large projects, Jim has consistently approached his work as that of the church under the lordship of Christ."

In reflecting on these years of denominational leadership, Lapp observed "considerable growth in the role and function of the General Board," he says. "While I experienced much joy and satisfaction in serving as general secretary I believe 1995 is an appropriate time for transition to new leadership."

Lapp reports no specific future plans



James Lapp (left) leads a marriage seminar at Goshen (Ind.) College.

but intends to remain involved in the ministry of the Mennonite Church.

"The world and the church are in the process of fundamental reordering," Lapp says. "I hope to be part of the reshaping of the church in the years to come."

Members of 13 tribes celebrate unity at Native Ministries Assembly

Philadelphia, Miss. (UNM)—"We're not just Creek Indians or Choctaws or Navajos," declared Don Barnhill to the crowd gathered for Bible study. "We're all part of the body of Christ!"

Barnhill, a Creek from Gospel Light Church in Atmore, Ala., was one of nearly 300 participants who gathered around the theme "Unity with Diversity" at the 1994 Native Ministries Assembly.

Three local Choctaw congregations—Pearl River, Nanih Waiya, and Choctaw Christian—hosted the July 28-31 event here at the tribal headquarters of the Mississippi Band of Choctaw Indians.

Some participants traveled for three days from as far away as Montana, Saskatchewan, and Arizona to attend the joint assembly of Native American

churches relating to Mennonite Indian Leaders Council, Native Ministries of Canada (both of the General Conference Mennonite Church), and United Native Ministries (of the Mennonite Church).

In addition to worship services, workshops, and business sessions, assembly participants had the opportunity to learn about the Choctaw tribe. Tours were offered to historic sites, include the marker for the Treaty of Dancing Rabbit Creek. This was the location of the first total taking of tribal land; the United States government attempted to relocate the Choctaw people in Oklahoma.

Speakers for the worship sessions included John Walks Along, Steve Cheramie, Daniel Smiley, and Clarence Rolin. The many tribes represented in the leadership of a Sunday morning communion service were symbolic of the many people who came together, united in their commitment to Christ and their fellowship in the Mennonite Church.—*Elaine Maust*



Native American Mennonites gather in an outdoor amphitheater surrounded by pine trees prior to the worship service. The 1994 assembly participants enjoyed unusually cool Mississippi evenings.

Because of sanctions, daily food unaffordable for many people in Iraq

Mosul, Iraq (MCC)—"Please tell your government to help lift the United Nations sanctions against Iraq. Our people are suffering too much. They don't have enough to eat. They are dying for lack of simple medicines. Many are unemployed because Iraq is not allowed to export oil or to import materials. Instead of recovering from the Gulf War our condition has seriously deteriorated—all because of the sanctions."

That was the message Mennonite Central Committee worker William Janzen heard again and again in mid-June when he attended a four-day conference in Iraq. Janzen of Hague, Sask., and more recently of Ottawa, Ont., is a member of Ottawa Mennonite Church.

The government's food ration system provides little more than half a person's nutritional requirements. Additional food has to be purchased. But a dozen eggs cost more than two days' wages; a kilogram (2.2 lbs.) of meat, almost a week's wages; a melon, three days' wages; and a shirt, a month's wages. And prices continue to rise.

Before the war Iraq imported 70 percent of its food requirements. Now it has to rely on itself. Some families have moved to places where they can plant gardens. For most that option is not available.

"The people do not blame their government for the sanctions," Janzen says. If anything, the sanctions have aligned them more clearly on the side of their government and against the international community.

"Unfortunately, it is unlikely that international sanctions will be lifted

soon," he continues. Many countries acknowledge that Iraq has made substantial progress in meeting the conditions in the original United Nations resolutions.

But there are other dynamics at work. "The United States wants additional human rights conditions met before it will change its vote. And Kuwait, Saudi Arabia, and other oil producing countries in the region don't want to let Iraqi oil back on to the international market for fear that the price of oil, which has fallen in recent years, would then go down further and thus hurt their revenues."

Then the international community claims that it cannot lift the sanctions because of Saddam Hussein, Janzen says; "on the other hand it wants to keep him in place because he keeps Iraq from breaking into several fragments

which, if let loose, would create serious trouble for neighboring countries."

Iraq accepts assistance from some non-governmental organizations and church bodies. Within the last year Mennonite Central Committee has shipped 45 metric tons of skim milk powder, 13,000 school kits, 26 metric tons of beef, and five metric tons of cheese to Iraq.

"But Iraq's basic point is: 'Just lift the sanctions. Then we'll take care of ourselves,'" Janzen says.

"Some international groups hesitate to support this appeal because before the war they endorsed sanctions. But the situation is different now. At that time it was reasonable to believe that sanctions, if given time, would lead Iraq to withdraw from Kuwait. Now the sanctions are just causing suffering for the people."

MMA board adopts vision statement

Chicago, Ill. (MMA)—A new vision statement was adopted by the Mennonite Mutual Aid board of directors at a meeting in Chicago, Ill., Aug. 12 and 13.

The vision statement recognizes the early Anabaptist vision as focusing on three fundamental beliefs: the essence of Christianity is discipleship, the church is a fellowship of believers, and God calls us to a commitment to love and nonviolence.

The statement concludes, "Our vision is that stewardship and mutual aid contribute to the wholeness of ourselves, our congregations, and our

world. This is an important element of our walk of faith because it is an expression of love and commitment to each other and to God. Our stewardship practices help shape our lifestyles. Continuing faithfulness in being good stewards is possible only as we are open to God's transformation in our lives."

In other business, the board approved allowing MMA assets to be placed in a wider range of investments. The new guidelines will allow investment in international stocks, real estate, and small capitalization companies.

North American, Zairian Mennonites team up to assist Rwandan refugees

Akron, Pa. (MCC)—Mennonite Central Committee (MCC) and Zairian Mennonites are joining forces in their first team effort to minister to people from outside of Zaire.

Two North American MCC workers and three Zairian Mennonites are taking part in a three-month assignment to help establish a camp for 40,000 Rwandan refugees on Zairian church property near the airport in Bukavu, Zaire. They are working under the direction of the Zairian Protestant church body (ECZ).

The three Zairian Mennonites are: Ngolo Mbala Henri, a 26-year-old student; Mukambu Yala Mwisi, a 35-year-old pastor; and Lwamba Mbombo, a 39-

year-old layperson. The three Mennonite groups in Zaire each named one of the team members.

To help pay for the men's transportation to Zaire, the churches collected a special offering during Aug. 14 worship services. The donations will also purchase relief items for the refugees.

Zairian Mennonites are donating clothing and blankets as well. "This response is an act of generous love by people struggling to feed and clothe themselves and their families," says Arli Klassen, interim MCC Africa co-secretary.

"The Zairian Mennonite churches are thrilled to be undertaking this joint effort with MCC," Klassen says. "They

like the idea that MCC is working so closely with the churches, rather than doing its own thing. That's what we like most about this effort, too."

The two North Americans are Dawn Johnson of Cincinnati, Ohio, and Dave Klassen of Kitchener, Ont.

The five team members will communicate in French among themselves. Although some refugees may know French, the team will likely need to hire a translator to speak with Rwandans in their language.

The three Zairian Mennonite groups are the Mennonite Brethren Church of Zaire, the Mennonite Church of Zaire, and the Evangelical Mennonite Church. Total membership is well over 112,000.

'Military is a big monster': Colombian fights to make CO status legal

Santafe de Bogota (GCMC)—As the coordinator of the Coalition for Conscientious Objection (CO) here, Mennonite Ricardo Pinzon appears undaunted by the difficulties that are part of his work. He also does not seem fazed by the fact that he is the one and only staff person. "I'm Superman," he jokes exuberantly.

The Colombian Mennonite Church started the coalition near the end of 1989 with the goal of making conscientious objection to military service a legal part of the constitution.

All male and female high school graduates are required by law to serve for one year in the military. Since the military uses a lottery system to select its candidates, not every high school student actually serves.

"Higher class students hardly ever are called into the military," Pinzon says. "Those who do not graduate from high school are required to serve for two years. They are put in the least luxurious positions and they suffer the most. Many of them are black or indigenous people."

Once the individuals fulfill their

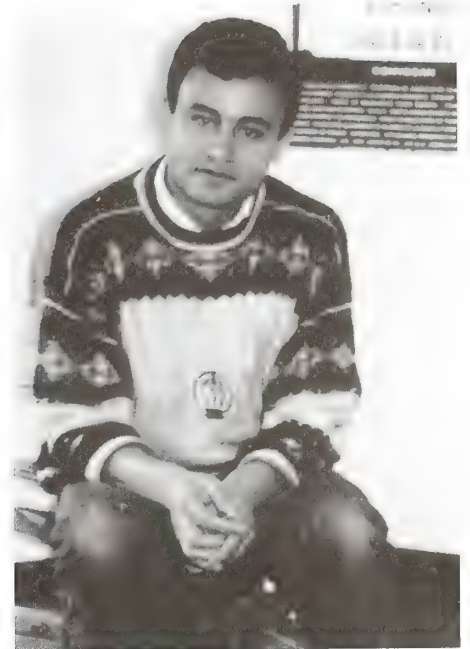
term, they receive their military papers. These papers, Pinzon explains, are necessary in order to obtain a job, university education, driver's license, and even to claim one's inheritance.

Although the coalition's overarching goal is to make conscientious objection legal, the organization also believes it is important to educate the general public about pacifism. "We want to permeate our society with the reasons for conscientious objection from religious and political standpoints. We want to make Colombians pro-peace."

In general, Pinzon says, people are afraid of the coalition because they think it could be seen as a front for the guerrillas. Often the parents think that if their children start to question military service, their children might become victims of the army.

Pinzon knows firsthand about the risks of conscientious objection. He was called into the military soon after he graduated from high school. But he opted not to be present for his second medical exam, a requirement for entry into the armed forces.

As a result, "you continuously have



Ricardo Pinzon

to be watchful. Usually your name and where you live is in the government files," he observes. "You also can be stopped in the streets anytime and if you do not have your military papers, you will be arrested."

He also found it hampered his work, as he wanted to participate in conferences in other countries. Without his military papers, he could not legally leave Colombia. Finally, a little over two years ago and with the help of a relative in the armed forces, Pinzon received amnesty from military service as well as the required papers.

"The coalition is a platform to project what Mennonites have believed for so many years," Pinzon continues. The coalition is open to people from religious and nonreligious backgrounds, but Pinzon sees "the Anabaptist theology, with its emphasis on community living, as an alternative for everyone."

Pinzon already has collected about 150,000-200,000 signatures on a petition about the rights of conscientious objectors. One million signatures are needed to bring the petition before the government for a vote. Pinzon estimates it will take another two years to gather the rest of the signatures.

"The military is a big monster that steps hard on human rights," he says. "I want to continue to work until the CO status is a [legal] reality."

—Carla Reimer

Iowa children travel through the book of Acts

Iowa City, Iowa—We think of summer as a time for travel and adventure, but few children have spent their summer vacation on as lively a journey as the children of First Mennonite Church of Iowa City.

Together with the adults who shared their story time during worship, they traveled from Jerusalem to Rome, walked on the road to Damascus, sailed across the Mediterranean Sea without a compass, were attacked by mobs, and free from prison by earthquakes—in short, they shared the faith journey of the apostle Paul and other "followers of the Way."

Children's superintendent Rosie Hochstetler, assisted by worship commission chair Bill Hochstetler, wanted to find a way to share the excitement of the book of Acts and the enthusiasm of Paul's letters to the young church. They were inspired by a series developed by the Wilmot Mennonite Church in Ontario, which included Scripture citations on which to base the children's story time and

suggestions for Sunday school activities to reinforce the lesson.

Iowa members Carol and Bernie Bowman and Charlotte Stoltzfus created a marketplace display in the sanctuary, complete with clay pots, baskets, and fruit. Margalea Warner wrote outlines for the skits which were adapted by storytellers.

One morning Paul's friend and cheerleader, Barnabus, played by Hobert Yoder, told how he got the name, "Son of Encouragement," and led the children in a rousing chorus of praise—based on the Iowa Hawkeye fight song.

Another week, Lydia (Sherill Yoder) told how her purple dye was made by crushing a certain kind of seashell, and how her own heart absorbed the love Paul preached as if it were cloth soaking up dye.

Other church members portrayed Priscilla and Aquilla, a slave girl who had been possessed by demons, a Roman guard, and other people from the book of Acts.—Margalea Warner

- **Office burglarized.** The theft of \$2,000 (U.S.) worth of equipment from the office of Africa Inter-Mennonite Mission in Elkhart, Ind., is being investigated as part of a rash of break-ins of area churches. A fax machine, microwave oven, television/VCR unit, telephone, and answering machine were stolen from AIMM sometime during Aug. 6 and 7. The items were insured. Among the items left behind were the office computers. Frank Baylor, detective with the sheriff's office, said six to 10 churches have had similar items stolen in the past four to six months. He said there are no leads or suspects in the cases.—*Mennonite Weekly Review*
- **Therapist honored.** Doris Enns was honored at an Aug. 19 reception for 30 years of service at Adriel School in West Liberty, Ohio. Enns, who attends Oak Grove Mennonite Church, worked as a social worker for seven years and since that time has been

working with children in activity therapy. Adriel School's mission is "helping troubled children"—with learning, emotional, and behavioral problems—"become productive adults." Enns teaches the children self-confidence and helps them work through feelings of fear, anger, hostility, and despair.

- **Brethren take on *With*.** Church of the Brethren decided to become a cooperative user of *With* magazine in July. "We're working hard to provide high-quality denominational resources for Brethren youth," says Wendy McFadden, director of Brethren Press. "*With* magazine is a way for a congregation to reach its youth—to say the church cares about them." *With* is a youth publication of the General Conference Mennonite Church and the Mennonite Church. In 1995, Faith & Life Press, the General Conference publisher, will assume full publishing responsibilities for *With*.

- **Yoder leaves Choice Books.** Paul A. Yoder, director of Choice Books for the past 19 years, left that post effective Aug. 31. During Yoder's leadership, annual book sales more than doubled, steadily growing from around 549,000 books a year in 1975 to nearly 1.2 million in 1993. The warehouse serving Choice Books changed in 1979 from an inadequate storage shed to a 2,300-square-foot warehouse. Rack locations grew from 1,300 racks to 3,800. Marketing and development manager John Bomberger succeeds Yoder as Choice Books director.

- **Served in hometowns.** Some 67 youth took part in the Mennonite Central Committee U.S. Summer Service Program this summer. The program offers young people of diverse ethnic backgrounds the opportunity to work with a church or service agency in their home communities for 10 weeks. Mennonite Church participants included: Rafael Barahona, Goshen, Ind.; Sharlet Bermudez, Brooklyn, N.Y.; Gasa C. Grimes, Philadelphia, Pa.; Zandra M. Guete, Hesston, Kan.; Dovane Jefferson, Richmond, Va.; Arletha Johnson, Peoria, Ill.; Jae Kauffman, Portland, Ore.; Jasmine Lozada, Bronx, N.Y.; Fordnanette O'Neil, Chicago, Ill.; Erica Oladeji, Cleveland, Ohio; Cynthia Perez, Harrisonburg, Va.; Jackie Sanchez, Chicago, Ill.; Hugo Saucedo, San Antonio, Tex. Assisting with the program was intern Richard Pannell of Harlem, N.Y.

- **Coming events:** *Northeast Ohio MEDA meeting*, Orrville YMCA, Dalton/Kidron Family Center, Sept. 24. Howard Brenneman will speak on "Health Care Reform and You." To make dinner reservations, contact Aden Troyer (216 852-4473) or Al Geiser (412 857-5831) by Sept. 21.

Women's retreat sponsored by the African-American Mennonite Association, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Sept. 30-Oct. 2. Program will center around the theme, "Women Adorned in Holiness." Registration information available from Women's Ministry coordinator Rose Covington, 14220 A East 3000 South Rd., St. Anne, IL 60964; phone 815 944-5961 (after 7:00 p.m.).

- **Job openings:**

Director, Nebraska Mediation Center, Beatrice, Neb. Position is part-time, working toward full-time as center develops and stabilizes. Individual should be well-motivated and hardworking with good writing and verbal skills; management and grant skills preferred. Application deadline: Sept. 16. Send résumé to board president Rick Nation, PO Box 273, Fairbury, NE 68352.

Information Systems staff, Eastern Mennonite University, Harrisonburg, Va. *Director* will develop and manage the new department; master's degree in instructional technology or other computer-related area required, doctorate preferred; desired experience includes varied computer experience (networks, microcomputers, mainframes), familiarity with the educational setting, staff, supervision, and administration. *Systems engineer* will be responsible for all technical aspects of campus information systems, including purchasing, installation, repair, and maintenance; bachelor's degree required, master's degree and certified training in specific systems, especially Unix, preferred. Both year-round, full-time positions are available immediately. For information, contact the EMU personnel office at 703 432-4108.

Maintenance supervisor, Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Individual will oversee facilities maintenance and repair, supervise work crew, anticipate future needs. Skills in electrical, plumbing, auto/engine repair, and general contracting needed. Contact Gwen Ratzloff, LMCC, Rt. 5, Box 145, Mt. Pleasant, PA 15666; phone 800 839-1021.

- **Change of address:** *Milo D. and Viola P. Stahl* from Jamaica to 1140 Parkway Dr., Harrisonburg, VA 22801-2425; phone 703 434-6992.

NEW MEMBERS

Aurora, Ohio: Whittney Birkey and Christy Locktish.
Bethel, Rittman, Ohio: Sue Brockwell.
Boyer, Middleburg, Pa.: Paul Nye and Joan Nye.
Followers of Jesus, Brooklyn, N.Y.: Brenda Coblentz and Gina Varghese.

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Pax volunteers surprise former matron. *Goshen, Ind.*—A group of conscientious objectors and their spouses surprised their former Pax matron, Ann Driedger Penner, at a reunion July 2-3. A highlight was a prearranged speaker phone call with a group of residents in Bechterdissen, Germany, for whom houses were constructed by the Pax workers in the mid to late 1950s. Pictured are (left to right):

front row—Dean Hartman, Lamar Reichert, Marvin Mumer, Dale Short, John Wenger, Ann Driedger Penner; *middle row*—Charles Sauder, David Burkholder, Wilbur Maust, Dale Eash, Harold Nissley, Otho Horst, Walter Schmucker; *back row*—Jacob Schrock, Howard Snyder, Kenneth Yoder, John David Bertsche, Leslie Hostetler, Paul Stuckey, Willard Van Pelt.

Marion, Chambersburg, Pa.:

Lisa Eby, Lorraine Mishler, Neal Mishler, Sherry Northcraft, Cleon Nyce, Mari An Nyce, and Marlin Shover.

Pacific Covenant, Canby, Ore.:

John and Doris Miller, and Garry and Gloria Jost.

Park View, Harrisonburg, Va.:

Lois Baer and Barry King.

Whitestone, Hesston, Kan.:

Jennifer Koehn, Andrea Weaver, and Rebecca Sieber.

Wood River, Neb.:

Denton and Kathy Jantzi.

Early, Brenda, Harrisonburg, Va., Todd Harrison (first child), June 15.

Eby, Kristin Leaman and Alan, Harrisonburg, Va., Christopher Alan (first child), July 18.

Ervin, Melissa "Missy" Slabaugh and Mark, Etna Green, Ind., Chad Allan (first child), Aug. 12.

Helm, Kathi Toelke and Rich, New Castle, Va., Emma Toelke (first child), July 9.

Hershberger, Betty Raber and Dean, Dundee, Ohio, Travis Lynn (second child), July 25.

James, Stacy Stutz and Jeff, Middlebury, Ind., Ian Nicholas (third child), Aug. 2.

Janci, Michele Smith and John, Leetonia, Ohio, Luke John Richard (third child), Aug. 15.

Jiroun, Laura Brubaker and Abdula, Laurel, Md., Zacharia Abdula (first child), July 31.

Kovnesky, Jill Dilbone and Jon, Archbold, Ohio, Cody Blake (first child), June 30.

Lehman, Mary Denlinger and Steve, Holtwood, Pa., Megan Elizabeth (fourth child), Aug. 14.

Lichti, Lynda and Bob, Tavistock, Ont., Holly Nicole Geneva (second child), Aug. 3.

Mitchell, Georgette Mager and Jeffrey, Dublin, Pa., Peter Andrew (second child), Aug. 11.

Sommers, Shelly and Michael, Hartville, Ohio, Christian Michael (first child), Aug. 14.

Thorne, Tracy Kepler and Tim, Clifton Forge, Va., Natalie Jane (second child), June 16.

Yoder, Jennifer Knight and Doug, Pettisville, Ohio, Caleb Lamar (fifth child), Aug. 16.

Yoder, Mandy and Steve, Lawrence, Kan., Neil Christian (first child), July 20.

MARRIAGES

Barnhart-Charles: Alma Barnhart, Dover, Del. (Central), and Dale L. Charles, Brooklyn, N.Y. (Marietta), July 2, by Jesse Yoder.

Bauman-Lebert: Kent Bauman, Waterloo, Ont. (Erb Street), and Lorraine Lebert, Waterloo, Ont. (Erb Street), Aug. 13, by Renee Sauder.

Chango-Thomas: Randie Chango, Camp Hill, Pa. (Catholic), and Douglas Thomas, Hollsopple, Pa. (Carpenter Park), July 16, by Marvin L. Kaufman.

Davidson-Uttley: Christa Davidson, Fergus, Ont. (Floradale), and Richard Uttley, Elmira, Ont. (Floradale), Aug. 13, by Fred Redekop.

George-Steiner: Donna George, Smithville, Ohio (Oak Grove), and Clint Steiner, Smithville, Ohio (Oak Grove), July 30, by Tom Ledford.

Meyer-Reed: Barbara Joan Meyer, St. Paul, Minn. (Faith), and Lane Christopher Reed, St. Paul, Minn. (Faith), July 9, by Tim and Paula Diller-Lehman.

Moyer-Snyder: Trisha Moyer, Souderton, Pa. (Line Lexington), and Robert Snyder, Elverson, Pa. (Groffdale), Aug. 7, by Lowell H. Delp and Tim Herr.

Nofziger-Stuber: Lori Nofziger, Avon, Colo. (North Clinton), and Michael Stuber, Avon, Colo., July 30, by Gary Blosser.

Sensenig-Shenk: Ryan Sensenig, Harrisonburg, Va. (New Holland), and Donna Shenk, Harrisonburg, Va. (Park View), Aug. 13, by Calvin Shenk (father of the bride) and Owen Burkholder.

Stevanus-Stoltzfus: Eugene Stevanus, Claremont, Calif. (Washington House), and Emilie Stoltzfus, Claremont, Calif. (Washington House), Aug. 6, by Kenneth Stevanus.

DEATHS

Baechler, Omer, 87. Born: April 24, 1907, South Easthope Twp., Ont., to Joseph Z. and Christina Bender Baechler. Died: Aug. 7, 1994, Kitchener, Ont. Survivors—children: Faye Hall, Elaine Benton, Paul; siblings: Earl, Alice Zehr, Doris Roth; 10 grandchildren, 6 great-grandchildren. Predeceased by: Marian Roth Baechler (wife). Funeral: Aug. 11, Tavistock Mennonite Church, by Darrel Toews. Burial: East Zorra Mennonite Church Cemetery.

Bauman, Lydiann Martin, 89, St. Jacobs, Ont. Born: Dec. 6, 1904, Woolwich Twp., Ont., to John F. and Esther Bowman Martin. Died: Aug. 7, 1994, Milverton, Ont. Survivors—children: Mervin, Laura Schumm, Florence Scheerer, Roy, Esther Snider; brothers: Noah, John; 14 grandchildren, 15 great-grandchildren. Predeceased by: Owen S. Bauman (husband). Funeral and burial: Aug. 11, St. Jacobs Mennonite Church, by Sue C. Steiner and Harold Hildebrand Schlegel.

BIRTHS

Bauman, Gloria Martin and Jeff, Elmira, Ont., Nicholas Michael (second child), July 18.

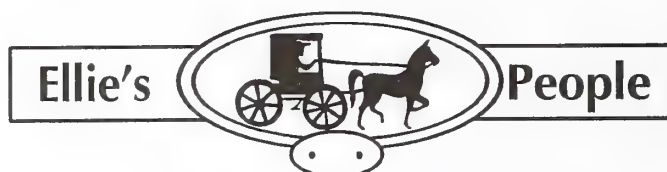
Bentz, Donna Schultz and Max, Harrisonburg, Va., Elaina Christine (first child), Aug. 12.

Booth, Tracey Emswiler and Justin, Wolf Point, Mont., Madeline Lucille (first child), Aug. 10.

Davis, Kris and Mark, Kalona, Iowa, Austin Mac (third child), Aug. 2.



A little bit of country . . .



Polly

by **Mary Christner Borntrager**

Polly Miller is confused. Why is her family moving to Texas? Will she have friends there? This great-granddaughter of Ellie (Book 1) belongs to a close-knit Amish family and community in Ohio. Polly's dad says they can earn more money in Texas to pay off their farm in Ohio. But he does not understand Polly's need for companionship. Book 7 in the Ellie's People series.

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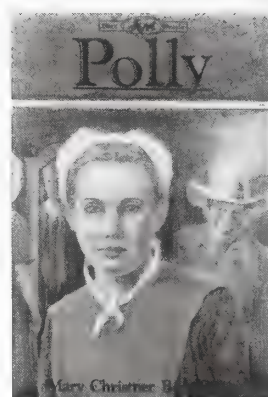
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A Winding Path

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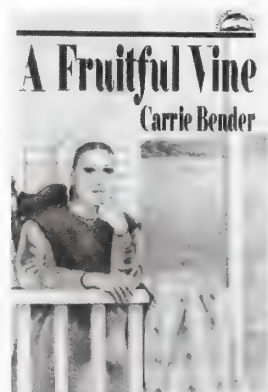
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by **Carrie Bender**

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Bishop, Willard B. "Bill," 76. Born: Sept. 27, 1917, Souderton, Pa., to Melvin A. and Margaret Benner Bishop. Died: Aug. 13, 1994, Harleysville, Pa. Survivors—brothers and sisters: Claude B., Paul B., Elaine B., Sadie B. Landes. Funeral: Aug. 17, Salem Mennonite Church, by J. Mark Frederick, Jr. Burial: Blooming Glen Mennonite Church Cemetery.

Brunk, Ruth Marie, 91, Harrisonburg, Va. Born: June 13, 1903, Rockingham County, Va., to Simon and Amanda Shank Brunk. Died: Aug. 17, 1994, Harrisonburg, Va. Memorial service: Aug. 19, Virginia Mennonite Retirement Center, by Joseph and Edith Shenk and Dan and Catherine Longenecker. Burial: Weavers Mennonite Church Cemetery.

Ebersole, Edna Frey, 78, Hagerstown, Md. Born: April 25, 1916, Franklin County, Pa., to Abram and Mary Ebersole Frey. Died: June 14, 1994, Hagerstown, Md. Survivors—husband: David Ebersole; children: Donna Miller, Richard, Jerry; 8 grandchildren. Funeral and burial: June 17, Miller Mennonite Church, by Reuben Martin, Samuel Martin, Irvin Shank, Shelley Graybill, and James Hostetter.

Eyer, William Claude, 66. Born: Aug. 5, 1927, Philadelphia, Pa., to Claude T. and Helen J. Zeth Eyer. Died: Aug. 2, 1994, Sellersville, Pa. Survivors—wife: Geraldine Bailey-Price Eyer; children: Steven R., Donna G. Goudy; 4 grandchildren. Memorial service: Aug. 4, Blooming Glen Mennonite Church, by Truman H. Brunk. Burial: Rose Lawn Cemetery.

Good, Lloyd Russel, 73, Dijon, Alta. Born: April 12, 1921, Kingman, Alta., to C. Milo and Selina Martin Good. Died: July 5, 1994, of a heart attack. Survivors—wife: Hilda King Good; children: Marilyn Lehman, Donald, Glenn; brother and sisters: Edgar, Beulah, Viola; 5 grandchildren. Predeceased by: Dennis (son). Funeral and burial: July 8, Dijon Evangelical Missionary Church, by George Pequin and Arthur Brown.

Jantzi, Aaron W., 82, Millbank, Ont. Born: May 2, 1912, Wellesley Twp., Ont., to Jacob and Magdalena Wagler Jantzi. Died: July 30, 1994, Stratford, Ont., of a stroke. Survivors—wife: Emma Lichty Jantzi; children: Shir-

ley Schultz, Gerald, Bob; sister: Miriam Nafziger; 8 grandchildren, 3 great-grandchildren. Funeral and burial: Aug. 2, Riverdale Mennonite Church, by Glenn Zehr.

Kolb, Irvin G., 82, Souderton, Pa. Born: Jan. 19, 1912, Spring City, Pa., to John W. and Anna B. Good Kolb. Died: Aug. 14, 1994, Souderton, Pa., of cerebrovascular disease. Survivors—wife: Gladys Souder Kolb; children: Dorothy Harnish, Doris, Elvin, Lester, Richard, Ernest, Gerald; 5 grandchildren. Funeral and burial: Aug. 18, Vincent Mennonite Church, by Richard L. Lindberg and C. Ralph Malin.

Showalter, Bennie, 82, Broadway, Va. Born: May 13, 1912, to Frank Showalter. Died: June 18, 1994, Broadway, Va. Survivors—wife: Beatrice Showalter; daughter: Phyllis See. Congregational membership: Trissels Mennonite Church. Funeral: Cedar Run Church of the Brethren.

Smucker, Alphonse D., 87, Belleville, Pa. Born: Sept. 10, 1906, Minot, N.D., to John M. and Mollie Hartzler Smucker. Died: Aug. 6, 1994, Lewistown, Pa., of a stroke. Survivors—children: Fern E., Janet Byler; 7 grandchildren, one great-grandchild. Predeceased by: Amanda R. Hertzler Smucker (wife) and Wilma French (daughter). Funeral and burial: Aug. 9, Allensville Mennonite Church, by Philip Barr.

Sommers, Myron Richard, 66, Lakewood, Colo. Born: Dec. 31, 1927, Ohio, to Harry and Mary Horst Sommers. Died: June 25, 1994, Lakewood, Colo., of colon cancer. Survivors—wife: Eloise Lambright Sommers; son: Craig; brothers and sisters: Ervin, Esther Kandal, Mary Ellen Stephenson, Raymon, Ruth Bixler, Dale; 2 grandchildren. Memorial service: June 30, First Mennonite Church, by Jerry Weaver and Ann Showalter. Cremated.

Spaulding, Kevin L., II, 17, Shipshewana, Ind. Born: Dec. 18, 1976, Anderson, Ind., to Kevin L. and Kathleen Brashears Spaulding. Died: Aug. 14, 1994, Shipshewana, Ind., in an automobile accident. Survivors—parents; sisters: Shelby, Chantel; grandparents: Robert and Guenelda Spaulding and William and Sue Bell. Funeral: Aug. 17, Marion Mennonite Church, by Brad Miller. Burial: Scott Cemetery.

Springer, Paul M., 74, Minier, Ill. Born: Jan. 5, 1920, Delavan, Ill., to Alvin and Emma Kauffmann Springer. Died: Aug. 15, 1994, Minier, Ill., of cancer. Survivors—wife: Leota Birkey Springer; children: Gary, Rita Nesbit, Gail, Roma Popp, Ross, Ryan; brothers and sisters: Mahlon, Orval, Elmo, Marvin, Dick, Verna Shoemaker, Kay Burmeister; 8 grandchildren, 5 stepgrandchildren, 3 stepgreat-grandchildren. Funeral and burial: Aug. 18, Hopedale Mennonite Church, by H. James Smith.

Stoltzfus, Mast B., 80, Lewisburg, Pa. Born: May 26, 1913, Morgantown, Pa., to Mast and Mary Beiler Stoltzfus. Died: May 18, 1994, of indocarditis. Survivors—wife: Mabel Petersheim Stoltzfus; children: Parke, Elam, Barbara, Leona, Fred, Ada, Esther, Susie, Rose, Edith, John, Paul, David, Timothy, Elvin, Dale, Miriam, Tina, Kenyatta, Siobahn; sister: Miriam Mast; 61 grandchildren, 13 great-grandchildren. Funeral and burial: May 21, Buffalo Mennonite Church, by Howard Weaver, Douglas Graybill, Merle Burkholder, and David Swartzentruber.

Thompson, Lester M., 84. Born: March 4, 1910, Elkhart, Ind., to Arthur and Elizabeth Miller Thompson. Died: July 21, 1994, Elkhart, Ind. Survivors—wife: Laura Sweigart Thompson; children: Virgil, Merle, Daniel, Julia Shaver; stepsister: Charlene Ludke; 12 grandchildren, 13 great-grandchildren. Predeceased by: Chester (son). Funeral and burial: July 23, Prairie Street Mennonite Church, by Russell Krabill, Dorsa J. Mishler, Harold J. Yoder, and Ruth Yoder.

Troyer, Chris Edwin, 95, Kalona, Iowa. Born: May 12, 1899, Kalona, Iowa, to Abraham and Anna Mueller Troyer. Died: Aug. 4, 1994, Kalona, Iowa. Survivors—children: Paul, Wilbur, Donald, Harold, John, Keith, Lois Birky, Wava Reschly, Carolyn Vaandrager, Mary Troyer; brothers and sister: Charles, Willis, Orval, Raymon, Dorothy Martin; 36 grandchildren, 44 great-grandchildren, one great-great-grandchild. Predeceased by: Cora Miller Troyer (wife), Marjorie (daughter), and Cleo (son). Funeral and burial: Aug. 6, Lower Deer Creek Mennonite Church, by Wayne Bohn and Calvin Yoder.

Weaver, Aaron W., 96, Ephrata, Pa. Born: Feb. 27, 1898, Ephrata Twp., Pa., to John and Mary Weaver. Died: July 30, 1994, West Earl Twp., Pa. Survivors—children: J. Paul, Carol Z., Lois Z. Weber; 9 grandchildren, 18 great-grandchildren. Predeceased by: Lydia Z. Zimmerman Weaver (wife). Funeral: Aug. 2, Ephrata Mennonite Church, by M. John Nissley and Leroy W. Martin. Burial: Martindale Mennonite Church Cemetery.

Wissler, Eugene R., 86, New Holland, Pa. Born: June 8, 1907, New Holland, Pa. Died: April 21, 1994, Lancaster, Pa. Survivors—wife: Marian V. Groff Wissler; children: Reid E., J. Glenn, Harold B., Clyde B.; stepson: William Farmer; 11 grandchildren, 10 great-grandchildren, 3 stepgrandchildren. Funeral and burial: April 25, Groffdale Mennonite Church, by Charles Wert, Curvin Buchen, and Tim Herr.

Yoder, Anna Mary Esch, 91, Atlanta, Ga. Born: June 9, 1903, Champaign County, Ohio, to Joseph and Eva Mae Plank Esch. Died: Aug. 5, 1994, Atlanta, Ga. Survivors—son: Delmar A.; sisters: Dorothy Yoder, Mildred and Arda Esch; 4 grandchildren, 3 great-grandchildren. Predeceased by: Ralph A. Yoder (husband). Memorial service: Aug. 7, Berea Mennonite Church. Funeral: Aug. 10, Fairview (Mich.) Mennonite Church, by Virgil Hersberger and Ellsworth Handrich. Burial: Comins Township Cemetery.

CALENDAR

Lancaster Conference fall assembly, Lancaster, Pa., Sept. 16

Mennonite Board of Education board of directors meeting, Harrisonburg, Va., Sept. 16-17

Integration Exploration Committee meeting, Chicago, Ill., Sept. 17-19

Jubilee celebration Sunday, Sept. 25

Mennonite Publication Board meeting, Archbold, Ohio, Sept. 30-Oct. 1

New pastors orientation, Elkhart, Ind., Oct. 3-6

Mennonite Board of Congregational Ministries board of directors meeting, Elkhart, Ind., Oct. 14-15

Mennonite Board of Missions board of directors meeting, Elkhart, Ind., Oct. 20-22

THE LAST WORD

Mennonite money as it looks from outside

I don't pray many prayers about money. It's just too personal. And too risky.

Very few of us do. At least I've not heard any what-shall-we-do-with-our-money prayers as part of congregational worship services I've sat in on recently.

If Larry Augsburger's treatment of Jesus' parable of the rich man and Lazarus in this issue (see page 1) is right, money prayers should be some of our most persistent. Larry has some sobering words to say about money:

- The story of the rich man and Lazarus illustrates the inverse relationship between righteousness and riches.
- The choice for North American Mennonites today is the same as it was for the rich man: consumption or compassion.
- Jesus' hard words about wealth are to be taken literally. In fact, Jesus came back from the dead to impress them on us.

One wonders what Jesus would say about the North American Mennonite financial scene today.

By now it's familiar landscape: Fewer dollars available for missions, relief work, and other cooperative projects administered by church-wide institutions. Not that we're giving less, but more Mennonite money stays home. Presumably ministering to needs in our local congregations and surrounding communities.

That's not the way everyone sees it. Take the Mennonites of Colombia. As reported in last week's issue (see "Items & Comments," Aug. 30), the Colombia Mennonite Church sent a letter to North America Mennonites recently. Signed by 16 leaders and mission workers, the letter expresses concern about our trend to keep our money at home—thereby jeopardizing partnerships with sister churches in other countries.

But Colombia Mennonites are not just critical. Calling themselves "an economically poor church" living in "the most violent country in the world," they also challenge us with example. Colombia Mennonites have consistently tithed 10 percent of their income and sent it to North America to their partner: the Commission on Overseas Missions of the General Conference Mennonite Church. At the same time this church of 750 members has supported close to 75 persons in full-time Christian service.

Assuring North American Mennonites of their prayers, Colombia Mennonites also sent a \$250 check with their letter.

Another view of our priorities comes from *Sojourners* (Washington, D.C.). "Have Mennonites lost their commitment to peace and justice?" the magazine asks in an article on recent Mennonite denominational decisions about money. They note the General Conference move to cut its peace and justice office, something also critiqued by the Colombia Mennonites.

The Mennonite Church doesn't come off any better. As *Sojourners* tells its readers, funds have not been available for a peace and justice office called for by Mennonite General Assembly at Philadelphia 93.

Of course, there are explanations for these decisions. Nor can one expect those "outside" to understand the intricacies of all that is taking place.

But we would do well to listen and learn. For when it comes to that very-private, very-touchy subject of money, our blind spots may be larger than our insights. I've heard that critiquing one's own use of money can be compared to trying to stop a bus while riding on it.

At the very least, these voices from outside should push us to ask questions:

- Does the money we no longer give to the relief and service projects of Mennonite Central Committee go to the hungry and the naked around us, or does it find its way into better sound systems for our auditoriums?

- Do the dollars which once supported Mennonite Board of Missions personnel now go to families from our congregations in full-time Christian ministry, or do they buy slicker program guides for our once-a-week gatherings?

- In other words, are we *really* using our contributions for compassion needs around us, or are they going for larger facilities and better programs for ourselves?

Tough questions. But answer them we must—and well enough to satisfy those who look on. For if our sisters and brothers in other countries and other traditions raise questions about our priorities, what is the message to those who don't even profess to be part of the kingdom?—jlp

September 13, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Institutions help hold the church together. They are places where Mennonites meet, where they reflect upon their mission, and where they plan for the future.

ALSO IN THIS ISSUE

Why do we follow Jesus' command to preach but not to heal? 6

Civilian leaders call Liberians to seek peace 9

North Central Conference prefers GC-MC cooperation 10

Toward a theology of church institutions (1): *Mennonites have always been ambivalent about their institutions*

Because we have identified with the prophetic tradition of the Old Testament, we are not quite sure what to do with these organizations we have created.

Historically, Mennonites have been anti-institutional. Yet today we have many institutions—possibly more per capita than any other denomination in North America. How shall we explain this? Are we simply confused? Or is institutional development an inevitable implication of maturity and mission?

Why are we so ambivalent about institutions? I believe our deepest suspicions are rooted in our theology, especially our view of the church. We have defined the church as a fellowship based upon our reading of the New Testament in which no institutions are recorded.

The early church consisted mainly of scattered urban house churches with no fixed organization and no superimposing structures. It was a church waiting for the end of time, and so institutional development would have seemed presumptuous, if not blasphemous.

First-generation Christians had neither the resources nor the vision to organize structures

by J.
Law-
rence
Burk-
holder

Because institutions stand for particular points of view about any and all matters, they often become the centers of controversy for the sponsoring church.

above and beyond congregational assemblies, notwithstanding the council at Jerusalem (Acts 15), which was a one-time event. Church colleges, mission boards, publishing houses, seminaries, church camps, relief societies, orphanages, and all kinds of legally incorporated agencies lay beyond their time and circumstances.

In fact, except for governments, antiquity itself was relatively noninstitutional. To be sure, Greco-Roman society was rife with shrines, secret societies, guilds, and religious sects. But few ancient associations were organized through incorporation. Independent, non-government incorporation by private groups belongs to later periods of history.

Another reason why Mennonites have resisted institutionalization is their identification with the prophetic tradition of faith and almost total neglect of the priestly and Zionist traditions of the Old Testament.

The prophets were critical of institutions in Israel as part of a larger process of desacralization. Under the withering criticism of the prophets, no institutions remained unscathed. They upbraided the monarchy for its pride, hierarchical authority, and repressive cost. They denounced priestly sacrificial practices for their failure to uphold justice. They rebuked kings for offering a false sense of security and entering into alliances with foreign powers.

Furthermore, with institutionalization, faith became routinized, corrupted, and legalized to the extent that its inner meaning was lost. Therefore, prophets sometimes called for a return to simpler times of covenantal faith such as the period of the judges or to a future so radically different that it could be expressed only in poetical languages when kings would be "shepherds," when a Messiah would be a "suffering servant," and when nature would be so transformed that the "lamb would lie down with the lion."

It appears that Jesus continued in the tradition of the prophet when he withstood the priestly establishment of his day. His criticism of the concrete symbols of religious life was expressed through provocative acts such as cleansing the temple, cursing the fig tree, predicting the total destruction of Jerusalem. He also told the Samaritan woman that true worship will henceforth no longer be associated with sacred places but with the Spirit.

When one takes inventory of the New Testa-

ment, it appears that virtually all Old Testament institutions and ritualistic practices were radically modified or repudiated outright by the Christian community. With the "new Israel," Promised Land, genealogy, and historical particularity were stripped of their legitimacy and recast into such categories as spirit, heart, and universality. Recall Paul's redefinition of God's temple as the believer's body and the risen Lord as the "cornerstone" of the church.

Also it should be remembered that with the coming of Christ, there were to be no more ritualistic sacrifices; even the law of Moses was no longer binding, and there shall no longer be special days, new moons, sacred foods, Sabbath observance, and circumcision. Early Christianity gutted Israel's symbolic institutional structures.

Furthermore, the ethical teachings of Christ offered no comfort to the Pharisees who were saddled with running the religious establishment. In the Sermon on the Mount, Jesus appeared to undercut the fundamental presuppositions of organized life. That is one of the principle reasons why he was crucified.

But despite the tendency of the prophetic tradition to deconstruct institutionalized faith in favor of a more free-flowing religion of spiritual communalism, Christianity has become the most institutionalized religion in history.

By church institutions, I mean a particular kind of organization which includes the following elements: (1) specialized "goals" (2) pursued for and by a considerable "number" of believers, (3) intentionally and sometimes legally "incorporated" in (4) continuity for a considerable period of "time," (5) administered in an "orderly manner" by a chief executive, subordi-

Mennonite institutions seldom developed out of consensus. Instead they emerged from times of spiritual awakening.

nate officers, and staff, representing a division of labor (6) responsible to a higher authority usually called a "board of trustees," which may have been appointed by the churches.

Maybe there are church institutions that do not meet all these conditions. But my guess is



Handwritten notes: "Mennonite" and "P.R."

they are rare. Such an understanding of an institution may keep us from confusing institutions with associations, such as fellowships and religious movements. A church institution is not a *koinonia* or a congregation where "two or three are gathered together," nor is it a movement like Pentecostalism or peace activism. Among human associations, it is a unique social animal with its own structural integrity and identity.

The church devised the institution as a way to get things done when it became conscious of its historical responsibilities about the 4th century A.D. At that time, expectations for the immediate return of Christ began to dim, and the church engaged in a massive missionary movement into parts of Europe, the Far East, and Africa. The church attempted to organize the world into parishes, and along with these parishes the church founded schools, hospitals, and all kinds of charitable agencies.

In so doing, the churches of the early Middle Ages introduced into Western history a permanent and lasting organization of society—namely, the free-standing, nongovernment, independent, specialized, charitable agency. With this design the church extended the spirit of love throughout the world in the form of universities, hospitals, seminaries, homes for the aging, mental health centers, and many other specialized services.

Eventually Christian institutionalization became a fundamental feature of the Western world in religious and secular forms. Institutions came to comprise an important layer of social reality lying between the individual and government. Hence, the modern world became an institutionalized world.

Of course, there have always been Christian dissenters, and for good reasons. Institutions are prone to corruption, petrification, spiritual coldness, pride, routinization, and abuse of power! Hence, the Reformation and Anabaptist dissent in particular.

When the Anabaptists began to baptize each other in their homes, they said "no" to the established church, which by the 16th century not only "had" institutions but which also had developed into a vast, overarching institution. Many Anabaptists insisted that the congregation of believers is not only the primary form of the church but the only legitimate form of the church.

But after 300 or so years, Mennonites began

to establish their own institutions. Of course, that is not the first time dissenters did what their largely unwritten theology denied. For example, during the Middle Ages the monastic movement, consisting initially of desert hermits, was organized into landed estates with schools, farms, libraries, music conservatories, and various hospice services. In similar manner, Mennonites finally got around to creating their own institutions—mostly small, and not without dissent. But surely as church means

As long as the interests of the church are being served by its institutions, we would do well to expect much from them.

mission, mission calls for facilities, stability, and conservation of spiritual energy.

Mennonite institutions seldom have been founded by churchwide consensus. They emerged largely through the initiative of concerned lay members in times of spiritual awakening, evangelistic fervor, and missionary enthusiasm.

We may set this down as a general rule: the Spirit leads to mission, and mission extends and consolidates its gains through institutions. Founders usually have future generations in mind. Sometimes institutions are intended to foster a particular theological point of view. Ironically, some institutions have been founded in large part as protests against the institutionalization of the church.

What are some of the values of Mennonite institutions? Three among the many are these:

1. Institutions serve as a kind of glue for a denomination such as ours that consists primarily of small, scattered congregations. Institutions help to hold the church together. They are places where Mennonites meet, where they reflect upon their mission, and where they plan for the future.

They are particularly significant in times of rapid social change when meaning and values are in flux. Institutions are ballasts that help the churches to maintain stability. Especially since Mennonites are exposed these days to the dominant culture, institutions may help

(continued
on page 8)

"Gracious is the Lord, and righteous; our God is merciful. The Lord protects the simple; when I was brought low, he saved me. Return, O my soul, to your rest, for the Lord had dealt bountifully with you."—Ps. 116:5-7

Gospel Herald



EDITOR
J. Lorne Peachey

ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

I want to affirm the writer of the letter by "Name withheld" (Aug. 2). The church needs to speak openly about contemporary issues. We as Mennonites need to remember and be reminded of where we come from—our traditions. We also need to be aware that we are constantly confronted by contemporary issues and need to know where we stand. We need to wade the "uncomfortable waters" to get there.

I want to challenge the writer, though, about not signing his name. He has challenged and encouraged us all to "talk about what Christianity means today. And let's do it bravely." But yet he did not sign his name. I believe Christians need to be open with what we believe and own up to it.

Gayl C. Brunk
Harrisonburg, Va.

Esquivias Concerned About Safety One Year After Criminal Accusation (Aug. 2), ended with the comment that the Colombian Mennonite Church would be accompanying Ricardo Esquivia in a lawsuit against the newspaper which falsely involved him in the assassination of a Spanish priest.

I can not speak for Colombia, but certainly in our setting this response is a crucial means of stopping further violence against a person (in this case, against Esquivia). It is not seen as revenge against the accuser, as it might be in a North American setting, but rather a move for safety. May it be so!

Jonathan Beachy
Ascunción, Paraguay



I was moved to do something when I read **Esquivias Concerned About Safety** . . . (Aug. 2). When the early church gathered to pray for Peter's release from jail, God honored their united effort. So I am making it my duty to pray to the God of Peter for our brother, Esquivia. I'm asking others to join me. Pray not only for his protection but also for peace of mind and a sense of God's presence.

Norman H. Teague
Chesapeake, Va.

Thank God I Did Not Miss My Dad (Aug. 9). This priceless bond Jennifer Kuhns has with her father is a wonderful example of what godly parenting is all about. Too often the "busy" things of everyday life stand

in the way of spending time with our children. Some children rarely experience that special time of Mom's or Dad's undivided attention.

My very best memories of Dad were the times we did things together. Sitting quietly in a thicket watching for a rare sparrow at 4:00 a.m., going fishing in the early morning hours, gathering wild flowers in the woods—these are precious memories. They created in me a love for nature. How much more can we instill the love of God and Christian principles by giving our children that special gift of our time.

Ethel Lehman
Columbiana, Ohio

In addition to the ideas you mentioned in your editorial, **Have You Hugged a Missionary Today?** (Aug. 9), as ways to relate to missionaries, I'd offer several others that have been very helpful to our congregation (Grace Mennonite, Lansdale, Pa.):

- We financially "sponsor" four Mennonite missionary families. These families are listed in our bulletin weekly and prayed for as a part of morning worship and evening prayer meeting. We have a group of 48 volunteers to write to one of our missionaries, so that they receive at least one letter per month. We share responses with the congregation. Our missionaries visit us when they are in North America.

- We have a copy of our mission agency directory in our pew racks, along with the songbook and Bible, for people to use as a prayer guide.

- We feature two missionaries each Sunday from the directory in the bulletin and pray specifically for them in the morning service.

- We also list the names of our members on a service assignment (MCC, MDS, Mennonite Voluntary Service, YES, etc.) in our bulletin weekly and pray for them in the worship service.

- We annually have a special above-the-budget and above-the-tithe "thank offering" designated specifically to mission, service, and outreach. In spite of these efforts, it is still so easy for us to be centered in our own concerns at the expense of others less fortunate than us. It would be interesting to hear other suggestions as to how we can better support those who are serving Christ away from home.

Lee Delp
Lansdale, Pa.

Thanks for the editorial, *Have You Hugged a Missionary Today?* (Aug. 9). We liked especially the statements by someone who spoke of the missionaries as "a gifted and winsome bunch" and who also said, "I came away feeling proud to have this caliber of people representing [the church] in other countries."

As we have met many of our missionaries (MBM and EMM) at home and abroad, we have always had the same feeling. We've sensed their vibrancy, commitment, warmth, and breadth.

Yes, we've heard the stories about selfish, greedy, domineering, narrow, ultranationalist missionaries. But with one possible exception, we've never found one—Mennonite or otherwise. We think missionaries are great people.

Stanley & Doris Shenk
Goshen, Ind.

Uncle Jesse, Aunt Lydia: a *Love Story* (Aug. 9). If more people who pledge their love to each other would take their promises this seriously, there would be less heartache in our world and church.

In the same issue, I also enjoyed Larry Hauder's *Learning to Travel with Empty Pockets*. How impressive when Betty Good told the robbers, "We're not rich," and he replied, "You eat, don't you?"

May God give you wisdom for your important ministry.

Grace D. Lehman
Lititz, Pa.

Sexual Abstinence Campaign to Be Held with Youth at Wichita 95 (Aug. 9). I was shocked to read that Mennonite youth at Wichita 95 will be subjected to the antisex education program, "True Love Waits," which was begun among the religious right wing.

Last spring, an adult Sunday school class in our congregation studied Judith and Sol Gordons' *Raising a Child Conservatively in a Sexually Permissive World*. In it we read of many studies where specific, concrete education about human sexuality led youth to make better informed choices.

"Just say don't" is an abdication of our adult responsibility to give youth the information they need to make healthy, responsible choices. The slo-

gan also begs the question, "Wait for What?" Activity with a risk of pregnancy? Activity with a risk of transmitting the AIDS virus? Mutual masturbation? Kissing? Holding hands?

Might I suggest an alternative program: "True Youth Questions and Experiments—and here's what you'll need to know!"

My teenager will certainly not be coming to Wichita if "True Love Waits" stays on the program.

Frank R. Trnka
Minneapolis, Minn.

Recently I read this statement, "Sixty percent of MCs said people must accept Christ as Savior or suffer eternal punishment, compared to 52 percent of GCs." This was in a report of the similarities and differences between the two groups. This means almost half of the people in both denominations apparently do not accept these basic and fundamental tenants of the Christian faith: the need for a personal Savior and the concept of eternal punishment.

I would emphasize two points:

- Basic tenants of the Christian faith ought to occupy more of our attention than issues of polity which seem to separate GCs and MCs. This is especially true when it appears we are weak in believing in these basic tenants. In light of this, we could liken our situation to rearranging the deck chairs on the *Titanic*. Is the Mennonite Church a club undergoing controversial organizational change, or is it the body of Christ, a living organism, united in advancing the cause for which we exist?

- While the merger is certainly an important decision, which requires careful planning, its importance pales compared to the job Christians really must be about. Let's get this merger

completed and unite to get on with the work of the kingdom!

Philip E. Miller
Streetsboro, Ohio

In reference to the 1997 Mennonite World Conference in Calcutta, India, we have read in recent Mennonite literature that over 50 percent of those in attendance will be "people of color." Such a statement can only cause division in the body of Christ and be hurtful.

In Christ we are one; there is no East or West, male or female. Emphasis needs to be placed on the unity we have in Christ, where our true and eternal identity is with Christ Jesus, who paid the price that we truly are made one with him.

If people of various ethnic backgrounds are artificially lumped into one category out of pride, ignorance, or insensitivity, this denies the identity of a person. Individuals hearing such words can be very much hurt by them.

If mention needs to be made of the changes occurring, it would be more appropriate to state in a positive way that people of various ethnic backgrounds will be in attendance. This is an indication of the ongoing fulfillment of the great commission to make disciples of all nations, and that Americans or Europeans do not have a monopoly on the gospel.

Each of us needs to allow the Holy Spirit to search our hearts and bring to our attention any attitudes which may cause us to say things which deny another's identity or in any way hinder us from being effective Christian witnesses. Only then will we be fully effective in winning others to Christ, in a complete fulfillment of Matt. 28:19.

Lalita Bachan Oates
Edwin L. Oates, Jr.
Stone Mountain, Ga.

Pontius' Puddle



Why do we follow Jesus' command to preach

Most of us in the Anabaptist tradition do not get involved in Jesus' ministry of healing. This leaves us with a gap between what we believe and practice.

by Alex A. Adjetey Adjei

Every year many church-related groups organize seminars, health assemblies, and retreats on healing. At these events I find some people who do not think God can work wonders in the world today. They say the use of prayer to heal physical disablement is archaic and does not belong to the modern day. I challenge that.

As a community of believers, we claim that Jesus Christ is Lord and Savior and believe he was sent into the world to continue God's redemptive plan and mission. Jesus proclaims that God's kingly rule is here. He commands his followers to preach, teach, and heal.

We certainly believe in this command, and that is why we study the relation between healing and the message of Jesus. Yet in the church, while preaching and teaching are done to a great extent, healing is not. Moreover, it is even frowned upon by some Christians.

As one of the leaders of the church in Ghana, I have been responsible for a number of congregations in different areas for the past 20 years. What I experienced in relation to healing varies from one area to the other.

When they came to Ghana, most of the missionaries stayed in the greater Accra region. Correspondingly, their influence is felt more there than in other parts of the country. The missionaries brought with them the gospel, medical personnel, and teaching skills.

Because of this missionary influence in the

Accra area, churches there worship in styles like those in the home countries of the missionaries. Sickness is handled with medication, and missionary doctors and nurses attend to the sick. Prayer is offered in the church, but healing is not emphasized.

Sick people who need more care than the missionary nurses can give receive first aid and are quickly whisked to the nearest hospital. The missionaries' cars have become ambulances as needed.

There are positive effects from this missionary practice. It is good to have medical personnel—dedicated people risking their lives for the sake of the gospel—and “ambulances” available. And I am sure lives were saved by their actions. But it did not make the church a praying church, vigorously interceding for the healing of the sick.

I participated in such medical rescue and sometimes drove the “ambulance.” But later I began to question the lack of strong prayer for the sick. I do not imply that all Accra churches and congregations do not pray for the sick. I have been called to churches in moments of critical illness, where we prayed with local leaders for the sick persons brought into their chapel, and healing was received.

But I found the answer to my question about the lack of strong prayer for their sick in the Adansi area churches—situated inland, in the Ashanti region, a couple hundred miles away from the Accra area.

Their exuberant worship style is quite different from the Western worship brought by the missionaries. Prayer is an important part of worship. They pray for the sick in a special way, asking for God's forgiveness and healing.

One time, some church leaders were called upon late at night to pray for a dying child. This was done with the participation of Bismark Yevu, the local leader, and went on until the next morning. Then the child was restored to health. It is obvious that members of this area take prayer seriously and are free to bring their sickness and joy to the attention of the church. The spiritual dynamic is not ignored.

God created the world in perfect order and saw that everything created was good (Gen. 1:31). God's goodness is perfect goodness, and so at first there was no need for healing and reconciliation. Then humankind broke the open relationship they were enjoying with God and each other by yielding to rebellion (3:1-24). The consequence of this rebellion is that social,



and teach but not to heal?

psychological, emotional, environmental, physical, and spiritual brokenness have become aspects of our lives. God sent Jesus Christ to accomplish his mission of healing and reconciling humankind (John 3:16).

Jesus trained, instructed, and gave power to his disciples to preach the coming of the kingdom. In addition, they were to heal the sick and cast out demons. The same command is valid for us as believers today. Jesus' healing and deliverance miracles in the New Testament, especially in the Gospels, are practical examples.

The ministry of healing and deliverance is inseparably related to Jesus' work. Jesus' program includes these steps: to evangelize, to preach release to the captives, to proclaim recovery of sight to the blind, to set at liberty those who are oppressed, and to proclaim the acceptable year of the Lord (Luke 4:18-19).

This ministry of healing may have to deal with different facets: inner healing, physical healing, deliverance, and healing of personal sin—which is reconciliation with God.

I do not call for us to discard the excellent medical facilities we have in the developed world, nor to disregard other disciplines of healing. Nor should we belittle technology and social amenities available. However, we need to give thought to other ways of healing in our congregations.

We can decide to cling to the influences of the West, a residue of enlightenment, and shy away from the biblical concept of healing in the preaching and teaching of Jesus' ministry. But then we risk simply reproducing Western secularized approaches to healing and all other problems of life.

The early Anabaptists believed that the life and teachings of Jesus Christ must be followed and obeyed. They also took the Sermon on the Mount seriously. It is interesting to note that right after preaching the Sermon on the Mount, Jesus' next action was to heal the sick—the leper in Galilee. Three Gospels record this account, which indicates its importance (Matt. 8, Mark 1, Luke 5).

Most of us who claim to belong to this Anabaptist tradition, however, do not get involved with Jesus' ministry of healing. This creates a gap between what is believed or professed to be believed and what is practiced.

We hang on to discipleship to follow Christ in

every part of life as community. We treasure the seven articles of the *Schleitheim Confession*. We hold fast to obedience. Yet healing the sick is not part of our practices. Does this mean obedience and following Jesus means to do everything except healing the sick?

Don Williams calls attention to this failure in his book, *Signs, Wonders and the Kingdom of God* (Servant, 1989): "Most Western Christians have sold out intellectually to the secular culture and, therefore, have little expectation that God will work directly and dynamically in our churches, and in our personal lives."

We must again confess that the power of God is not limited. It is available to everyone who will dare to be open to the Spirit of God. Strange as it may seem, healing can still happen, and it is happening despite our paranoia with stories of fake healings. We need to begin to pray in a personal way for the sick.

We seem to frown upon the use of prayer for physical healing and find it difficult to accept God's marvelous deliverance or to believe that God can still act now. This is partly because Christians have identified sickness with suffering. We think suffering may be beneficial, and we go on to disallow the notion that God may affect the physical.

Others think Jesus did heal then, but it is not for us now; or they believe Jesus' ministry was just spiritual. Therefore we tend to worship medical gadgets and put our trust in doctors to "fix it."

The power of prayer, healing, deliverance, and all the other spiritual gifts must not be used in ways other than to bring glory to God. Jesus is our model. Our message is the same as the Lord's. If we believe that Jesus Christ is the same yesterday, today, and forever (Heb. 13:8), then what is recorded for us in the Gospels about Jesus' ministry cannot be just more seminar material to endure, of mere historic interest, or for mental and academic gymnastics. We cannot believe the gospel message without demonstrating it.

Alex Adjei, a pastor and a leader of the Ghana Mennonite Church, is a graduate of Eastern Mennonite Seminary, Harrisonburg, Va. He did his undergraduate work at Bethel College, Newton, Kan., after graduating from Hesston College. Adjei has served on the overseas committee of Mennonite Board of Missions, Elkhart, Ind. He is currently taking postgraduate courses at EMS.

Relying just on medicine and technology to deal with the sick does not make for a praying church. That takes following Jesus, the master healer.

Mennonites have always been ambivalent about their institutions

(continued from page 4)

congregations to maintain a degree of cohesion that most modern people simply do not have. Without its institutions, Mennonites would be lost in a wilderness of modern principalities and powers.

All branches of the Mennonite church have their geography, which is of spiritual as well as social significance. What would we be like if we were to have removed from our consciousness such places as Akron, Scottdale, Harrisonburg, Elkhart, Goshen, Hesston, and Kitchener, to mention only a few? Even "strangers and pilgrims" need the facility and stability of places of special significance.

Although Mennonite institutions are specialized, their significance goes beyond their

specialization. They are places where congregations interact, work out their differences, and reinforce their commonalities.

2. Institutions help Mennonites to maintain a sense of identity. Colleges, publishing houses, mission boards, seminaries, and financial institutions help us to define who we are and what Christ would have us be and do.

Because institutions stand for particular points of view about any and all matters of concern, churches have vested interest in institutions. Hence, institutions are often centers of controversy. Churches want institutions to reflect their ideas of what is right and good for the denomination as a whole. Tensions between churches and their organizations are inevitable.

The absence of tension between congregations and institutions may signify harmony; it may also signify indifference. Disharmony, at least up to a point, may be preferable to indifference.

3. By virtue of their access to specialized knowledge and experience, institutions may serve the church by getting new ideas and breaking new ground. Just as successful businesses need departments of research and development, churches need places where some members with professional qualifications look at issues facing the church in light of the best knowledge available. Institutions are commissioned to do what congregations cannot do alone.

To be sure, specialization can degenerate into self-serving elitism leading even to estrangement. But as long as the interests of the churches are being served by professional competence in a spirit of love and biblical faith, the churches would do well to expect much from and to give much to their institutions.

Clearly, churches and their institutions need one another. Historically, both have tended, with time, to go their separate ways. Too often church institutions have taken on the character of their secular counterparts. If it is appropriate to use the slogan, "Let the church be the church," it is equally appropriate to "Let church institutions be church institutions."

J. Lawrence Burkholder is president emeritus of Goshen College and a member of the College Mennonite Church in Goshen, Ind. Part two of this article will appear in next week's issue.

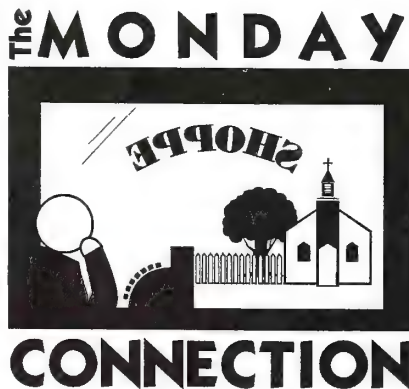
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Civil leaders call 'all unarmed Liberians' to seek reconciliation at national conference

Monrovia, Liberia (MBM)—"Save the nation!" "Down with guns!" "Liberians, go for peace!" These were some of the slogans seen and heard on the streets of Monrovia Aug. 24, opening day of the two-week Liberia National Conference.

Ann and Paul Gingrich, on a three-week assignment in Liberia with Mennonite Board of Missions (MBM) and Mennonite Central Committee, attended some of the conference sessions as guest observers with groups in the country who are MBM partners—the Christian Health Association of Liberia (CHAL) and the United Christian Association of Liberia.

The idea for the conference arose when a group of lawyers, businesspeople, and civil leaders became frustrated with the stagnating peace process in the country. Weary of the bickering and lack of cooperation among warring factions, the group called upon all "unarmed Liberians" in late July to gather for a national peace and reconciliation conference in order to "seek an alternative approach to breaking the stalemate."

Grassroots support for such a conference was immediate and almost overwhelming for the organizers, as nearly 150 civilian interest groups from across Liberia threw in their support for this spontaneous new peace initiative.

Delegations arriving in Monrovia on the conference's opening day included traditional chiefs and representatives from political parties, women's groups, youth organizations, teachers' associa-

tions, labor unions, church councils, and other religious structures. Former U.S. President Jimmy Carter addressed the conference in its second week.

Discussions between Gingrichs and CHAL staff will take place to examine ways Mennonites can continue participating in postwar healing and reconciliation efforts. In addition, several seminars are being organized with local

church leaders on the theme "Peace as the will of God."

Other activities for Gingrichs during their visit to Liberia will include listening to and collecting stories of Christians, emerging from four years of civil war which has torn the nation apart and sent an estimated 700,000 Liberians fleeing as refugees to neighboring countries.—James R. Krabill

Going to church.

Banigbe, Benin (MBM)—Eastern Mennonite University student Katrina Wyse (left) and Mennonite Board of Missions (MBM) worker Lynda Hollinger-Janzen (center) take a motorcycle taxi to church in Banigbe, Benin. Wyse visited West Africa this spring as part of the International Studies program at EMU. Following the completion of that program, she interned at Bethesda Hospital in Cotonou, Benin, and lived with MBM workers Lynda and Rod Hollinger-Janzen. In April, Lynda took Wyse to Banigbe, a village on the Nigerian border, for a community health seminar. They are pictured here on the preferred method of travel in the village.



'There is a hunger for peace in Ireland': If cease-fire holds, peace will build on its own momentum, educator says

Belfast, Ireland (MBM/MCC)—After 3,100 deaths and 25 years of terror, the Irish Republican Army (IRA) has called a cease-fire.

"In order to enhance the democratic process and to underline our definitive commitment to its success, the IRA leadership has decided that as of midnight Wednesday, Aug. 31, there will be a complete cessation of military operations."

Within minutes of the 11:00 a.m. announcement, "cavalcades of cars in Roman Catholic areas of Belfast and other towns were driving around horns blaring and flying the Irish Republic's flag," reports Joe Campbell, a peace educator working with Mennonite Board of Mis-

sions and Mennonite Central Committee in Ireland.

In Protestant areas the mood is one of suspicion and fear, Campbell says. "Suspicion that the British government has struck a secret deal with the IRA, fear that the IRA is stockpiling weapons to restart a campaign of terror if future discussions on Northern Ireland promised by the British government don't go the IRA's way.

"Whether Protestant paramilitary observe the cease-fire through the future political discussions remains to be seen.

"My own feeling is one of hope," Campbell continues. "If the peace can hold for weeks then it will build its own

momentum. Peace groups have been active for many years waiting for this moment. It has finally arrived.

"The challenge for Christians is to look to the future, refusing to remember the old deeds and words, allowing people to change as God allows us. There is hunger for peace," he says. "The cease-fire creates a whole new climate in which peace can be built and walls of prejudice and suspicion dismantled.

"We live in hope and request your prayers."

Campbell and Dublin MBM worker Joe Liechty will be speaking in North American Mennonite colleges and church meetings through Sept. 27.

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North Central advocates GC-MC cooperation or federation model

Surrey, N.D.—"While we are not unanimously opposed to integration, we strongly favor continued cooperation or a federation model, wherein program boards might merge and be supported by different denominations in a structure similar to Mennonite Mutual Aid Association and Mennonite Central Committee," concluded North Central Conference delegates at their annual meeting here June 10.

The delegate body adopted a statement in response to the proposed recommendations on integration between the Mennonite Church (MC) and General Conference Mennonite Church (GC).

The statement cites concerns about "very significant" differences in polity and questions "whether the energy invested in integration is well spent in the kingdom of God." Moreover, "in the proposing of models for various facets of integration, we see such an effort to please all viewpoints that the complexity has ballooned into extreme unwieldiness and endangerment of loyalty."

The statement notes "concern that significant structural change opens the door to negative conformation to societal norms . . . simply because of the magnitude of the change event and the

constant pressure of society.

"We sense that integration is sometimes being 'pushed' onto the grassroots of our church in subtle ways," including interpretation of data related to the integration proposal and language which "[assumes] integration will happen."

North Central's three dual-affiliated congregations are not "clamoring for integration," the delegates observe. "Nearly all our congregations have been involved in cooperation efforts with [GC] people with very positive results. But this doesn't indicate a flow toward integration."

In a Jan. 18, 1992, position paper the North Central executive committee outlined other comments related to integration, including:

- "Some of the points at which integration would most significantly touch and affect us contain definite theological differences which would not lend themselves to simple resolution."

- "We recognize a need for greater unity within and among the Mennonite Church and its various subgroups. We question the wisdom of investing massive energy into GC-MC integration rather than into the unity of what already exists in the Mennonite Church."

Ideas that work:

Community 'reads all about it' in church newspaper

Markham, Ont. (MBM)—How can a congregation interest local people in its ministries while also challenging the stereotypes about Mennonites? Rouge Valley Mennonite Church here uses a variety of media—including producing their own community newspaper.

The congregation used the tabloid *Together* for a while, and then decided to produce their own newsletter as a community-oriented outreach piece. "We have articles of general interest such as on the environment, family, a bit on church events, and a short letter from the pastor," explains pastor Steven Drudge.

A member of the congregation designs the newsletter on his desktop computer software, and they have used several of the "Mennonite Myth" ads from MBM Media Ministries to dispel stereotypes about Mennonites.

"People here in Toronto are familiar with Kitchener 'horse and buggy' people," Drudge says.

"We have a new family at church who had been looking for a church; they wanted to find a rural congrega-

tion but hadn't considered a Mennonite one because they thought you had to be born a Mennonite. They saw the newsletter with the [MBM's] 'Baby' ad on the back. They started coming to church last summer and have been coming ever since."

Rouge Valley also produces its own brochure, storing the text on computer disc which means they can quickly update the brochure when changes occur in the congregation's programs or schedule.

They also use the more general "About the Mennonite Church" brochure (from MBM Media Ministries) to complement their congregation brochure when people want more background on Mennonite beliefs.

On their church sign, they place the "About the Mennonite Church" brochures in a box with a lid on it, because people frequently take leisurely strolls in that community. One family who picked one up said the brochure was "like an extended hand." The family started attending Rouge Valley and family members were baptized this past Easter.—*Melodie Davis*

Artist seeks to transform guns into plowshare

Washington, D.C.—Esther Augsburger is set to beat modern-day swords into plowshares—just about literally.

The well-known Mennonite artist has embarked on a project of incorporating guns that have been handed over to Washington, D.C., police into a steel sculpture of a 16-foot high, 19-foot long plowshare.

The idea for the project originated with Augsburger's son, Mike, who upon viewing a television news story about a gun exchange program could not help but think of what his mother could do with those guns.

The two have received the full support of the D.C. Metropolitan Police Department, which has commissioned the project. Because it is publicly funded, the police department cannot contribute financially, but it is collecting and dismantling the firearms, which will be welded onto the plowshare structure.

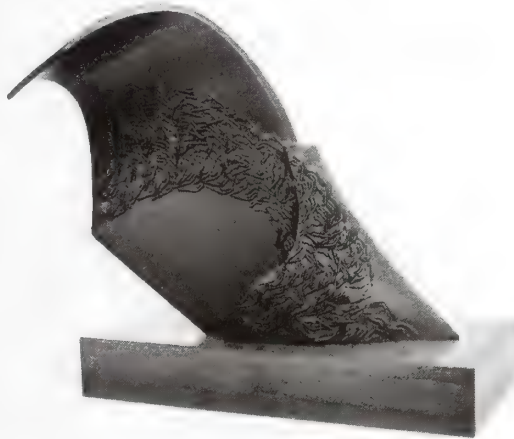
Various other District groups have also approved the project, including the Commission of Fine Arts, which told Augsburger, "It's the best thing that's happened in art in D.C. for years."

The proposed site for the completed piece is the terraced area between the Municipal Center and the Superior Court, a part of the John Marshall Plaza.

It is up to the Augsburgers and their supporters to raise the estimated \$100,000 necessary to complete the sculpture. Esther has already spent thousands of her own dollars to produce a 16-inch model, pictured below. Possible fund raising projects include the sale of scale-model bronze castings of the larger work.

"It's a big idea," Mike Augsburger says of the sculpture, "and the concept is so timely for what this nation is going through. Our values must turn toward cultivating life instead of destroying it."

"The form of a plow is a symbol of hope," Esther Augsburger adds. "In a farmer's hands, the plow overturns the soil and prepares for the planting of seeds—seeds of hope for new life in a new season. Turning in guns can help bring about this regeneration in our city."—*from reports in the Eastern Baptist Theological Seminary newsletter, in Ministry, and The Washington Times*



Team to work toward 'violence-free zone' in D.C.

Washington, D.C. (CPT)—With one of the top number of homicides per capita, the U.S. capital is among the country's most dangerous cities. And it is here that Christian Peacemaker Teams (CPT) is helping to establish a "violence-free zone."

At the invitation of two neighborhood groups, including the Sojourners Neighborhood Center, CPT members will take part in a four-month pilot project in which residents are invited to work toward eliminating the dangers of violence from their homes and streets.

"We expect to join together with

neighborhood residents to engage in peacemaking where assaults, shootings, and domestic violence invade people's lives," says Cole Arendt, a member of the Christian Peacemaker Corps and part of the team that developed the project.

The project will encourage violence reduction initiatives already underway in the area. Mediators will conduct training sessions in conflict resolution and nonviolence in area schools and neighborhood centers. Regional Church of the Brethren and Mennonite congregations will be contacted for support.

Each Wednesday at 11:00 a.m. an interfaith group of clergy and laypeople gather at sites of violence in Houston, Tex., for prayer. Group member Leo Hartshorn, pastor of Houston Mennonite Church, describes praying in the parking lot of a Baptist church near the place where a 12-year-old was hit by a bullet in a drive-by shooting while he was in bed asleep. Another week the group met across the street from a convenience store where a dentist was shot in a car-jacking.

The week Hartshorn led the prayer vigil, participants went to a park where a teacher out for a jog was jumped; the man was shoved down into a nearby bayou where he was shot to death. Among those gathered to pray, Hartshorn notes, "were a Jewish rabbi in his yarmulke, a Muslim Imam with his Koran, a Methodist, a couple of Baptists, several Presbyterians, myself (a Mennonite), and my son."

When is a scavenger hunt something more? On May 1 MYF coleader Cindy Breeze sent the youth of First Mennonite Church of Champaign-Urbana (Ill.) to collect cash, toiletries, and canned goods for the Salvation Army Stepping Stone emergency shelter for homeless people.

Clues directed the youth to members' homes: "Who just earned her Ph.D in education?"—"Where is the home of the newest baby in church?"—"Who is the flute player who recently cut her hair?" The youth collected 22 grocery bags full of supplies for the Salvation Army's overnight shelter.

One house—including bathroom—can handle 82 people for three days, Betty Lou and Ron Collins discovered this August. The Mennonite Board of Missions workers in Aibonito, P.R., didn't know how many children would turn up for their summer Bible school program—held in the Collins' carport, living room, a bedroom, and a tarp on the back of the house.

Some 35 children were preregistered—but 48 came the first day, with the week's high of 62. "The real surprise," the couple reports, "was that the largest class was the youth class (13-19) with a high of 18. Betty Lou had as many as 17 4- to 6-year-olds in a bedroom. The children were extremely cooperative, especially for a first-time event."

Bad weather turned into a good opportunity for Mennonite Board of Missions worker Max Beachey. He and another pilot flew overnight to the Shuar Indian village of Kasutka in Ecuador to show the *Jesus* film. Most of the people of the village, including children, came to see the film.

But the next morning, the missionaries had to delay their departure because of low clouds. Villagers asked them to show the film again and all the schoolchildren came, Beachey says. Afterward the church women served a feast of yucca, bananas, and fish.

Apple pie and bathtub baptisms: MCC reviews 30 years of work, friendships in Appalachia

Letcher County, Ky. (MCC U.S.)—Mennonite Central Committee (MCC) U.S. is celebrating 30 years of presence in Appalachia this year . . . the people, the projects, the friendships, and the lessons learned there.

When MCC sent its first workers to Appalachia in 1964, "There was some eyebrow-lifting and some fear expressed that 'they' were coming in to try to make everyone in the county a Mennonite," wrote Thomas E. Gish, editor of *The Mountain Eagle* of Letcher County, Ky.

In a 1966 farewell editorial to two of these initial MCC workers, Gish noted the fears never materialized. Canadians John and Betty Enns "touched the lives of numerous mountain families, giving the kind of help and assistance that can come only from concerned, dedicated persons," he wrote.

The work actually started in 1963 when MCC sent a delegation to visit with Anne and Harry Caudill, community leaders and visionaries, to see if Letcher County would welcome MCC teachers.

The Caudills recall urging the delegation "to instead send us people to fill the medical positions left vacant by the exodus of doctors and nurses after the United Mine Workers decided to close their hospitals, threatening to leave the mountain communities almost without hospital services."

"Very soon MCC sent us wonderful, well-trained, skillful, and dedicated people. Without them, I do not know how the Whitesburg hospital could have continued its service in those lean years," Anne reflects.

MCC in Appalachia soon found additional work—in adult literacy, in low-cost housing construction and maintenance,



International students arrive. *Hesston, Kan. (HC)*—Hesston College welcomed its sixth Peace Scholarship Program (PSP) group on Aug. 12. The 17 students from Central American and Caribbean nations will spend the next two years studying electronics and telecommunications at Hesston College. Many of the students arrived in Hesston without any background in the English language. Above, Diane and Mark Yoder of Hesston and David Hoffman of Tegucigalpa, Honduras, visit with sophomore Issis Montalván, Le Ceiba, Honduras. Hoffman will live with the Yoders for the next months before moving into the dorms in January.

and on ecological issues, such as organizing solid waste disposal.

An apple pie in the oven. The friendships are what MCC Appalachia alumni remember most.

Rodney Hartzler, who organized a pig project in Letcher County from 1967 to 1969 and now lives in Lexington, Ky., remembers a phone call: " 'Is this the Mennonites? My wife has an apple pie in the oven and we want to find out what you all are doing here.' [There followed] a drive up a creek bed, five hours of talk, apple pie, and boiled coffee that ended in countless weekends of friendship over the next 10 years with Bob,

Lenora, and their six children."

"Gord and I both did prison ministry and we still correspond with two of the prisoners," says Vera Warner, who served from 1987 to 1989 and now lives in Daysland, Alta. "One of my most rewarding experiences was witnessing 14 prisoners being baptized in the jailer's bathtub on Thanksgiving Day 1988."

Dawn Yoder Harms, current codirector of the MCC Appalachia program, notes that many of the problems the first MCC workers encountered 30 years ago are still present. MCC has not "solved" them.

"It took decades to create Appalachia's problems, many directly related to the arrival of the coal and timber industries at the turn of the century and the resulting loss of land, power, and self-sufficiency by Appalachia's people," Yoder Harms says.

Yoder Harms believes these problems will be solved by Appalachians themselves who work together for change.

"It is—and will be—a long, slow process. But hopefully MCC's presence will encourage and strengthen those who are working to make a difference in their communities."—*Emily Will*

Campaign off to a strong start, AMBS reports

Elkhart, Ind. (AMBS)—On Sept. 18 Associated Mennonite Biblical Seminary will celebrate the successful beginning to its Partners for Ministry fund raising campaign. Forty percent of the goal of \$11.9 million (U.S.) has been pledged or donated through contacts with individual donors, reports Marlin E. Miller, AMBS president.

The three-year campaign seeks contributions to support the annual expenses of the seminary as well as several

special projects. These include enhancing faculty support and student aid, expanding the library, and supporting the teaching of missions and evangelism.

The Sept. 18 celebration will include dedication of the Lambright Center on the AMBS campus. This learning and conference center has been created in the renovated dormitory and includes meeting rooms and a kitchen and dining room for serving up to 250 people.

—*Mary E. Klassen*

• **Book agencies combine.**

Great Lakes Choice Books and Choice Books of Rosedale have combined as of Aug. 1, agreeing to pool resources and work together more efficiently to expand the ministry of Choice Books in the southern Ohio, Indiana, and Michigan areas. The boards of Great Lakes Choice Books and Rosedale Mennonite Missions, an agency of Conservative Mennonite Conference and owner of Choice Books of Rosedale, finalized the decision July 15. The new organization will operate under the name Choice Books Great Lakes-Rosedale and will function under Rosedale Mennonite Missions.

• **Crusade held in Ohio.**

More than 50 churches joined across denominational lines for the Coshocton County Encounter '94 Crusade held Aug. 7-14 in Coshocton, Ohio. Evangelist Steve Wingfield spoke as an average of 1,500 people (in a county of only 35,000 residents) filled the fairgrounds grandstand each evening. The music group Newsong performed on youth night. The next Encounter crusade will be held in Marion, Ind., Oct. 2-9.

• **Faculty hired.**

Eastern Mennonite University, Harrisonburg, Va., has named several new full-time faculty members. They are: Douglas R. Hochstetler and Robert D. Roeschley (physical education), Mark A. Hogan (education), Eva Yost Kopacz (social work), and Bonna Sue Himes (M.A. in counseling program).

• **In the black.**

Hesston (Kan.) College director of finance Nelson Kilmer reports that the college achieved a balanced budget for fiscal year 1993-94. Hesston has maintained a balanced budget for five of the last six years. Contributions to the annual fund totaled more than \$970,000, setting an all-time record for the fund.

• **MVS terms begin.**

Two young adults associated with the Mennonite Church recently began assignments with Mennonite Voluntary Service, a program of the Commission on Home Ministries of the General Conference Mennonite Church. The volunteers are: Corrie Bauman, Elmira, Ont., child care worker in Saskatoon, Sask.; and Farida Shapiro, Takoma Park, Md., assistant teacher in a daycare center.

• **Pastor transitions:**

Kendrick E. Martin, previously of Broadway, Va., was ordained July 3 at Mt. Crawford, Va., and is the new pastor of the Cornerstone Church of Versailles, Mo. His and Annette's new address is Rt. 1, Box 171, Versailles, MO 65084.

Garland L. Meyers was installed as pastor of the Vincent Mennonite Church, Spring City, Pa., on July 24. The installation service was led by Paul M. Lederach.

Brian Price was installed as pastor of Lakeview Mennonite Church, Wolford, N.D., on July 20.

• **Coming events:**

Workshop on "The Joy of Caring for the Dying, Their Families, and Caregivers," Maple Lawn Homes, Eureka, Ill., Sept. 15. Session leader will be Vicki Lannie. Information available from Robert Harnish (309 467-2337) or Steve Estes (309 747-2702).

Many Paths to Peace conference, Ohio State University, Columbus, Ohio, Sept. 30-Oct. 1. Four "tracks" are: peace education in schools, family and domestic conflict, community conflict management, economic and environmental justice. Plenary speakers include Bernard LaFayette, John Gilligan, Nancy Rogers, and John Paul Lederach. Sponsored by the Central Ohio chapter of New Call to Peacemaking and the university's Mershon Center. Registration information available from 614 764-1889.

Sacred dance workshop, "Peacemaking in Relationship," Assembly Mennonite Church, Goshen, Ind., Oct. 21-23. Carla De Sola will lead sessions in which participants will explore connections with others through movement. Registration information available from Meribeth C. Shank, 219 533-9910.

200th anniversary and homecoming, Erb Mennonite Church, Lititz, Pa., Oct. 22-23. John Ruth will speak on the theme, "God's Faithfulness to Every Generation." Reservations for Saturday tour and meal or lodging requested by Oct. 10. Contact Martin Bomberger (717 626-5482) or Martin Nolt (717 665-2962).

Aid to Christian Teaching weekend, Massanetta Springs Conference Center, Harrisonburg, Va., Oct. 28-30. Details about this Sunday school teacher training event are available from 703 434-1604.

• **Job openings:**

Food services staff, Greencroft, Goshen, Ind. Open positions include: cook, dietary aid, utility aide, pantry team member, and employee dining room aide. Information available from employment coordinator Kris Ferro at PO Box 819, Goshen, IN 46527-0819; phone 219 537-4029.

Staff positions, Penn Alps, Grantsville, Md. Opportunities include positions in: food service, management, journalism and publicity, financial controls, marketing, grant writing, hosting, construction, personnel management, festival planning and coordination. Penn Alps includes a restaurant, artisan village, craft store, quilt shows, museums, concerts. Send inquiries, résumés, and references to administrator Jack Dueck, Rt. 2, Box 5, Grantsville, MD 21536.

• **Change of address:**

Mark S. Hurst from c/o Sydney Mennonite Fellowship to 15 Lower Madden St., Devonport, Tas. 7310, Australia.

NEW MEMBERS

Allentown, Pa.: Angela Kratzer, William Kratzer, Kermit Ritter, and Nancy Ritter.

Burr Oak, Rensselaer, Ind.: Mike Ewen, Kristen Gibson, Nathan Gibson, Richard Warne, Karen Warne, and Hilda Yoder.

Dayspring Christian Fellowship, North Canton, Ohio: Sue Peterson, Susan Ramer, and Philip Richmann.

First Mennonite of New Bremen, Lowville, N.Y.: Eric Buzzell and Nancy Buzzell.

Pleasant View, Goshen, Ind.: Ivan Chupp, Christine Lindell Detweiler, and Philip Lindell Detweiler.

Pueblo, Colo.: Cindy Connor.

Waynesboro, Va.: David Gibson, Emerson Gibson, Cathy Lang, Gregory Miller, Joannie Miller, Emmanuel Miller, Jessica Miller, Donna Ward, Gideon Faust, and Catherine Faust.

Yoder, Haven, Kan.: Waneta Yoder.

Bethany Seeks New Principal

The Board of Directors of Bethany Christian High School, Goshen, Indiana, invites applications and nominations for the position of principal, beginning July 1, 1995.

The principal serves as the chief administrator for a school with 40 faculty and staff and current enrollment of approximately 200 students in grades 9-12. BCHS' mission is to provide an excellent quality education that encourages and enables students in the development of Christian faith. BCHS is owned and operated by the Indiana-Michigan Mennonite Conference.

The board seeks candidates who are deeply committed to Christian faith as interpreted by the Mennonite Church. Candidates should have vision for education grounded in Christian faith and for enrollment growth and resource development. Desired qualities also include skills in administration and the ability to relate effectively to faculty and students as well as parent, church and community constituencies. Preference will be given to candidates who meet state certification requirements, including teaching experience and a master's degree.

Letters of nomination or application will be received until Nov. 1 or until the position is filled. Applicants should name three references and enclose a résumé. All inquiries will be held in strict confidence.

Address correspondence to:

Sharon Heatwole
Search Committee Staff
64153 C.R. 11
Goshen, IN 46526



MISSION 100

A Celebration of God's Mission

Lancaster Conference Mission Centennial

September 16, 17 & 18, 1994
At Lancaster Mennonite High School
2176 Lincoln Highway East, Lancaster, PA

Celebrative Worship • Speakers from Ethiopia • A Festival of Mission and Culture Dramas • Mission Storytelling • Seminars on Worship

Twelve visionary lay leaders gathered on September 15, 1894, in the home of John H. Mellinger near Paradise, Pa., to pray and plan for mission outreach.

Birthing by the Spirit of God, their vision laid the groundwork for a mission movement that now encircles the globe. This "people movement" continues to

propel Mennonites into world mission, invigorate the church, and bless many peoples. And the vision continues to grow. The Centennial Weekend will feature:

Friday, September 16

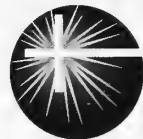
- **General Session 6:45 pm**
Worship and teaching on worship
Message: Worship that draws people toward God, Marty Nystrom

Saturday, September 17

- **Seminars* 9:00 am & 1:00 pm**
Planning worship that draws people toward God *Registration required.
- **General Session 6:45 pm**
Drama: "It Began in Paradise"
Message: Suffering that purifies, Solomon Kebede

Sunday, September 18

- **Mission Fest 2:00 - 5:00 pm**
An International Festival of Culture: storytelling, displays, refreshments
- **General Session 6:45 pm**
Drama: "From Erisimans to Africa"
Message: Vision that multiplies, Kadir Delchume



**Eastern
Mennonite
Missions**

A centennial video, *Flowing Toward the Future*, and a book, *A People in Mission: 1894-1994*, are available for \$10 each.

Oak Lane & Brandt Blvd
PO Box 628 • Salunga, PA 17538-0628
Tel 717 898 2251 • Fax 717 898 8092

BIRTHS

Bender, Karen Brubacher and Dan, Elmira, Ont., Garret Nicholas (first child), Aug. 19.

Ewert, Jeanette Miller and Lowell, Portland, Ore., Jacob John (third child), July 27.

Fry, Christine Evans and Freeman, Middlebury, Ind., Freeman Blake, Aug. 10.

Groh, Lynette Hershey and Phil, Portland, Ore., Ian Daniel (second child), July 22.

Hooley, Lois Miller and Roger, New Paris, Ind., Rachel Brianna (sixth child), Aug. 10.

Howdyshell, Deborah Bowie and Scott, Waynesboro, Va., Hailey Sarah (third child), July 1.

Hunsberger, Charis Bunting and John Edward, Perkasio, Pa., Trent Daniel (first child), July 30.

Koshmider, Renee Miller and John, Massillon, Ohio, Kristen Renee (third child), July 12.

Kurtz, Eva Bontrager and Thomas, Middlebury, Ind., Lindsey Renee (second child), born and received for adoption Aug. 9.

Lapp, Cindy Carman and Derwood, Lititz, Pa., Emmali Ann (first child), Aug. 22.

Martin, Sylvia Hershey and Arlon, Tokyo, Japan, Anne Elisabeth (third child), July 26.

Newcomer, Carla Bruce and Kelly, Goshen, Ind., Emily Rose (third child), Aug. 17.

Smucker, Patricia Stanske and Carl Jonathan, Long Beach, N.Y., Jonathan Carl (second child), Aug. 14.

Sommers, Shelly Kurtz and Mike, Hartsville, Ohio, Christian Michael (first child), Aug. 14.

Swartzendruber, Kay Burckhart and Dave, Lakewood, Colo., Garret Mark (third child), Aug. 12.

VanDiepenbos, Joy Detweiler and Jeff, Syracuse, Ind., Cassie Renee (second child), July 27.

MARRIAGES

Armstrong-Riemenschneider: Robert Armstrong, Olney Springs, Colo. (Baptist), and Rita Riemenschneider, Rocky Ford, Colo. (Rocky Ford), Aug. 21, by Paul Isaak.

Blosser-Schrock: Marc Blosser, Goshen, Ind. (Pleasant View), and Angie Schrock, Wakarusa, Ind. (Holdeman), Aug. 20, by Ron Diener.

Brodbeck-Yoder: James Brodbeck, Whitehouse, Ohio, and Andrea Yoder, Archbold, Ohio (Zion), July 16, by Ellis Croyle.

Burkholder-Neufeldt: Freda Burkholder, Markham, Ont. (Rouge Valley), and Quinton Neufeldt, Scarborough, Ont. (Toronto United), Aug. 20, by Gary Harder and Steve Drudge.

Carroll-Yoder: Hilda Carroll, Rensselaer, Ind. (Burr Oak), and Albert Yoder, Morocco, Ind. (Burr Oak), July 31, by Philip Leichty.

Deckert-Parker: Ivan Deckert, Kidron, Ohio (Pawnee Rock), and Vesta Parker, Kidron, Ohio (Kidron), Aug. 15, by Harold Wolfe.

Detering-Troyer: Don Detering, Goshen, Ind. (Pleasant View), and Teri Troyer, Elkhart, Ind. (Pleasant View), July 23, by Ronald Diener.

Diviney-Woodworth: Glade Diviney, Corvallis, Ore., and Amber Woodworth, Corvallis, Ore. (Prince of Peace), Aug. 28, by Edward J. Miller.

Gerber-Sanchez Angel: Aldis Gerber, Obraje, Guanajuato, Mexico (Kidron), and M. Guadalupe Sanchez Angel, Obraje, Guanajuato, Mexico, July 30.

Gutshall-Yoder: LeAnn Gutshall, Alexandria, Pa. (United Church of Christ), and Brian Yoder, Mill Creek, Pa. (Maple Grove), Aug. 13.

Kane-Klinger: James Kane, Westchester, Ohio (Catholic), and Nedra Klinger, Archbold, Ohio (Zion), Aug. 20, by Ellis Croyle.

Kauffman-Kilmer: Karilyn Kauffman, Minot, N.D. (Fairview), and Kevin Kilmer, Goshen, Ind. (Benton), July 2, by Kenneth Livengood.

Kratz-Riddle: Melody Ann Kratz, Franconia, Pa. (Franconia), and Christopher Riddle, Harrisonburg, Va. (Church of the Brethren), Aug. 20, by Steve Yoder and Floyd Hackman.

Krupp-Miller: Brian Krupp, Souderton, Pa. (Upper Skipack), and Brenda Miller, Perkasio, Pa. (Salem), Aug. 20, by Ray K. Yoder.

Nafziger-Stahl: Gilbert Nafziger, Wauseon, Ohio (Lockport), and Carol Stahl, Archbold, Ohio (Church of the Nazarene), Aug. 6.

Weaver-Whitton: Murray Weaver, Goshen, Ind. (Yellow Creek), and Gail Whitton, New Castle, Ind. (Presbyterian), July 16, by Wes Bontrager and Stan Johnson.

DEATHS

Baus, Leanna Marie Nofzinger, 74, Archbold, Ohio. Born: Nov. 1, 1919, Archbold, Ohio, to Clarence and Eliza Beck Nofzinger. Died: Aug. 20, 1994, of a heart attack. Survivors—husband: Edward D. Baus; sons: Gene, Larry; sister: Lodema Maust; 4 grandchildren. Funeral: Aug. 24, Central Mennonite Church, by Dale Wyse and Wilmer Hartman. Burial: Pettisville Cemetery.

Clemmer, Eva Hagey, 64, Harleysville, Pa. Born: Jan. 15, 1930, Franconia, Pa., to Jonas and Katie Clemens Hagey. Died: Aug. 15, 1994, Sellersville, Pa., of a hematoma. Survivors—husband: Marvin M. Clemmer; children: Karen Moyer, Diane Good, Richard, Wendy Alderfer, Lisa Hunsberger; siblings: Jonas and Elizabeth Hagey, Jean Miller; half sisters: Velma Derstine, Beatrice Ruth; 9 grandchildren. Congregational membership: Covenant Community Fellowship. Funeral and burial: Aug. 19, Franconia Mennonite Church, by Earl Anders.

Godshall, Eileen J. Alderfer, 56, Frederick, Pa. Born: March 4, 1938, Souderton, Pa., to Walter L. and Anna Y. Johnson Alderfer. Died: Aug. 9, 1994, Sellersville, Pa., of cancer. Survivors—husband: Clyde M. Godshall; children: Joanne G. Halteman, Janette G. Smith, Gerald; mother; sister: Joan Moyer; 5 grandchildren. Predeceased by: Gregory Lee (son). Congregational membership: Frederick Mennonite Church. Funeral and burial: Aug. 12, Franconia Mennonite Church, by Norman Kolb, Merrill Landis, and Ben F. Lapp.

Herr, Elvin G., 89, Lancaster, Pa. Born: Nov. 1, 1904, West Willow, Pa., to Henry R. and Ada Groff Herr. Died: Aug. 17, 1994, Lancaster, Pa., of respiratory failure. Survivors—children: Jean Gochner, Arlene Breneman, Mary Ann Denlinger; siblings: Abram, Harry, Raymond, Ada Rohrer; 13 grandchildren, 30 great-grandchildren. Predeceased by: Laura E. Herr (wife). Funeral and burial: Aug. 20, Rohrerstown Mennonite Church, by David Weaver, Millard Garrett, and Andrew Shaub.

Holsopple, Alvin R., 79, Archbold, Ohio. Born: July 1, 1915, Holsopple, Pa., to Irvin and Elizabeth Eash Holsopple. Died: Aug. 20, 1994. Survivors—wife: Naomi Alwine

Holsopple; children: Mary Miller, David, Paul, Tom, Jim, Mark, Martha Miller, John; siblings: Carl, Boyd, Twila; 26 grandchildren, 16 great-grandchildren. Funeral: Aug. 24, Central Mennonite Church, by Walter Stuckey and Wilmer Hartman. Burial: Pettisville Cemetery.

Priebe, Nadine McMurry, 67, Lakewood, Colo. Born: Jan. 29, 1927, Greeley, Colo. Died: July 22, 1994, Denver, Colo., from an automobile accident. Survivors—husband: Harless Priebe; children: David McBride, Diane Atherton, Karen McCain, Kevin, Corrine, Craig, Scott; 12 grandchildren, 6 great-grandchildren. Funeral: July 25, Glennon Heights Mennonite Church, by Mark Miller and Edward Miller. Burial: Crown Hill Cemetery.

Roth, Arron B., 93. Born: Dec. 15, 1900, to Noah and Lydia Bender Roth. Died: Aug. 6, 1994, Tavistock, Ont. Survivors—wife: Melinda Iutzi Ruby; children: Grace Stere, Edith Gingerich, Glen, John; stepsons: Lyle, Clair, and Ronald Ruby; sisters: Kate Brenneman, Mary Ann Ramseyer; 18 grandchildren, 11 great-great-grandchildren, 8 step-grandchildren, 12 step-great-grandchildren. Predeceased by: Gertrude Ruby Roth (first wife). Congregational membership: Tavistock Mennonite Church. Funeral and burial: Aug. 10, East Zorra Mennonite Church, by Darrel Toews.

Yoder, Ethel A. Thomas, 86, Johnstown, Pa. Born: May 7, 1908, Somerset County, Pa., to Reuben and Ella Croyle Thomas. Died: Aug. 19, 1994, Johnstown, Pa. Survivors—sons: Raymond, Donald; 6 grandchildren, 3 great-grandchildren. Predeceased by: Edward L. Yoder (husband). Funeral and burial: Aug. 22, Stahl Mennonite Church, by Harold Shenk, Mary Grace Shenk, Marvin Kaufman, and Kurt Horst.

Ziegler, Phyanna Bauman, 87, Elmira, Ont. Born: Sept. 21, 1906, Wallenstein, Ont., to Moses and Lydia Bearinger Bauman. Died: Aug. 19, 1994, Kitchener, Ont. Survivors—stepdaughter: Lovina Snyder; brother: Sylvester Bauman; 6 stepgrandchildren, 6 step-great-grandchildren, one step-great-great-grandchild. Predeceased by: Cyrenius Ziegler (husband). Funeral: Aug. 21, Floradale Mennonite Church, by Fred Redekop and J. Lester Kehl. Burial: Elmira Mennonite Church Cemetery.

THE LAST WORD

By what authority do you do these things?

Readers of this magazine often have intriguing suggestions of what we should do. A recent one, however, has me stumped.

The argument goes like this: *Gospel Herald* serves the church well by discussing all issues facing Mennonites today. Vigorous debate via letters in "Readers Say" is also good. But after all the discussion, find an authority to give the last word, to settle the issue.

A tempting idea. But it leaves me with one question: *who?*

If the issue is denominational, for example, do I contact James Lapp, the General Board's general secretary? Stanley Green, president of Mennonite Board of Missions, if the discussion is outreach? Everett Thomas, Mennonite Board of Congregational Ministries executive secretary, for congregational concerns?

Already I hear protests. Who gave these the final word? What makes them authorities?

No, we Mennonites do not have a pope. Or a right reverend bishop to tell us what to do. We do not place our authority in any one person or special group. Even one like the Council on Faith, Life, and Strategy—the closest the Mennonite Church has to a theological "think tank"—can get away with few pronouncements for the church.

Authority is a problem with a long history. Jesus faced the question constantly while on earth. When asked, "By what authority are you doing these things?" (Matt. 21:23), he was smart enough not to get himself embroiled with impossible arguments.

Today the authority question is as important as it was for Jesus. As we face disagreements in what seems an increasingly fractured world, the church will be asked: Who gave you authority? How can you speak?

Where do we get our authority? For Anabaptist-Mennonites, our answer is: the Bible, as interpreted by the church. Further, for us the church is not defined as an individual or group with special access to truth. It is all of us reading the Bible and listening to the Spirit's voice to discern how we should go.

How does this work practically?

Often it doesn't. Listening to everyone's opinions can be clumsily slow and inefficient. We can soon tire of the effort and give in to one of at least two temptations:

One is to find a vocal, charismatic leader who knows what he believes and what the church should do. Many of us find it much easier to follow someone else's opinion (with whom we agree, of course) than to do the hard work of coming to our own conclusions.

Or we can find quick solutions in the democratic process—one person, one vote. That's much faster than protracted discussion.

Neither, however, often allows the Holy Spirit to work with the group as a group—in spite of the slowness and the messiness. An example comes from our history.

In 1944 Mennonite Church leaders called a special session of delegates (i.e., ordained men) to hash through what should be done with diversity. A year previously, a proposal that conferences not enforcing dress standards automatically forfeit membership in the denomination had left the church divided.

According to Mennonite historian Albert Keim, the 1944 session was angry and acrimonious until one brother said: "Our problem is that we no longer have fellowship with each other." After a long silence, someone suggested prayer—which lasted one and a half hours. After tears, confession, and promises, delegates rose from their knees determined to work together. They did not split the church.

That kind of discernment toward authority can only work when two things are present:

- **Trust.** In each other. In other people's ideas. In the fact that the Holy Spirit works through others as well as through ourselves—even when we disagree.

- **Commitment.** To our baptismal vows to bind ourselves to this group of people, the church. To not running elsewhere when disagreements set in.

That is the authority by which we operate as a Mennonite church. We take very literally these words of Jesus about the church: "I will give you [the church] the keys of the kingdom of heaven" (Matt. 16:19).

Meanwhile, *Gospel Herald* will continue to carry articles on the many issues before our church today. We also welcome letters of agreement and challenge. We hope in this small way to help us become authority together. Without anyone having the last word.—jlp



September 20, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Institutions are the church's long-term investments for the future. The church cannot exist without them. Nor can they or should they exist without the church.

"Toward a theology of church institutions (2):

Does the Holy Spirit work through the bureaucratic process?

If church and secular institutions are essentially the same, can a theology of church institutions mean any more than throwing holy water at the inevitable?

A "sociological understanding" of church institutions is relatively easy. All you need to do is to study about institutions in Sociology 101, and you will have the essentials. Secular and religious institutions are similarly structured and operate according to the same basic principles.

That might trouble those who would like to have a "theological understanding" of church institutions in which the religious element would be of commanding proportions and of pivotal significance. For if church and secular institutions are essentially the same, can a theology of church institutions mean any more than throwing holy water at the inevitable and the mundane?

I believe a theology of institutions could be more than redundancy. But the uniqueness of church institutions is not obvious.

Of course, most church institutions are non-profit. That in itself is important, since by definition they seek to "give rather than to

*by J.
Law-
rence
Burk-
holder*

ALSO IN THIS ISSUE

**'I once was lost,
but now am found' 6**

**New Sunday school curriculum
tops sales of Foundation Series 9**

**Dominican Mennonites call
church to prayer for Haiti 10**

The challenge for Mennonites is to explore how authoritarian structures can be modified so that sisters and brothers in the church can work with each other.

receive." In fact, the importance of nonprofit, nongovernment church institutions cannot be exaggerated. One of the great contributions of Christianity to the world is its role in introducing into Western history the reality of voluntary agencies. Hence, we have private colleges, hospitals, orphanages, retirement homes, and missions of all kinds and sorts all over the world.

But when measured by how institutions are structured with respect to their internal operations and external relationships, one cannot think of them simply as unambiguous forerunners of the kingdom of God. After all, even nonprofit church institutions are power structures, representing multiple and sometimes conflicting interests, operating hierarchically from a board down through bureaucratic levels to the doorkeeper, usually in competition with other institutions, and defined by the laws of incorporation with implied limits and defenses.

Let's face it—an institution is not a nonresistant community in the pure sense of love in the manner proclaimed by the "Anabaptist Vision." It is different from an assembly where "two or three are gathered together." Rather, it is a concentration of ordered power bound by the laws of incorporation—which means that both its possibilities for beneficence and its potential for evil are restricted by the meeting of multiple and sometimes competing interests.

Incorporation itself calls for a system of checks and balances so that abuses of power are limited—and by the same token, no one can "give to whomever asks" and "forgive seventy-times seven" as a matter of policy. To run a church institution according to the Sermon on the Mount would be a violation of the laws of incorporation.

To be sure, an officer could give his own coat or car or house to anyone who asks. But no president of a college could give away Old Main. A corporation is, by its very nature, bound to legality but committed at the same time to be loving in the sense of turning "agape" love into an operating principle.

Historically Mennonites have declined to defend their interests at law. But this is no longer true since they are responsible for running institutions. Institutions may be nonviolent, but few, if any, are nonresistant. The rule of an institution is something like this: "Have the best of intentions; turn the other cheek 'occasionally,' but don't give the store away; and as a matter of principle,

always do nothing less than what is just."

Furthermore, even nonprofit church institutions are subject to most of the pressures associated with secular organizations. Church institutions are expected to survive even when they do not prosper. Hence, they too must watch the bottom line.

Church institutions are caught between the converging and sometimes conflicting interests of constituency expectations, employee rights, professional standards, legal necessities,

No one can operate an institution according to the Sermon on the Mount. To do so will violate laws of incorporation.

government regulation, and competitive pressures—while executives long for simpler ways to serve the Lord. Small, private business enterprises are often easier to manage than church institutions, since accountability is more likely to be limited to a few stockholders and the bank.

Besides, expectations in private business follow lines set largely by standardized rules of accounting and common sense. The obligation of church colleges, publishing houses, and financial organizations are to the denomination as a whole with its ever changing consensus of spiritual goals and moral standards. The "stockholders" of church institutions are any and all church members. And that is the way it ought to be. It is a sign of health when Mennonites speak about "our seminary, our college, our publishing house, and our MCC."

To found church institutions is to join the "establishment." After all, institutions, though serving spiritual purposes, are made up of land, bricks, and computers, maintained by real people, tied together by bureaucratic procedures. Institutions are concrete manifestations of wealth, even though it seems they are always in financial need.

They are long-term investments. They have as many lives as a cat. You couldn't kill them if you wanted to.

Institutions are built on the assumption that history will go on, even though the doctrine of the "end times" may be accepted as an article of faith. To develop institutions is to come to terms with history. In that sense institutions



go beyond the conditions of New Testament faith and life.

Also, to build institutions it is necessary to acknowledge the principle of justice as the fundamental operational norm. Most Protestants and Catholics made the shift from agape love to justice hundreds of years ago. But only within the last few decades have Mennonite ethicists begun to think about justice as part of the Christian ethic. "Love and nonresistance" found its way into H. S. Bender's Anabaptist Vision, but not "love and justice."

That justice, rather than pure love, is the principle defining complex relationships was resisted for 400 years. Recent talk about justice, of which there seems to be no end, has had to do primarily with how to treat minorities rather than how to administer justice on a continuous day-to-day basis in institutional settings. When it comes to understanding the administration of justice, Mennonites have little experience and much to learn.

But now since Mennonites are running institutions and talking about law and politics, they must come to terms with what it means to measure our justice. In so doing, they will have to make a theoretical place for moral ambiguity when choosing between less than desirable alternatives. Institutional life calls for constant adjudication between just claims of all concerned, some of which are in conflict. Institutional policy decisions frequently have positive implications for some and negative implications for others. And so it is no wonder that some of our more sensitive CEOs are inclined to lose sleep.

A theology of institutions would also have to wrestle with the relation of the Holy Spirit to bureaucracy. In the Bible, the Spirit is associated with the unanticipated, the novel, the mysterious. The Spirit is likened to wind manifesting itself socially beyond our understanding and apart from our control.

But an institution simply doesn't run like that. Institutional processes are regulated, routinized, official, and rational. Boards decide policies. Employees do their assigned work, get paid, and go home. They are hired and fired according to objective criteria. Even church institutions advertise, using scientific techniques of communication and persuasion.

Can the Holy Spirit work through something so predictable as bureaucratic processes without being domesticated?

Some years ago a visitor to the headquarters

of the Board of Missions at Elkhart, Ind., surveyed its offices, rows of desks, telephones, typewriters, and duplicators. Then he is reported to have asked, "What does this have to do with the Holy Spirit?" Little did he realize that he was asking a kind of question which church leaders have pondered ever since the third century. Sociologists have called it the "routinization of the charisma."

So far we have dwelt upon a few of the issues with which any theology of institutions must deal—such as power, justice, bureaucracy, and law—which stem in particular from the structure of incorporation. These are inevitable and will have to be faced if we will understand what goes on when we do on a sustained and ordered basis what we cannot do as individuals and as congregations.

But not all matters of importance are determined by structure. After all, institutions have flesh as well as bones, feelings as well as the force of willful determination. Institutions develop corporate "personalities" which include collective attitudes, spirit, demeanor, or "ambiance." Every institution has a certain "feel" about it. Some institutions are friendly, outgoing, caring, and kind; other institutions are judgmental, forbidding, defensive, and rigid.

In recent years, the word "culture" has entered the language of business theorists who have discovered the importance of ethos, especially for employees. It is noted that corporate spirit is not entirely accidental. Sometimes the atmosphere depends upon who happens to run the company. But usually institutional climate is the result of modifications of traditional lines of authority to use the creative resources of all concerned.

The Japanese in particular have innovated assembly line processes which encourage workers to propose improvements from their perspective. Provision is made for wisdom to flow up as power flows down. In fact, ways are found to share decision making with subordinates. Decisions are made together by teams, not alone by "heads" of departments. Ultimately the board and CEO are responsible for what happens, but up to a point, power is diffused in a consultative and explorative spirit.

It would seem that Mennonites who are traditionally egalitarian in mind-set and communal in social organization would do well to explore how traditional authoritarian structural presuppositions may be modified for people

While an institution is not the church, it can bear some of the characteristics of a Christian community. It can be called on to demonstrate the reality of 'corporate love.'

(continued on page 8)

"Be patient ... beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. You also must be patient." —James 5:7, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

Numerous letters in recent months have called on the church not to be "soft on sin" or to be sure "to call sin, sin." These letters often relate to the church's attitude on homosexuality.

Interestingly enough, Jesus does not speak at all of homosexuality. His life and ministry is rather a model of compassion for those misunderstood and rejected by the society in which they lived. Jesus' harshest words of judgment and condemnation are for the religious leaders who were sure they knew exactly what God wanted people to do and that they were God's official spokesmen.

Let us all seek to know the mind of Christ and to be filled with Christ's love and compassion. And let us all be very humble about being sure we know what God's will is, particularly for the lives of people who are different than we are.

*Lois Kenagy
Albany, Ore.*

The gap between the liberal and conservative factions of the church is widening. One reason is because the so-called "dyed in the wool" Mennonites don't realize that many who come into the church do so out of respect for Mennonite traditions. We also want to live the peaceful, unhurried life characteristic of those who are Mennonites.

Many people coming into the Mennonite church need the stability that comes from living the traditional Mennonite lifestyle. Why then is the church forsaking its traditions to reach these people? I should think a better approach would be for Mennonites to abide by their traditions and share these with other people.

Potential members of the Mennonite church are being disillusioned, for Mennonites are happily ripping from beneath themselves the very foundations on which the church was established—nonmaterialism and pacifism. These people and other Christians view Mennonites as hypocrites, which indeed they are.

As a result of this open-door policy, those who choose to live a more traditional lifestyle are being shunned. In the name of balance, the conservative side of the church should be shown more respect; it does not deserve the treatment it is getting from the body.

I do not wish to discredit those members who come from other cultures; they add immeasurably to our church. Nor do I wish to say that the Mennonite church should implement a policy of isolationism. But I do believe traditional Mennonites are not being shown the respect they deserve.

*Barbara Hollenbaugh
New Wilmington, Pa.*

For 43 years my husband and I have been integrated (he a GC, I an MC). In our work with Mennonite Central Committee in Germany after World War II, we all felt integrated no matter what our church affiliation was.

Why can't more of our churches that send MCC workers decide on integration when the workers themselves feel that way? The "do" in us integrates, helping poverty and war victims and others who suffer, but the "be" in us does not. Why not?

Mennonite Central Committee has one name. If our churches had one name, integration would be easier. What about the name "Mennonite Church of Christ" (MCofC) to parallel MCC? This could be our umbrella name and under that name could go our present names or any name our churches and organizations choose.

Why wait until the year 2003 to integrate wholly? It is costly for committees and conferences to meet to discuss integration. Let's become one church at the 75th anniversary of MCC in July 1995. We are already planning a joint conference then. What a beautiful God-blessed event that would be!

*Geraldine Harder
North Newton, Kan.*

Thank God for the life and healing of Becky Kennel, the daughter of a reader whose letter was printed in the July 26 issue of *Gospel Herald*. Often in the middle of debate and discussion over large issues, individual human beings are forgotten. I'm thankful for the complicated and difficult medical procedures available for this baby.

I also have another story about the current U.S. health system. It is about an older man in his early 50s who had a severe disability, the result of a worsening condition from a disease that had been with him since birth. As a result of his disability and his birth

into an average blue-collar family, this man could not remain gainfully employed. He was poor. He contracted pneumonia and was placed in the hospital.

Because of his weak body and disability, he was unable to recover from this illness as quickly as most of us would. Because of his poverty, his bills were paid by Medicaid. Because his bills were paid by Medicaid, the hospital could only keep him for a prescribed amount of time. So he had to leave the hospital before recovering from his illness. And he ended up in a nursing home because his family could not care for him any longer.

In my nine years of contact with Mennonites, I find they think of the large, well-kept, well-equipped, homey nursing homes owned and operated by Mennonites. These are not the only types of constant care institutions to be found. Most Medicaid patients find places in nursing "homes" which are not so homey, so well-kept, nor equipped.

This man, my father, spent the last several years of his life in such an institution. His death was the indirect result of a fall caused by faulty equipment at the nursing "home."

Once again, I'd call us to not forget the people, those individual human beings, who are affected by public policies and large issues. Health care reform is not about liberal versus conservative, Republican versus Democrat. It is about individual human beings who are partially or wholly excluded from proper health care by their economic status.

Mike Brislen
Nairobi, Kenya

In the July 5 issue of *Gospel Herald*, I read two articles about merger on the West Coast. In the July 19 issue I noticed a report on Allegheny Conference's approval of the recommendation on integration. In the same issue I observed another news item immediately below the first regarding Iowa-Nebraska Conference and Northern District discussion of merger at their joint conference.

It is good that *Gospel Herald* keeps us up to date by reporting what is happening in the Mennonite Church. However, the first weekend in June, North Central Conference had its annual meeting and took action opposing

the proposed recommendations on integration. I was disturbed there was neither peep nor boo about it in the church press.

Granted, North Central Conference is the smallest conference in the Mennonite Church. Sure, this can be blamed on the editor(s), but is it symptomatic of a larger phenomenon? Is there a tendency for those leaders with the power of the tongue and the pen to hear and pass on only what they want to hear and pass on?

Galen E. Kauffman
Surrey, N.D.

I hope not. Though we wish we could, it's not possible for us to send a reporter at every district conference meeting. We are open to volunteers who might do the job for us.—Editor

I have listened with interest to the varying opinions expressed about health care reform in the media and the Mennonite church. My own response comes from personal beliefs and my experiences working as a medical social worker in a small, rural hospital. Many of my patients are working people—either self employed or people working in industries that do not provide adequate health insurance.

Some examples: I had a patient recently who insisted on leaving the hospital prematurely because her health insurance had a \$10,000 deductible. She could afford no better insurance coverage because of the hundreds of dollars needed to pay the monthly premiums.

Another patient's insurance would not cover the cost of hospitalization because the insurance company requires an initial 30-day waiting period after purchasing the insurance. This patient suffered a stroke on the 31st day, but the insurance company considered this

to be a "preexisting condition" and refused to pay.

Others have allowed treatable conditions to worsen or choose not to pursue treatment because they have no insurance coverage that will pay for needed treatment. Unfortunately, these are not isolated incidents but often day-to-day occurrences.

Jesus showed compassion again and again by associating with the most hated in society and the with poor and downtrodden, meeting their physical as well as their spiritual needs. As Christ's followers, how can we do anything but the same in speaking out in support for concrete ways in which people's physical needs can be met?

Regina Beidler
Quechee, Vermont

Recently where I work I saw two made-to-read T-shirts that made me look twice. One worker's shirt spelled out the words "The Jesus Lizard." Below the letters was a picture of a Mickey Mouse figure riding a descending bomb with a hatchet over its head ready to strike.

The message on the second worker's T-shirt read "My Life in the Thrill Kill Kult." At the bottom was a cluster of demons frolicking in the middle of lances, swords, and other instruments of death.

Later while standing in the narthex of a church I was visiting, I saw a man wandering about in tennis shoes and jogging outfit. Hand-lettered on the back of his shirt was the logo "The Avenger."

The enemy is not only out there where we work. His territory knows no limits. Who will rescue those who have been blindsided by dark angels who serve the one who traffics in bondage?

Gerald Bender
Mount Joy, Pa.

Pontius' Puddle





Whether young and silly sheep or aged and worn coins:

'I once was lost, but

Jesus challenges the world's attitudes about importance. God cares for every lost soul and calls for us to do no less.

by Arthur Paul Boers

When she walked into my dream, I was sure I had dreamed about her before. I recognized her face and remembered her name. Her body was wasted, as if she had not treated herself well and had not lived a good life. Although my age, she looked much older. Somehow I knew her. She is called "Mary," the lovely name of Jesus' mother and so many of his friends, Mary of Magdalene, Mary of Bethany.

In my dream, I was with a group of people all gathered in my bedroom. We were about to sleep. Then Mary came in. I did not say her name or speak to her. She talked and rambled, like a psychotic street person. What she said I cannot remember; it did not make sense.

Then she fell forward, her face flat on the floor. And before she passed out or into sleep, she asked very quietly: "Is it true? Is it true?" And then she was gone.

I turned to my neighbor and said knowingly, "She always says that before she falls asleep." Although I did not know how I knew.

Mary is you or me. Places in our lives and parts of ourselves are broken or lost. We all at one time or another reject God, ourselves, or others. We all have been lost. Mary is a lost sheep, coin, child; her lostness is reflected in her skinny and worn body. Our lostness—yours and mine—is not always so visible. But it is no less real.

In her broken, contrite voice, Mary was asking, "Is the gospel true? Does God love even me? Can I be found? Can I be rescued?" I wanted to shake her awake and yell, "Yes, Mary, it is true!" But I knew that words were not enough. I could only live the truth. The one convincing response would be to show her and myself the truth of God's love for her and me.

All are sometimes lost, and many are always lost. In Luke 15:1-10, Jesus tells two parables about being lost and being found. One is about a man and his sheep, the second about a woman and a coin.

The context of these two parables is this: "Now all the tax collectors and sinners were coming near to listen to him. And the Pharisees and the scribes were grumbling and saying, 'This fellow welcomes sinners and eats with them.'"

Tax collectors and other sinners were interested in Jesus, but they were people of ill-repute. They were scrupulously avoided by religious folks. Respectable people had nothing to do with them. Good, self-righteous, holy religious folk grumbled. They did not like Jesus, let alone listen to him. Nevertheless, they had the audacity to complain about his audience.

In response to the complaint, Jesus tells two stories. The first is about a man, the second about a woman. The telling of these stories is subversive. Luke often paired stories about men and women, reflecting God's affirmation of both.

Note the subversiveness of the first parable. Shepherds were among the lowest classes, themselves seen as disreputable and immoral. Kenneth E. Bailey, in *Poet & Peasant and Through Peasant Eyes*, notes that the parable "begins with a shock to [the Pharisees'] sensitivities. Any man who believed shepherds were unclean would naturally be offended if addressed as one. Yet Jesus begins, 'Which one of you having a hundred sheep. . . .' Thus this beginning can be understood as an indirect and yet very powerful attack on the Pharisaic attitudes towards proscribed professions."

The second parable starts with a general question about "what woman?" Women—like shepherds—were also regarded as inferior. In these two parables, Jesus makes two "lower" classes into role models.

Matthew's version of the first parable (18:10-14) suggests the sheep was not valuable, only "one of these little ones." Yet the shepherd gambled much in pursuit. Some say the stories are trivial. Why does a man go to so much trouble just for one sheep when he still has 99? Does he put them all at risk? Perhaps that one is prone to being lost and may get lost again. Is it worth the risk?

And who cares about one little coin of a poor woman? Why should we be concerned? Joachim Jeremias, in *The Parables of Jesus*, notes that Palestinian women received coin-decorated headdresses as part of their dowry. Many had hundreds of gold and silver coins. Any woman with only ten coins on her headdress was poor.

now am found'

Little wonder she was upset that she lost 10 percent of her dowry!

In these parables, Jesus challenges the world's attitudes about importance. God cares for every last soul and calls us to no less. In God's eyes and according to God's priorities, no one is trivial or irrelevant; "the least of these" are our highest priority.

Christians often have mixed feelings about those the world regards as lost. Yet we all have been lost and need to realize that it is only by God's grace that we are found. Someone once said that a law of religion is: "All people are divided into two groups—the righteous and unrighteous; and the righteous usually do the dividing."

The first temptation to avoid when we reach out to the "lost" is to think that we are better or different. Before God we are all the same, all in need. One person's lostness may look uglier than another's. Usually the lostness of others seem worse than my lostness. But all of our lostness is the same: we all need Jesus and cannot get through life alone. The allegedly righteous need to stop dividing everyone into righteous and unrighteous. The psalmist—a person of great faith—says: "I have gone astray like a lost sheep; seek out your servant" (119:176a).

There are other temptations when reaching out. Our help can be paternalistic as we reach down from positions of superiority. Jesus, however, counseled another route: we do not just help others but learn from them.

I saw this repeatedly when my family lived in inner-city Chicago. We were supposedly there for service. But the irony was that the poor whom we supposedly served actually helped and blessed us. They were our ministers.

Jesus warns us not to be sure about who is lost and who is found. Rather than judge others, we acknowledge our neediness before God and celebrate our solidarity. God calls us to listen to those among whom we minister—the vulnerable, the victim, and the suffering.

God is the shepherd and the housewife and calls us to love others and to reach out to them as God first reached out to us. You and I are the silly, young, forgetful sheep that wanders far from the safety of fold and flock. You and I are alone on the rocky cliffs in the cold, threatened by all manner of dangers and animals of prey because of our foolishness. You and I are the worn, aged coin that rolls into a dark corner of the room, hidden in dirt, dust, and grime.

Both parables start with a question but end emphatically: "Just so, I tell you, there will be more joy in heaven over one sinner who repents than over 99 righteous persons who need no repentance.... There is joy in the presence of the angels of God over one sinner who repents." In the final analysis, God rejoices more over one repentant than over the multitudes who never commit a serious sin.

That is strange bookkeeping, and Revenue Canada (or the IRS) would never approve! Both stories are about the rejoicing of God's finding. God does not seek us reluctantly or out of grim duty, resenting lost ones who wander.

Ironically, those grumbling scribes and Pharisees could not see that they themselves were lost. Jesus did not just love sinners and tax collectors but also scribes and Pharisees. He loves self-righteous Christians, even you and me.

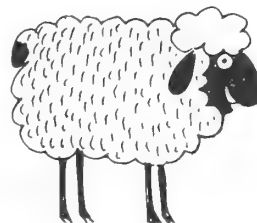
In church, we must learn to acknowledge and admit that without God we are lost sinners. That may feel foreign. Often we go in our best clothes, usually trying to cover up the truth of lost brokenness. In Alcoholics Anonymous meetings, people introduce themselves by saying: "Hi, my name is so-and-so, and I am an alcoholic." They acknowledge that they are broken; they will always need God and each other. One can hardly imagine this in church. People might be scandalized if I, the preacher, started a Sunday service with this call to worship: "Hi, my name is Arthur. I am a lost alcoholic."

Some people regret that they had no melodramatic conversions and never felt extremely lost. A youth once joked that he needed to join a motorcycle gang before he could be meaningfully baptized. Yet we always need God and each other. All of us are prone at times to wander. All of us need our compasses adjusted by the Holy Spirit and the reassuring love and forgiveness of Jesus Christ.

When Jesus finds us, picks us up from the floor, rescues us on the mountain, and reclaims us from lostness, we need not be ashamed, for that is a time of celebration. It is enough excuse for God and the angels to throw a party. And I have a feeling that God throws the best parties of all.

Arthur Paul Boers is pastor of the Bloomingdale (Ont.) Mennonite Church and is author of Lord, Teach Us to Pray and On Earth As in Heaven.

Being rescued from lostness is a time for celebration. That's when God throws what has to be the best of all parties.



Can the Holy Spirit work through the bureaucratic process?

(continued
from page 3)

who consider themselves sisters and brothers working together for the church. The goal would be to demonstrate how the fruits of the Spirit (Gal. 5:22) could be lived in a corporate context. In other words, we would explore how believers may relate to God and to one another even within a bureaucracy in a manner that has traditionally been associated with "charismatic" life. That is the challenge.

I am convinced that the personalization of corporate life is possible if processes are deliberately initiated, noting that bureaucracy, when left to itself, is insulting, and spirit unstructured is chaotic and destabilizing. A church institution, without claiming to be a congregation, may nevertheless bear some of the characteristics of a Christian community. In fact, sometimes employees of church institutions find more inspiration and consolation in their places of work than in their churches.

Christian institutions are called to demonstrate the reality of "corporate love."

Institutions also may be prophetic. Some are in a position to view the church and the world from broad historical and political perspectives. Hence, they may lead churches to critical understandings of themselves and the world. That institutions may be prophetic runs contrary to classical social theory. Theorists have considered institutions to be fundamentally conservative whereas individuals such as the Hebrew prophets, having no ax to grind, speak out against the establishment. Today, however, institutions are as likely to be nonconformist as are people at the grass roots. This characteristic of modern life represents a reversal of major significance.

One final question concerns the theological status of church institutions. To put it

bluntly, are church institutions part of the body of Christ? Does the body of Christ consist only of congregations loosely associated with each other as assumed in the New Testament, or do church institutions belong to the body of Christ as well? If so, how shall they be understood?

Institutions are built on the assumption that history will go on, even though we believe in the doctrine of 'end times.'

Historically, Mennonites have been ambivalent about the theological status of institutions. On the one hand, they have held high expectations for their colleges, publishing houses, and mutual aid societies. Sometimes congregations expect their institutions to maintain standards of discipline higher than their own.

On the other hand, they have kept institutions at arms length. Churches may be "engaged" but hardly "married" to their institutions. Congregations have been fearful and judgmental but loyally supportive at the same time.

The picture is complicated by the fact that Mennonite institutions are many and of all sizes and sorts. Some, by reason of specialization, seem to be more churchly than others. Colleges and seminaries, for example, are bound closer to the cultic life of the church than some others. Some church institutions make provision for times of prayer and worship.

I will not pursue this issue further here except to express my prejudice in support of the "possibility" that church institutions may belong to the body of Christ, albeit in a secondary—though real—sense.

But I would concede that the church can exist without institutions, whereas church institutions cannot exist without congregations. Together they form a mutually dependent partnership in Christ.

J. Lawrence Burkholder is president emeritus of Goshen College and a member of the College Mennonite Church in Goshen, Ind. This concludes a two-part installment on the church and its institutions.



New Sunday school curriculum tops sales of Jubilee Series

Scottdale, Pa.—Jubilee: God's Good News could also be called Jubilee: MPH's good news. Purchasers total more than 530 Mennonite Church congregations.

"We are running about 13 percent ahead of my personal projections," says MPH marketing manager John W. Sprunger. "People have wondered if the church is loyal—will they buy from Mennonite Publishing House? Yes! The Mennonite Church continues its faithfulness to use the material we're producing."

A table in the 1994 *Mennonite Yearbook* records the number of students for each age level as reported by Mennonite Church congregations. MPH uses this figure to determine the total market for the children's curriculum. Because churches did not supply information about the ages of more than 9,000 children, it's possible to sell more than 100 percent of the total "market."

This has happened in one of Jubilee's age levels.

- For the early childhood level there are 4,850 children reported as being 2, 3, and 4 years old; MPH has sold 4,650 early childhood student packs (96 percent).

- For the primary level there are 5,700 children reported as being in kindergarten, grade 1, or grade 2; congregations have purchased 5,700 primary student packs (100 percent).

- Some 5,500 children are reported

as being in grades 3, 4, and 5; sold—more than 5,600 middler packs (102 percent).

- For the junior youth level there are 5,500 children reported as being in grades 6, 7, and 8; sold—nearly 4,900 junior youth packs (86 percent).

The overall average is 97 percent student packs sold to the students reported as being in these age levels. When the Foundation Series Sunday school curriculum was introduced in 1976, the number of student guides sold equaled 96 percent of the number of students reported by the congregations.

According to Sprunger, mainline denominations report reaching an average of 30 percent of their market for children's curriculum.

But numbers don't give the whole picture. Stories of excitement about Jubilee abound.

One congregation was having trouble finding Sunday school teachers for the coming year, recounts MPH marketer Lara Hall. The superintendent came back to a woman who initially had declined to teach

a class. When the woman heard the congregation would be using Jubilee materials, she immediately agreed to teach.

In a letter, one teacher wrote, "[Our congregation] wanted a program that combines a background in good bib-

lical literacy with a strong invitation for

our children to become a part of the Anabaptist faith community. In my opinion, the Jubilee materials do just that . . . I look forward to teaching in the fall."

Jubilee's colorful design has also found favor with students. One junior high girl found a creative use for her Bible memory posters: she made them into book covers for her school textbooks. Her teacher held up the attractive cover as a model to the other students.

Sprunger gives special credit for the curriculum's success to regional conference leadership and to curriculum trainers. These individuals have made personal contacts with churches in their areas, checking back with those who didn't order Jubilee to see what questions they might have.

In several cases, Sprunger notes, congregations which said they didn't have funds to try Jubilee were connected with individuals who donated start-up money.

In other instances, the local conference provided financial assistance.

"That's practicing Jubilee," Sprunger says, referring to the Hebraic concept of settling debts every 50 years. "To know that the church is working together for the well being of the kingdom of God—that's good news."

—Cathleen Hockman



General Conference leaders propose changes in GC structure

Newton, Kan. (GCMC)—At its Aug. 26-28 meeting here, the General Board of the General Conference Mennonite Church (GC) voted to propose two changes in conference structure.

The first proposal is that the conference shift from the present three commissions—Commission on Home Ministries, Commission on Education, and Commission on Overseas Mission—to two new commissions: a mission commission and a resource commission.

The second is for U.S. churches to form a conference parallel to the Conference of Mennonites in Canada (CMC). The two national conferences would continue to "work jointly on programs of mutual interest, including but not limited to overseas mission, seminary education, and publishing."

Proposal 1: Home ministry and overseas mission are increasingly blended, said Commission on Overseas Mission executive secretary Glendon Klaassen, noting that "more and more, our churches point away from an artificial division of oceans for mission." Board members also noted that the new structure would be more parallel to CMC and MC structures, thereby facilitating cooperation or integration.

The proposal will be discussed by the three existing commissions, at their fall meetings and again at Council of Commissions in March 1995. It could then go to Wichita 95, the next GC triennial convention, for delegate approval. If response is favorable, implementation could occur as early as Feb. 1, 1996.

Proposal 2: At the center of the de-

bate regarding a new U.S. structure was three levels of conference (area, national, and binational) versus two (area and national only). The task force recommended that "no overarching North American General Conference board or staff structures be maintained" to tie Canadian and U.S. work together.

This proposal will be processed with CMC as well as additional area conferences, boards, commissions, and committees that relate to the General Conference. If feedback suggests pursuit of the proposal, the General Board would bring it to Wichita 95. However, they would ask delegates only to approve it in principle, with details to be worked out for adoption at a subsequent GC session, possibly two or three years later.—Dave Linscheid

Dominican Mennonites request prayer for Haiti

Santo Domingo, Dominican Republic (MWC)—The Dominican Mennonite Church has issued a call asking the Mennonite worldwide community for prayer concerning the situation at the Haiti-Dominican Republic border, which has become critical during the last few months.

The embargo by the United Nations has worsened Haiti's poverty, driving desperate Haitian citizens to cross in mass to the Dominican territory without the necessary legal process for migration.

The traditional commerce that existed between the Dominican and Haitian communities has been specially affected by the total closure of the border which the Dominican government has imposed because of international pressure.

This closure of the border has forced the Haitians to search for means of survival, primarily through the lucrative clandestine business of transferring fuel to their country, an activity that has cost the loss of some lives through clashes with the Dominican national guard.

According to reports by Mennonite churches on the border, the national guard carries out constant searches without legal authorization looking for Haitians that, when found, are repatriated. At times these discovered Haitians are violently forced onto trucks with very few belongings.

A prayer campaign called "Mennonites for Haiti" is being carried out in some Mennonite Dominican churches. In the future this effort may include food and medical assistance and other related aids.—*Manases Sepulveda H. for Mennonite World Conference*

'Steady trickle' of volunteers needed.

Albany, Ga. (MCC U.S.)—Flash floods charge quickly in and out, but the damage they wreak lingers. Mennonite Disaster Service (MDS) needs workers to continue with the repair and reconstruction of homes damaged by July 6 flash floods that killed at least 28 people and destroyed or damaged more than 17,000 homes in Georgia, Florida, and Alabama. Here Andy Huber of Millersville, Pa., hauls debris to the street. He was



part of the Pequea Brethren in Christ youth group of Lancaster, Pa., that helped with initial cleanup. Most of the cleanup is now complete and MDS volunteers are repairing and rebuilding homes. MDS anticipates working in Georgia through next spring and has set up a coordinating office in Albany, Ga., with satellite projects in Americus and Montezuma, Ga. Volunteers interested in assisting the MDS effort can contact the Albany office at 912 435-9477.

Food shortages leave thousands hungry in Uganda

Kampala, Uganda (MCC)—Mennonite Central Committee (MCC) is sharing beans, sorghum, cassava, and other food, valued at \$50,000 (U.S.), with desperately hungry people in northeastern Uganda. A cruel combination of conflict, drought, crop disease, and neglect has created a local food shortage.

"Famine is the main topic of conversation here," reports MCCer Sandy Munson from the Teso region where a church leader estimated 1,000 people have recently died of hunger-related causes.

Sandy and Lynn Munson work with Hands in Service, the development organization operated by local Baptist, Anglican, and Pentecostal churches that is distributing MCC's relief food.

In early June, while in a nearby village, the Munsons visited a young mother who had tried to hang herself because she had no food for her children. They also met an elderly woman so weak from lack of food that she could not stand up, and they saw many malnourished children. On June 18 a truck carrying more than seven tons of MCC-donated food reached that village.

Area church leaders also selected 15 other villages to receive food. Each village has between 700 to 900 families; the MCC food sustained each family for about three weeks until they could harvest crops or receive supplies from the World Food Program or from Ugandan government aid programs.—*from reports by Ron Ferguson*

Churches heed call to fasting and prayer by Rochester congregation

Rochester, N.Y.—At least 11 congregations held prayer services for Haiti Aug. 30 in response to a call for prayer and fasting by the Rochester Area (N.Y.) Mennonite Fellowship.

Members of three local congregations gathered at Faith Mennonite Church, Minneapolis, Minn., for silence and prayer. Like many of the participating congregations, the group used a set of readings written by members of the Christian Peacemaker Team currently

working in Haiti and by Haitians in their community. The readings were compiled by Sue Klassen of Rochester.

As the Minneapolis group gathered, members expressed frustration that the situation in Haiti seems so hopeless now. "In some ways it felt good to come together with our only agenda being prayer," CPT staff member Jane Miller reflected. "After so many months of writing letters and following the work of CPT in Haiti, it was comforting to

know that prayer can be one of our best options for response."

Other participating Mennonite congregations included: West Philadelphia (Pa.), Waterford (Ind.), and Cincinnati (Ohio). "It is interesting that the call for prayer can come from a little church (no building or pastor) when God puts the thoughts in someone's heart," observed Mark Shelly of the Rochester church.—*from reports by Christian Peacemaker Teams*

Dream of peace builds upon itself in Somalia

Nairobi, Kenya (MCC)—It began when Somalis in a refugee camp in Kenya told an elder that his photo, snapped earlier by a visiting Mennonite Central Committee (MCC) photographer, was displayed in the Mennonite offices in Nairobi, Kenya. The elder, being from a nomadic culture, set out for Nairobi to see for himself.

Once there, he met Bonnie Bergey, Somalia representative for MCC and Eastern Mennonite Missions. As they visited together the elder shared his dream of organizing a peace conference that would bring together feuding clans in southern Somalia.

"Somalis are proud people. But war, famine, and United Nations/United States intervention in the past several years have shaken Somalis' belief in themselves. Sometimes just listening and asking questions helps people believe they can stop the fighting, insecurity, and banditry that wracks their communities," Bergey says.

After weeks of conversation over many cups of tea, the elder and several others wrote a proposal for a peace conference. Bergey contributed an MCC grant of \$8,000 (U.S.) to pay for transportation and food.

As a result 80 elders and about 200 observers gathered in Badhade, Somalia, in May for a monthlong meeting called Badhade Elders Meeting. The theme was "There can be no livelihood without peace." After discussing, sometimes even quarreling, and finally compromising, the elders resolved disputes so the Badhade area could become secure enough for refugees to return home. They also brainstormed how to help gun-toting young men find jobs.

The elders set up a committee to monitor security for villages in the Badhade region. About 30 elders who were at the Badhade conference then went to nearby Doble, Somalia, sharing their conflict resolution experiences with 500 elders at a district-level conference. As a result some 20,000 Somali refugees in Kenya may soon be able to return to southern Somalia; some have already done so.

Bergey says word of three MCC-supported peace conferences in Somalia—in Borama, Sanaag, and Badhade—travels fast among Somalis. Somalis



Somali children

regularly stop at the Mennonite office in Nairobi seeking aid for peace projects.

"When one region becomes stable, people in other regions become interested in the peace process and see some hope for their areas," Bergey explains.

In Sanaag, for example, MCC supported a conference in 1993 that brought peace to the area, and more than 3,000 refugees, whom MCC supported with a six-month supply of food, returned home.

An MCC partner, the Somali Development and Relief Agency, compiled information about the peacemaking process in Sanaag. Bergey recently edited the 20-page booklet; 500 copies in English and Somali are now being printed in Kenya for distribution all over Somalia.

Bergey says her work hinges on "relationships." Many current peace efforts build on trust Mennonites established over the past 40 years of work in Somalia. As Bergey travels through Somalia she meets many people who either attended Mennonite schools, or who had friends or relatives who did.

"This history leads Somali Muslims to respect us, even though we are Christian. This kind of respect has been difficult for many international agencies to obtain," she notes.

Somalis have shown their gratitude for Bergey's listening ear and welcoming smile in various ways—including giving her gifts of animals. Bergey's herd now includes two sheep in Sanaag and two goats in Badhade. Recently Bergey received word that one of these goats gave birth to a female kid. Another group in Hargessa has also promised Bergey a camel. Bergey is a member of Landstown Community Church in Virginia Beach, Va.—*Pearl Sensenig*

On the road again. *Akron, Pa. (MCC)*—Peter and Elfrieda Dyck enjoy a hearty laugh at the spirited send-off celebration and commissioning service held at MCC headquarters here on Sept. 1. As part of MCC's 75th anniversary celebrations, the couple will travel thousands of miles across Canada and the United States to tell the MCC story today—of how MCC continues to help feed hungry people and walk alongside victims of natural disasters, warfare, and injustice.

Some 47 years ago the Dycks spent three months criss-crossing Canada and the United States to tell the story of Mennonite refugees in postwar Europe. They spoke in 118 places, addressing more than 100,000 people and raising some \$80,000 (U.S.), a considerable amount at that time. The Dycks will essentially follow the same route they took in 1947. First they are headed to Ontario, Manitoba, Saskatchewan, Alberta, and British Columbia. After Christmas, they will cross into the United States and proceed West to East—through Washington, Oregon, California, Colorado, Iowa, Minnesota, South Dakota, Nebraska, Kansas, Oklahoma, Illinois, Indiana, Ohio, Virginia, New York, Delaware, and Pennsylvania.



Virginia couple begins low-power TV station

Harrisonburg, Va. (MBM)—Fed up with television? Start your own TV station!

Not everyone can or should do what Joan and Kenneth Wright, members of Calvary Community Church (Mennonite) in Hampton, Va., have done, but the two serve as a stirring inspiration, especially since Joan quit a good paying job at NASA as an electrical engineer to devote her energy to the effort.

"I wasn't really happy with my job or what I was seeing on TV, and I always wanted to be self-employed in a business that used my God-given gifts," Joan says. "So I quit my job, liquidated many personal assets, and did what [Virginia Conference] Bishop Leslie Francisco is always encouraging us to do: 'Don't be satisfied with things the way they are. Launch out into the deep!'"

Joan, who had the original vision for a television station, applied with Kenneth to the Federal Communications Commission for a commercial low-power TV station license. Wrights have since formed a company, Genesis TV7 Inc.

Kenneth, who serves as chief executive officer for the business, continues his job as an electrical engineer at NASA, and just finished requirements for a master's degree in systems engineering at Virginia Tech in Blacksburg, Va. Joan is general manager for the

station and serves as president of Genesis TV7 Inc.

The TV station has no official tie to Calvary Community, but plans are for Francisco to present a teaching program on the channel five nights a week during prime time on themes such as marriage, divorce, and family issues. In addition, Calvary's church service is already broadcast on Sundays.

Wright's say they rely on Calvary for direction, and as a "spiritual covering" when they run into questions or problems of a spiritual nature. As Joan puts it, "If it had not been for the church and Bishop Francisco's teaching from the Word, we never would have believed that owning a TV station was ever within our grasp."

The station began broadcasting May 23, 1994, and currently broadcasts 24 hours a day, although most of the day is inspirational music and a bulletin board service listing jobs, community events, classified ads, and the weather.

Wright's aim for the station is to follow a "multicultural, family, inspirational format." "There are just not enough positive images, especially for African-Americans, on commercial TV," Kenneth said in the local Hampton newspaper, *The Daily Press*.

It has been a faith venture all along the way, according to Wrights. And not only in regard to funding. They were



Joan and Kenneth Wright

fortunate to get a low, desirable channel number—7.

"People ask, 'How'd you get 7?' I respond, 'The Lord gave us the channel,'" Joan says. As part of the application process, they paid to have a channel search completed. In the early stages of filing for the station, the Wrights did not feel compelled to commit the dollars for a UHF channel search; and so they paid to have only channels 2-14 searched, despite rumors that all the VHF channels on the East Coast were taken. Luckily or miraculously, channel 7 was available.

Currently the potential viewing audience is approximately 168,000, but Wrights recently filed with the FCC to upgrade their power to include a potential audience of about a quarter of a million viewers in the populous Hampton Roads area. Genesis TV7 would then serve the communities of Hampton, Newport News, and Poquoson.

Recently, Genesis TV7 acquired television cameras, and is adding programming and personnel. A video production firm has been videotaping Calvary's church services for airing. However, the station plans to do much more original programming which will set it apart from typical TV.

Currently, Genesis TV7 shows upbeat inspirational videos, a Bible study produced in Illinois, and other suitable movies. Wrights have also consulted with Mennonite Board of Missions Media Ministries about available videos and TV spots.—Melodie Davis

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• **Counselor wanted.** Several Mennonite pastors in northern New York have noted a need for a Christian counselor in their area. Interested individuals may contact Richard J. Zehr at Rt. 1, Box 75, Croghan, NY 13327; phone 315 346-6394.

• **Goshen College selected.** Goshen (Ind.) College has again received national recognition by being selected for inclusion in *Competitive Colleges 1994-95*, to be published by Peterson's, the Princeton-based education and career information publisher. This is the only college guide that uses the quality of the student body as the defining factor for inclusion, identifying those colleges and universities that consistently attract the most accomplished students.

• **Trainees depart.** Some 27 North American young adults have begun a year in Europe through Mennonite Central Committee's Intermenno Trainee program. Program participants spend a year in a European country, working and living with European Mennonites. Mennonite Church participants are: Amy Bontrager, Harper, Kan.; Stephen Cavanaugh, Scottsdale, Pa.; Dianne Dobbie, Elora, Ont.; Darrin K. Eichorn, Sturgis, Mich.; Krislyn Enns, Leamington, Ont.; Todd Gingerich, Goshen, Ind.; Heidi Graber, Wayland, Iowa; Joel Geiser, Orrville, Ohio; Kenric Hartman, Harrisonburg, Va.; Anthony Keim, Harrisonburg, Va.; Ryan Keim, Harrisonburg, Va.; Scott Andrew Marnier, Arthur, Ill.; Kim van Donk, Harrisonburg, Va.; Christine Waanders, Piscataway, N.J.; Valerie Weaver, Ephrata, Pa.

• **Pastor transitions:**

Robert D. Cahill was licensed as pastor of the Cedar Grove Mennonite Church, Greencastle, Pa., on Aug. 28. Penn-Mar District (Atlantic Coast Conference) overseer Frank E. Nice was in charge of the installation service. Cahill's most recent pastoral service was at the Pasadena (Calif.) Mennonite Church.

Sandra S. Foster was ordained at Park View Mennonite Church, Harrisonburg, Va., on Aug. 28 to serve as a hospital chaplain at the East Tennessee Children's Hospital, Knoxville, Tenn. Paul T. Yoder was in charge of the ordination service.

Timothy W. Martin, previously of Elkton, Va., is the pastor of the Cornerstone Church of Charleston, S.C. He and Nancy reside at 1169 South Blvd., North Charleston, SC 29418.

Scott D. Miller was licensed as assistant pastor of Hesston (Kan.) Inter-Mennonite Fellowship on Aug. 21. His new address is 628 Crescent Drive, Hesston, KS 67062.

Steven C. Nyce, pastoral-team member at Souderton (Pa.) Mennonite Church will become pastor of Towamencin Mennonite Church, Kulpsville, Pa., on Oct. 1. His address is 19 S. School Ln., Souderton, PA 18964.

• **Missionary transitions:**

Brenda and Josef Berthold, with Micah and Dominik, arrived Aug. 18 from Germany after serving two years there in evangelism with Eastern Mennonite Missions. Their address is c/o Charles Wert, 906 W. Main St., New Holland, PA 17557.

Ellin and Glen Brubaker, with Sarah, Lillian, and Laura, arrived July 24 for a six-month home leave from Tanzania. Glen does medical research at Shirati Hospital. Their address is 1075 Gypsy Hill Rd., Lancaster, PA 17602.

Darwin and Regina Christman-Martin, Terre Hill, Pa., left Sept. 5 for Moldova, where they will serve 10 months as EMM interns in mission. Their assignment includes teaching English and assisting in agriculture. Their address is c/o Christian Evangelical Baptist Church, Posta Veche 31, Chisinau 277059, Moldova.

Barbara and Dennis Freed, with Meredith, arrived July 3 from Tanzania where they served for three years with EMM. Dennis served as a nurse and Barbara as a teacher for missionary children. Their address is 6239 Main St., East Petersburg, PA 17502.

Cheryl and Joe Hollinger, with Joseph, Jordan, and Jacob, of Manheim, Pa., left Aug. 26 for Wales, where they will do evangelism with Gateway Evangelical Ministries and Eastern Mennonite Missions. Their address is 35 Coedpenmaen Road, Trallwn Pontyp-ridd, Midglamorgam CF37 4LP, Wales, United Kingdom.

Barbara Kauffman returned to Hong Kong Aug. 25. She teaches English as a second language through EMM. Her address is Hong Kong Mennonite Centre, 76 Waterloo Rd., 1/F, Kowloon, Hong Kong.

Chris and Lois Leuz, Commission on Overseas Missions (General Conference) workers in Taiwan, returned to the United States Aug. 8 for a two-month North America assignment; they plan to return to Taiwan on Oct. 1. In Taiwan Chris is a doctor at the Mennonite Christian Hospital in Hualien. Lois works in the hospital continuing education program.

Lynne Lillie, COM overseas mission volunteer in Taiwan, returned to her home in Skip-pack, Pa., in June. In Taiwan Chris is a doctor at the Mennonite Christian Hospital in Hualien. Lois works in the hospital continuing education program.

Jenelle Nissley of Lewisburg, Pa., left Aug. 28 for a one-year EMM term in Tanzania. She will do medical work at Shirati Hospital. Her address is PO Box 140, Shirati, Tanzania.

Jeanne and William Sahawneh, with David and Jonathan, arrived July 1 for a 16-month home leave from the Middle East. The EMM workers' address is PO Box 60, Thorton, PA 19373.

• **Coming events:**

Virginia relief sale, Augusta Ex-poland, Fishersville, Va., Sept. 24. Annual benefit for Mennonite Central Committee includes auction of handcrafted furniture, art, and quilts, silent auction, craft demonstrations. Last year's sale netted \$135,000 (U.S.).

Conference on the Anabaptist Vision in the 20th Century, Goshen (Ind.) College, Oct. 13-15. Some 14 papers will be presented on Harold S. Bender and Anabaptist visions of the past, present, and future. Information available from Albert Keim at 703 432-4468 or 703 433-0543 (after Oct. 11, call 219 535-7435).

Conference of the Evangelical Anabaptist Fellowship, Kidron (Ohio) Mennonite Church, Oct. 21-22. Speakers Bruce L. Shelley, Lindsey Robinson, and Tom Dyer will address the theme, "Hope for a Culture in Chaos." Registration information about this second annual event available from 703 432-6457.

150th anniversary, St. Jacobs (Ont.) Mennonite Church, Oct. 28 and 30. Friday evening: Keystone Literary Society meeting. Sunday: morning worship service, potluck meal, and concert with the Menno Singers. Information available from 519 664-2268.

Centennial celebration, Fairview Mennonite Church, Albany, Ore., Nov. 5-6. Friends of the church are invited to come with their pictures and stories. Information available from Brian Roth, 503 928-9017.

Sword and Trumpet Bible Conference, Bahia Vista Mennonite Church, Sarasota, Fla., Jan. 13-15, 1995. Addressing the theme of "Our Fullness and Hope in Christ" will be Willard R. Mayer, J. Otis Yoder, Linden M. Wenger, and George R. Brunk II.

• **Job openings:**

Systems technician for academic programs, Eastern Mennonite University, Harrisonburg, Va. Full-time, 12-month position consists of providing support for users of computer systems (including desktop and network) in academic departments and laboratories; focus will be software issues and assistance with hardware needs. B.A. in computer science or a related area required. Desired experience includes installation and maintenance of computer systems. Contact the EMU personnel office at 703 432-4108.

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North Suburban, Mundelein, Ill.: Tony Prucher, Gail Kostelny, and Kirk and Susan Stiffney.
Portland, Ore.: Severa Cruz and Matthew Barrett.
Sandy Hill, Coatesville, Pa.: Pam Phillips, Cathy Watson, Janie Stutzman, Marty King, and Omer King.
Smithville, Ohio: Iola Witmer and Marjorie Rice.
Stahl, Johnstown, Pa.: Mary Kaufman.
Wayside Chapel, Pedro, Ohio: Allen and Ada Roth.
Wellman, Iowa: Kim Droz, James Evers, Jessica Hochstedler, Frances Magrabi, Katie Schlabach, Jamie Schweitzer, Mariah Stutzman, and Melissa Showalter.

BIRTHS

Amstutz, Janette Roth and Neil, Moundridge, Kan., Leah Malinda (second child), May 21.
Anderson-Sell, Laura and Howie, Mundelein, Ill., Christopher William (second child), July 15.
Goshow, Tina Detweiler and Randy, Albany, Ore., Emily Elaine (second child), Aug. 18.
Hackman, Lori and Andreas, Des Allemands, La. Bryce Josef (first child), July 16.
Harnish, Nina Kaufman and Craig, Charlottesville, Va., Caleb Kaufman (first child), Aug. 21.
Horst, Janet Gehman and Roger, Orrville, Ohio, Trevor Joel (third child), April 12.
Hummel, Teresa Glick and Brian, Lancaster, Pa., Zachery Daniel (first child), Aug. 27.
Klassen, Emily and Mike, Cedar Falls, Iowa, Jenny (third child), born Oct. 25, 1989, adopted July 30, 1994.
Lehman, Marty Fisher and Phil, Elkhart, Ind., Holly Marie (first child), Aug. 23.
Lichtenfels, Shana Moser and Curtis, Johnstown, Pa., Courtney Lynne (first child), June 8.
Lieferman, Theresa Wittrig and Steve, Hopedale, Ill., Brandon Dale (first child), Aug. 18.

Miller, Deborah Nofziger and Derrick, Canton, Ohio, Michaela Joy (first child), Aug. 20.
Miller, Diane Burkhardt and Ervin, Sarasota, Fla., (twins) Sarah Dawn and Kayla Rose (second and third children), Aug. 12.
Reigner, Beth Hershey and Jason, Sinking Spring, Pa., Nathaniel John (third child), Aug. 30.
Richard, Ann McCrum and Gary, Warsaw, Ind., Jo Ann (second child), Aug. 23.
Short-Miller, Melody Short and Eric Miller, Bellingham, Wash., Rachel Melinda (second child), Aug. 16.
Troyer, Leora Miller and Robert, Canton, Ohio, William Robert Miller (first child), June 19.
Wittmer, Beth Jantzi and Merlin, Sarasota, Fla., Nicole Janell (second child), Aug. 23.

MARRIAGES

Allebach-Derstine: Renae Allebach, Harleysville, Pa. (Towamencin), and Joel Derstine, Elroy, Pa. (Franconia), Aug. 6, by John Derstine and Jay Delp.
Boller-Seaton: Jeff Boller, Kalona, Iowa (East Union), and Carol Seaton, Iowa City, Iowa, Aug. 6, by Jacqueline McCoy and Chrissa Ferguson.
Halteman-Haman: Amy Halteman, Schwenksville, Pa. (Franconia), and Eric Haman, Souderton, Pa. (Franconia), Aug. 20, by John M. Ehst.
Hanna-Smith: Milad Hanna, Cairo, Egypt (Evangelical Church of Heliopolis), and Susan May Smith, Calico Rock, Ark. (Calico Rock), July 9, by Jonathan Smith.
Hershey-Kilheffer: Mervin L. Hershey, Parkesburg, Pa. (Old Road), and Donna L. Kilheffer, Manheim, Pa. (East Petersburg), July 30, by Karl Steffy.
Huentelman-Moore: Mark Huentelman, Seattle, Wash., and Mary Moore, Seattle, Wash. (Seattle), Aug. 28, by Mary Stueben.
Noah-Swartzentruber: Jennifer Noah, Beaver, Pa. (Chippewa Evangelical Free), and Kristof Swartzentruber, Danville, Pa. (Community), Aug. 20, by R. Lee Ecloz.
Roth-Rufenacht: Reed Roth, Wauseon, Ohio (Lockport), and Lisa Rufenacht, Wauseon, Ohio (Wauseon Evangelical), Aug. 27, by Allen Rutter.

DEATHS

Brunk, Ruth Marie, 91, Harrisonburg, Va. Born: June 13, 1903, Rockingham County, Va., to Simeon and Amanda Brunk. Died: Aug. 17, 1994, Harrisonburg, Va., of cancer. Memorial service: Heritage Haven Center, by Joseph and Edith Shenk and Dan and Catherine Longenecker. Burial: Weavers Mennonite Church Cemetery.

Charles, Anna D. Landis, 78, East Petersburg, Pa. Born: July 11, 1915, East Lampeter Twp., Pa., to Abram B. and Fannie Denlinger Landis. Died: July 6, 1994, Lancaster, Pa. Survivors—husband: Hiram M. Charles; children: Benjamin L., Carolyn C. Wenger, Judy L. King; brother: Abram D. Landis; one grandchild, one great-grandchild. Funeral and burial: July 9, East Petersburg Mennonite Church, by Karl E. Steffy, John B. Shenk, and Phillip A. King.

Ebersole, Allen B., 88, Goshen, Ind. Born: Jan. 18, 1906, Rose-land, Neb., to Edwin E. and Mary A. Bennett Ebersole. Died: Aug. 21, 1994, Goshen, Ind. Survivors—wife: Nellie Miller May Ebersole; children: Gloria Hostetler, Marilyn Boyer; sisters: Helen Mann, Ruth Glick; 6 grandchildren, 8 great-grandchildren. Predeceased by: Carl and George (sons). Funeral: Aug. 24, Waterford Mennonite Church, by Willis L. Breckbill, Sylvia Shirk Charles, and Lloyd L. Miller. Burial: Forest Grove Cemetery.

He was ordained at Prairie Street Mennonite Church in 1941 and served for 30 years in Indiana and Ohio churches.

Fewkes, Jennifer Lynn, 16, Baden, Ont. Born: March 10, 1978, Kitchener, Ont., to Michael and Linda Fewkes. Died: Aug. 25, 1994, New Hamburg, Ont., from an accident. Survivors—parents; brother: Jason; grandparents: Orland and Marcella Gerber, and Eva Fewkes. Funeral and burial: Aug. 29, First Mennonite Church, by Rudy Baergen and Brice Balmer.

Halteman, Katie C. Bower, 95, Souderton, Pa. Born: July 18, 1899, Harleysville, Pa., to Aaron R. and Lizzie Ann Cassel Bower. Died: Aug. 20, 1994, Souderton, Pa. Survivors—children: Norma B. Benner, Betty Hackman, Pauline Vail, Curtis B., Paul B.; 26 grandchildren, 38

great-grandchildren, 2 great-great-grandchildren. Predeceased by: Preston B. Halteman (husband), Alton B. and Merrill B. (sons). Funeral: Aug. 23, Souderton Mennonite Homes Chapel, by Cedric R. Benner, Steven C. Hoffman, and Calvin L. Yoder. Burial: Franconia Mennonite Church Cemetery.

Longacre, Isaac K., 85, Parkersford, Pa. Born: May 6, 1909, Spring City, Pa., to Isaac S. and Ida Kolb Longacre. Died: Aug. 19, 1994, Pottstown, Pa., of cancer. Survivors—wife: Mary Gehman Longacre; children: Dorothy Weaver, I. Vernon, G. Arlene Starkey, John P., Helen Shoap, Robert A.; brother and sister: Daniel, Sarah Moyer; 17 grandchildren, 10 great-grandchildren. Funeral and burial: Aug. 23, Vincent Mennonite Church, by Garland L. Meyers and Matthew Kolb.

Martin, Allen Gehman, 61, Lakewood, Colo. Born: March 8, 1933, Lancaster, Pa., to Enos B. and Anna Gehman Martin. Died: Aug. 12, 1994,

Brasilia, Brazil, homicide. Survivors—wife: Irene Zook Martin; children: Elaine, Karl, Jeffrey, Roger; brother and sisters: John, Mary Miller, Elsie, Alta Kurtz, Ellen Olmstad, Rhoda Ramer, Doris Seldomridge; one grandchild. Predeceased by: Ronald (son). Burial: Aug. 17, Brasilia, Brazil. Memorial services: Aug. 20, First Mennonite Church, Denver, Colo., by Jerry Weaver and Ann Showalter, and Ceilandia Mennonite Church, Brasilia, Brazil, by Claudio Ferreira.

Nyce, Matilda K. "Tillie" Benner, 88, Souderton, Pa. Born: March 20, 1906, Franconia, Pa., to Mahlon and Esther Kratz Benner. Died: Aug. 19, 1994, Sellersville, Pa. Survivors—children: Henry B., Virginia B. Cope, Arlene B. Ruster, Elaine B. Weikel; 12 grandchildren, 13 great-grandchildren. Predeceased by: Jacob Nyce (husband). Funeral: Aug. 22, Souderton Mennonite Homes Chapel, by John M. Ehst. Burial: Franconia Mennonite Church Cemetery.

Rheinheimer, Laura Kathryn Reinhardt, 95, Goshen, Ind. Born: March 19, 1899, Minier, Ill., to John J. and Lizzie Ann Miller Reinhardt. Died: Aug. 12, 1994, Goshen, Ind. Survivors—children: Rachel E. Miller, Dora Hostetler, Lila Mishler, Florence Harnish, Floyd, Howard, Rollin, Ralph; brother and sisters: Ora Reinhardt, Mabel Schweitzer, Delcie Martin, Florence Martin, Mary Hoo-ley, Stella Sutter; 33 grandchildren, 71 great-grandchildren. Predeceased by: Edward Rheinheimer (husband). Funeral: Aug. 16, Waterford Mennonite Church, by Willis L. Breckbill, Sylvia Shirk Charles, and Lloyd L. Miller. Burial: Shore Mennonite Church Cemetery.

Runion, Kenneth, 76, Broadway, Va. Born: Aug. 8, 1918, Rockingham County, Va., to Wade and Pearl Runion. Died: Aug. 22, 1994, Harrisonburg, Va. Survivors—son: Derwood L.; brothers and sisters: Laney, Otis, Wade, Jr., Walter, Mervin, Lillie Crider, Victorene Custer, Velma Knight, Zelda Custer, Naomi Emswiler; 2 grandchildren. Predeceased by: Louise Velma Custer Runion (wife). Congregational membership: Crossroads Mennonite Church. Funeral and burial: Aug. 24, Trissels Mennonite Church, by Sam Janzen and Charles Davis.

Sands, Ida Grace Fellenbaum, 69, Elizabethtown, Pa. Born: Sept. 4, 1924, Lancaster County, Pa., to Clyde S. and Edna Hilton Fellenbaum. Died: Aug. 26, 1994, Lancaster, Pa. Survivors—husband: Amos L. Sands; children: Harold E., David L., Mervin D., Carolyn M. Hess, Janet L. Beamesderfer; brothers and sisters: Robert, Clyde, Fred, Daniel, and Marlin Fellenbaum, Evelyn Good, Alta Corral, Blanche Bauman; 7 grandchildren, 5 stepgrandchildren. Funeral: Aug. 30, Mount Joy Mennonite Church, by Joe Sherer and Shelley Shellenberger. Burial: Kraybill Mennonite Cemetery.

Sutter, Beverly Kay, 54, Valparaiso, Ind. Born: Nov. 2, 1939, LaPorte, Ind., to Harold and Stella Reinhardt Sutter. Died: Aug. 23, 1994, Valparaiso, Ind., of cancer. Survivors—brother and sister: Donald, Pat Bechtel. Funeral and burial: Aug. 26, Hopewell Mennonite Church, by John F. Murray and Jerry Kandel.



Ontario students visit Jordan. *Petra, Jordan (RMC)*—History, geography, and politics became vividly real for nine senior students from Rockway Mennonite Collegiate, Kitchener, Ont., when they traveled to Jordan this summer. The June 28-July 19 trip is part of an exchange with the Bishops Boys School in Amman Jordan. The Jordanian headmaster has already visited the Kitchener school, and Rockway will host a group of students in July of 1995.

The Canadian students stayed with Muslim families and traveled to Jerusalem, the Dead Sea, and the ruins in Petra, as well as the Baaka Refugee Camp outside of Jordan. Mennonite Central Committee workers Ed Epp and Paul and Rebecca Perversoff provided assistance, and Mennonite Foundation of Canada helped subsidize costs. Here, Sarah Cressman (left), Lora Woolner, and Matthew Walter-Toews inspect chickpeas shown by a Jordanian boy.

THE LAST WORD

Why I work for a church institution

"Church institutions are not unambiguous forerunners of the kingdom of God," J. Lawrence Burkholder declares in his two-part series (see page 1). You can't even run them by the Sermon on the Mount! No, church institutions are power structures, hierarchies, bureaucracy. Working in one can even make you part of the "establishment" (horrors!).

Why, then, would anyone do it?

A few of my friends ask me that. "Why get involved in a structure organized around power, controlled by a church that considers itself egalitarian?" (Well, they don't put the dilemma in quite those words.) One friend says it more bluntly: "Get a *real* job in the *real* world!"

One or two friends are at the other extreme. They would see working for the church a real honor. To them a church institution is where the "action" is. What a privilege!

Most of my friends, however, haven't given the issue a thought. They're too involved in staying afloat in their own worlds. They assume my job is much like theirs: some joy, a lot of difficulty, much routine.

Well, as Mark Twain is reported to have said when he found his friends disagreeing, "I agree with my friends!"

Church institutions can be difficult to work in. They come with personality conflicts and many disagreements. Those of us who work in them may find ourselves worshipping together Sunday after being in serious conflict Friday. Somehow you also come to expect less anger, frustration, and downright disillusionment in church institutions than you too often encounter.

But working in the church can also bring some of life's most profound experiences. Because many of us employed there come from the same faith tradition, with the same values and goals, we can have a head start in settling differences. Resolution and reconciliation can take on higher priority. There can also be the sense of the Spirit's guidance as what one does connects with what the church needs.

Mostly, working for a church institution is like working anywhere else. Though I've been employed by the Mennonite Church in some form for most of the past 30 years, I did take a five-year break. What I found in credit union structures was surprisingly similar to what I've

experienced at the Mennonite Publishing House since I signed on in 1964.

So why do I work for a church institution?

1. I find it to be a most satisfying way to serve. Check out Burkholder's list of reasons why the church needs institutions. You'll find the word "service" in most of them. In spite of the tendency to take on a life of their own, to develop their own culture, the Mennonite Church's institutions do have an attitude of service. That's an atmosphere I cherish.

2. I dare to believe that what we do can make a difference. There are long periods when I wonder if this is true. Then I get a phone call like one last month.

The caller had built his career in the armed forces. But now he was about to seek a discharge. He had begun the journey toward pacifism, he said, as the result of reading back issues of *Gospel Herald* lying around at his mother-in-law's house.

3. I am constantly in touch with a tremendous group of people. In my work I occasionally meet employees of institutions related to different groups, including other denominations. After hearing their stories, I always come away grateful for a church that supports its institutions the way Mennonites do.

Sure, as Burkholder points out, Mennonites are ambivalent about institutions—and about those of us who work in them. They will argue, debate, and even get angry with us. But I've also found Mennonites can be extremely loyal—often more so than we deserve. There's nothing more satisfying than working for an organization about which people care deeply.

4. I have a sense this is where I'm to be. That's been a growing conviction of mine. I've come to recognize it as God's call.

This sense of call is true for many of my sisters and brothers in Mennonite institutions. We work where we do because God has called. To be faithful is to say yes.

While the church may be able to operate without institutions, it dare not be the other way around, Burkholder says. When that proper relationship is in place, church institutions can have an important role in the kingdom.

To be allowed to be part of that relationship is a privilege. I thank God for the challenge.—jlp



September 27, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



It is in a position of weakness that God's strength is most likely to be manifest. When we take off our visionary goggles for a bit, we can do a reality check and experience God's grace for ourselves and others.

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Virtual reality and the church:

From the panorama of possibility to the reality of the mundane

Virtual reality is one way of conceptualizing what the world could be like. It's been a mixed blessing for us ever since Jesus said, "I will build my church."

Ever wish you could pilot an airplane? Be a surgeon and perform an operation? Visit a land where dinosaurs roam?

If limitations of talent, money, or time tether your dreams, take heart from the recent development of virtual reality technology. Go to the right laboratory or video arcade, and you can step into a virtual reality sensory suit that will transport you to worlds you never even hoped to visit.

Hooked by cable to a sophisticated computer, your senses will register a flood of sight, sound, and tactile sensation. A pair of video goggles reveals, say, an artificial landscape and an airplane cockpit. Your hands, fitted with electronic gloves, reach out and steer the craft and flip switches on a nonexistent control panel. A fan blows wind on your face, giving an added touch of realism that fools your brain into believing all this is real.

Lest you think virtual reality is just a fancy toy, consider that some day it might save your

by
*Nelson
Kraybill*

Boasting of weakness is a paradox that keeps our virtual reality experiences in balance. We acknowledge weakness by admitting we don't see the whole picture.

life. Scientists expect this technology soon will enable medical students to get their first experience in performing delicate operations by way of virtual reality—rather than practicing, for example, on you!

The perfect church. Ever wish you could be part of the perfect church? Ever watch someone in leadership make a series of errors in judgment and imagine how much better off the congregation or institution would be if only someone had the wisdom to put you in the pilot's seat?

If you answered yes to either of those questions, you already know quite a lot about virtual reality. Virtual reality is one way of conceptualizing what the world could be, and it's been a mixed blessing in Christian experience ever since Jesus said, "I will build my church."

Look carefully at your own congregation, and you should find at least a few people wearing virtual reality goggles. Don't laugh. These may be people who know the Bible or church history or theology, and they gaze upon horizons that extend beyond those of many in the local congregation. They see worlds that others only vaguely comprehend—the early church, for example, or effective strategies for service and evangelism.

Other members of your congregation may be wearing virtual reality goggles that take them into passages of the human mind by way of psychology, or into complexities of human interaction by way of sociology. Business people may view a world of figures and budgets; artists see symbols and hear poetry of the heart. In fact, everyone who imagines what the church could be is wearing some kind of goggles that present a picture of what God's people might become.

To call these perspectives and areas of knowledge virtual reality is not to suggest they are unworthy. Just as the computer program draws from the performance of an actual airplane to simulate its motion for a student pilot, so an expert in church history, psychology, or business might draw from valid data to interpret what could happen in the congregation.

Pity the congregation where no one imagines what could be; where there is no vision, the people perish (Prov. 29:18).

Virtual reality in the early church. My own virtual reality gear takes me into the early church. Sometimes I shudder when people

speak of the early church as if it were the high-water mark of perfection and harmony. In fact, if you read the New Testament carefully, you'll find the early church was awash with division, arguments, and even gross immorality. At Corinth some believers got drunk at communion, and there was an epidemic of holier-than-thou attitudes.

Corinthian Christians had trouble with virtual reality—not the kind connected to computers, of course, but something just as stimulating. The church was full of visionaries, people who had visions and spiritual experiences to rival anything modern science could generate. Some virtual reality experiences apparently included different concepts of what the church should do and who should lead it. Part of the congregation gave credit to the vision of Paul; others trusted Chloe or Appollos (1 Cor. 1:10-13).

Paul leaves no doubt that the Holy Spirit may be the source of visionary experiences: "What no eye has seen, nor ear heard, nor the human heart conceived . . . these things God has revealed to us through the Spirit" (2 Cor. 2:9-10). To call such experiences "virtual reality" possibly strains the metaphor; God will not reveal something that is untrue. Yet God can reveal something that is *not yet a reality*.

People in a congregation or denomination may, for example, have a vision for outreach and growth. It will take virtual reality visionaries, people who have gazed over the top of some distant mountain, to inspire changes in group attitudes and behavior.

Surely it was, at least in part, the virtual reality visions of people like Nelson Mandela and Desmond Tutu that helped bring an end to apartheid in South Africa. In the Mennonite church today, people have virtual reality visions of denominational merger, or multi-ethnic congregations, of genuine equality between men and women, of vibrant evangelism, of strengthening our peace witness—to mention only a few perspectives.

The transition to mundane experience. The trouble with virtual reality is that it can be a dangerously individual experience, something not shared by a group.

Thrilled by the panorama of possibility in our goggles, we find it painful to make the transition to mundane realities of an ordinary congregation or denomination. Convinced by the rectitude of our vision, blinkered by dogged conviction, we find ourselves taking a holier-

than-thou stance: more-biblically-literate-than-thou, living-more-simply-than-thou, more-Anabaptist-than-thou, more-tolerant-than-thou. Feeling the wind of the Spirit on our faces, we are ready to see the church move into greatness—only to find that groups often change slowly, or stubbornly persist on what looks like the wrong trajectory to us.

Another hazard of virtual reality sometimes afflicts new participants in our congregations, people who only recently discovered the Mennonite church. In more than one congregation I've seen new members join the group, making comments like, "After years of searching, I've finally found a church that really believes in discipleship and actually practices community. This is a wonderful congregation!" Part of me rejoices, another part trembles. What will happen when these newcomers discover that every congregation is made up of ordinary sinners like me, people who never quite live up to the ideals we profess?

If some people join a congregation with expectations too high, others leave for the same reason. Frustrated that their present congregation falls short of what it should be, these people leave for another church where they will be "spiritually fed" or otherwise given the experience they desire. Spiritual tourists, they move from church to church, ever seeking the elusive group that measures up to their virtual reality standards. Impatient with the grubby business of working through conflict with real people, these folks find it easier to gird up loins and move on.

S*trength in weakness.* The apostle Paul was more than a bit skeptical about some visionaries at Corinth and derisively called them "super-apostles" (2 Cor. 11:5). Apparently some leaders, dazzled by their own visions, were ready to dismiss Paul as a plodding pedestrian. Paul got angry.

In 2 Corinthians he scolds, defends himself, challenges opponents, and finally admits that he too had a virtual reality experience (2 Cor. 12:1-10). "I know a person in Christ who fourteen years ago was caught up to the third heaven," he says—and we soon realize the person is Paul himself.

For just a moment Paul flashes his virtual reality credentials and boasts. But years of struggle and experience in leadership made Paul wary of claiming spiritual superiority. Catching himself quickly, Paul lays bare his

pain: "I will not boast, except of my weaknesses." With deliberate resolve, he takes off his virtual reality goggles and looks at himself. "To keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me."

I wish we knew what the thorn in the flesh was, but Paul never says. Many commentators assume it was a physical ailment, perhaps bad eyesight (see Gal. 6:11). I think it was something more complicated than that; I believe Paul came to see his own moral and spiritual fallibility.

Have you ever noticed that the things that bother you most in other people at church or at work often are the very weaknesses you instinctively recognize in yourself? Instead of dealing with our own failures and foibles, we sometimes project our insecurities on others. We become angry at other people rather than deal with the dark recesses of our own souls.

A*messenger of Satan.* Paul calls his thorn in the flesh "a messenger of Satan." Satan doesn't appear often in the Bible, but in both Old and New Testaments he plays the role of tester and accuser. Like a prosecuting attorney, Satan exposes us for what we really are. I can imagine Satan saying to Paul, "You aren't nearly as righteous and capable and morally superior as you would like others to believe." This "messenger of Satan" tore Paul away from his virtual reality experience and kept him from being "too elated."

People who experience God in profound ways, who speak in tongues or bring specialized skills to a congregation, might hear Satan say, "Your interpersonal relationships are a far cry from the community and love you claim to cherish." With devastating accuracy, the Accuser strips us bare of pretense and we stand naked with all our sin and failure.

When individuals or congregations stop at

Virtual reality for the church can be a dangerously individualistic experience when it is not shared with a group.

(continued on page 4)



From the panorama of possibility to the reality of the mundane

(continued
from page 3)

that stage of spiritual struggle, we get mired in a sense of failure or low self-esteem. We become angry at ourselves but dump our frustration on others. Alternatively, we direct anger inward and suffer depression. Paul shows us the way out of this bind by moving straight on to God's response: "My grace is sufficient for you, for power is made perfect in weakness."

Paul resolves to boast of his weakness! Boasting of weakness is a paradox that keeps our virtual reality experiences in balance. We acknowledge that we have weakness by admitting to ourselves and others that we don't see the whole picture for our congregation or denomination.

We admit that we have vested interests: wounded egos to nurse, hurts from childhood that still affect how we respond to others, a desire for power, a need to be recognized, a lingering sense of inadequacy that we cover with bravado. We admit we are sinners, brought into fellowship with God and God's people through a miracle of grace.

Ironically, it is in such a position of weakness that God's strength is most likely to be mani-

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leave for the same reason.***

fest. Having taken off the visionary goggles for a bit, we do a reality check and experience God's grace for ourselves and others.

We listen carefully, at last, to the visionary perspective of others. Instead of expecting our own vision to carry the day, we let "two or three prophets speak, and let the others weigh what is said" (1 Cor. 14:29). We modestly articulate the vision God has given us, and wait for others to respond. No longer just a private experience, the kingdom of God comes one step closer to reality in our midst.

Nelson Kraybill serves under Mennonite Board of Missions as program director of London Mennonite Centre, England. This article is adapted from his presentation at the 1994 annual gathering of the Fellowship of Reconciliation in Britain.

***"The Spirit of the Lord is upon
me, because he has anointed
me to bring good news to the
poor ... release to the captives ...
recovery of sight to the blind,
[and] to let the oppressed go
free."—Luke 4:18, NRSV***

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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This is a much-belated response to the May 10 issue on AIDS. Unfortunately, neither author addressed the most basic questions: Why should AIDS be regarded differently from other lifestyle related diseases? What should be our response to such diseases?

Pathology directly related to tobacco, alcohol, and recreational drugs costs many lives and many dollars each year. But I suspect that our traditional position of abstinence has insulated us from some of the horrors of alcoholism. But during thirty-odd years in the workforce, I have known two persons who literally drank themselves to death. Yet there is no "Cirrhosis Quilt" and no "Emphysema Quilt." Why not?

I suspect that the reason AIDS get special handling is because it is closely connected with sex. It appears to me that contemporary U.S. Protestantism will bend over backwards to accommodate any human desires involving sex. Individuals of a parsimonious orientation would love to hear that biblical standards of stewardship do not necessarily apply today "just because they happen to be in the Bible."

Why is it that currently fashionable "political correctness" has such a major influence on what U.S. Christian churches regard as "inappropriate behavior"?

John Eby
Pennsville, N.J.

I was moved and grateful for the *Uncle Jesse, Aunt Lydia: A Love Story* (Aug. 9). This story carried much meaning for me, since I was part of a similar situation in my growing-up years. I have seen my mother struggle with mental illness for more than 30 years now. Through it all my father has remained faithful to her.

My father has spent a lifetime modeling to the rest of us the meaning of love when faced with a serious illness of this nature. The pain has been difficult and hard to bear, but I have seen a father still able to love and care for his family. I have seen a father who is still able to laugh and tell stories in spite of much pain and heartache at times.

I thank my dad for modeling love to me and my five brothers and sisters. I thank him for teaching us to love, to laugh, and to cry—and to not give up

when the load was heavy and hard to bear.

I also want to thank *Gospel Herald* for looking at some of these relationship issues. As we live our lives, we see our need for a God to carry us through these difficult experiences. As we deal with these problems, we come to realize again that we have a God who doesn't leave us, who loves us in ways we cannot always comprehend. Sharing these kinds of stories help us to catch a glimpse of what God's love is all about.

Gerry Miller Schrock
Eureka, Ill.

I'm writing to thank you for the ministry that your publication performs in justly and fairly providing to people material that enriches the lives of Christians. The controversial issues that we Christians face daily are continually discussed in *Gospel Herald* and this offers the reader other points of views and interpretations of God's Word. This opens our minds to new ways to deal with the problems we may encounter while following in the teachings of Jesus Christ.

I am presently in the process of applying for conscientious objector status and seeking discharge from the military.

I was born into a family with a tradition of service to the United States Armed Forces. Since I was a child I have been in a military environment. So upon dropping out of college in my sophomore year, I entered active duty service in the U.S. Army.

While serving in the Persian Gulf War as an infantry soldier, I met a Christian who was troubled in having to kill another human. It was through him that I was first introduced to the ideal of a "personal" relationship with Jesus Christ. I later accepted Jesus as my Savior but not as my Lord. When we returned from the Persian Gulf, I tried and was accepted into a reconnaissance and sniper platoon for my infantry unit. I had no problem in having to take another person's life, and I was true in every facet of my life to the military.

In October of 1991 I met a Mennonite woman who became my wife a year later. It was through her life as a Christian and the love and fellowship that I was given at Bethel Mennonite

Church in West Liberty, Ohio, that I was able to find a true relationship with the Lord: claiming him both as Lord and Savior.

Throughout this walk toward Christ, *Gospel Herald* has been as much a blessing as the Christian people around me. My inlaws received the magazine, and in my curiosity to understand the Mennonite faith and non-resistance while a soldier for war, I began to read it. I dug through the attic and found old issues of *Gospel Herald* dated back to the Persian Gulf War and began to read and study those and other issues.

The heartfelt stories and the well-thought-through editorials helped tremendously in bringing me around to placing God as my true master and obediently following the teachings of Jesus Christ.

I encourage you to continue in your ministry. I have read the letters in "Readers Say" and admire how you handle the heat and grievances that at times can be brought against you for your work. But while in service to our God, we have to take both persecution and praise with a smile. Your pictures do just that!

Ramon Lianez
West Liberty, Ohio

It takes something special to pry me out of my letter-writing lethargy, but your Aug. 30 issue just did it. I came straight from the La-Z-Boy to the word processor.

As a current graduate student and former pastor who related to many young adults, I found Dorothy Nickel Friesen's advice in *Learning to Say Hello and Goodbye with Joy* to university-related congregations to be well-seasoned. Being church in such settings takes grace and stamina, but it is indeed a worthy ministry with its own rich rewards. We are glad to have found a congregation that knows how to do it.

Then I traipsed through Moses Slaubaugh's piece on old age, death, and life. I was strangely moved by its doses of reality, faith, wisdom, and wit. I was reminded of a proverb I read recently: "Where older men become more irrelevant, younger men become more irresponsible." Thanks, Moses, for helping to turn any such trend on its head.

Mark R. Wenger
Richmond, Va.

'For in the peace of the city

***We must learn to live together
and celebrate our diversity.
Else we will die together—
lonely, fearful, and divided.***

by Scott Holland

The peace of the city seems so distant. But the rise of gang violence in our major cities as the Crips clash with the Bloods and brother slays brother should not surprise us at all. After all, it is only a microcosm, a telling reflection of an increasing international gangster ideology, theology, and politics.

Last March, Jews around the world were stunned and horrified at the news that Baruch Goldstein, an extremist Jew from Brooklyn, N.Y., slaughtered dozens of Palestinians as they prayed at the Tomb of the Patriarchs, the burial site of their common father Abraham. Goldstein fired his Uzi in the name of religion, race, and nation, taking careful aim to kill shalom for the prize of tribal territory and identity.

Even as Stephen Spielberg's powerful movie, *Schindler's List*, reminds the world once again of the horrors of the Holocaust, today neo-Nazis are organizing in the new Germany. And on U.S. university campuses Louis Farrakhan's disciples are making anti-Semitic pronouncements on behalf of religion, race, and nation.

In South Africa as the murderous and oppressive system of apartheid has finally collapsed, black on black violence will continue the white colonizers' ideology of division and death as King Buthelezi and the Zulu people join hands with the pro-apartheid, conservative whites and demand a separate kingdom—and target Nelson Mandela and the African National Congress as the real enemies.

So we turn the television channel only to learn that the killing continues around ethnic, religious, and territorial agendas in places such as Bosnia. In India, Hindus and Muslims fight about the favor of the gods in the streets. Warring clans are still stealing food from starving children in Somalia. Islamic fundamentalists are making bombs for Allah as right-wing believers like Pat Buchanan, Jerry Falwell, and Pat Robertson call for the exclusion of cultural, religious, sexual, and political

minorities from full and just participation in the commonweal—all in the name of Jesus and family values.

We are living in sinful times.

In *Race Matters*, philosopher Cornel West writes, "Small groups form around churches and synagogues, sex identities, enclaves, but the notion of a public life that you enter without necessarily being obsessed with your own, small public we hold at a distance. This leads to balkinization and fragmentation."

As West goes on to observe, it is dangerous to shun public space and retreat into sacred reservations to be with our own kind, our own community. Yet many theologies at the end of the 20th century are actually advocating this kind of retreat from the public square into separate, so-called faithful communities. They are telling us the best we can do is live in our own texts, in our own traditions, in our own stories and in our own communities.

This emerging communitarianism or gang religion begets intolerance, bigotry, and even violence. Indeed, many theologians are telling us that ecumenical Christianity and inter-religious dialogue are dead. Long live the gang!

But we are meant to seek the peace of the city, not simply the peace of our individual communities. We are to advocate a public vision of life and in so doing affirm that God is God of all creation, not some communal idol or tribal deity. Thus, to know God we must meet God's diverse creation in the eyes of the stranger, in the voice of the foreigner, and in the practices of the other.

We are all in this mystery together. We must learn to live together and celebrate diversity, or we will die together—lonely, fearful, and divided. The peace of the city is indeed our peace. The peace of the city demands a public vision rather than a private or provincial worldview. Shalom is public and political, never simply private and spiritual. But not all so-called public spaces are created equal.

For example, contrast shopping mall culture with the culture of the downtown public square. The public atmosphere of a typical shopping mall is in a sense an anti-public space. As a modern invention of the culture of late capitalism, the mall maintains a carefully controlled environment. No wind, no rain, no sun, no sleet, and absolutely no solicitors.

As a very homogeneous culture it diminishes difference and diversity. Whether one visits a



you will have peace'

mall in San Francisco, Toronto, Pittsburgh, or Peoria, one knows what to expect: the same Gap, the same American Eagle, the same Lerner's, the same Things Remembered. Malls carefully control and tutor tastes to fashion pale, generic, consuming citizens. I dislike mall culture intensely.

But the public square—ahh, how I love the public square! During the last U.S. presidential campaign I stood in the rain with thousands of others waiting for Bill Clinton's appearance in Pittsburgh's Market Square. I savored the strange smells of the city: exhaust, strong coffee, cigar smoke, Chinese food, and rotting garbage in the trash bin behind me. I smiled at the solicitors: Black Muslims selling incense, a Pentecostal preacher selling Jesus, and Republican campaigners trying desperately to peddle a lost cause. Bands played, Clinton spoke, the crowd cheered. When the rally ended and the crowd dispersed I left wonderfully alive.

God is not in temples made with human hands. God is present in many public spaces far beyond the sacred reservations of tribal gods.

I think too often we forget that in the Bible the story of redemption begins in a garden, Eden, but ends in a city—the New Jerusalem. Let me explain.

My wife, Shari, and I live in the rust belt of the Monongahela Valley; we live in the old steel town of McKeesport. The large homes of our neighborhood were once occupied by the captains of industry and their attending doctors and lawyers—those whose hands touched the finest leather and poured the finest wine. But today our neighborhood is nicely integrated with teachers, factory workers, contractors, social workers, plumbers, and preachers. What was once a white enclave is now about 50 percent African-American.

A couple years ago we needed some chimney work done. The chimney men I hired were ex-steelworkers who had lost their jobs over a dozen years ago when the wolf finally came to the valley and the economic base of the region collapsed. They were tough, white, hardworking good-old-boys who liked to call themselves contractors rather than handymen.

I climbed up on the roof with them to point out what repairs I wanted done. As we looked out over the community, one contractor commented, "This used to be a really nice neighborhood 20 years ago." I replied, "It still is." He looked surprised.

Just then the neighbor across the street, an

African-American, stepped out of his large English Tudor house and greeted me. "What's up, Scott?" I waved, "Hey, what's up, Eddie?"

The talkative contractor continued, "Uh, what I mean is there are a lot of blacks in this neighborhood now, aren't there?"

"Yes," I answered, "that's why we like it!"

"What do you mean?" he asked. "Why?"

I thought I would be a bit playful so I responded, "Well, because of heaven, of course!"

To my surprise both contractors became quite interested. So I told them that I'm a Christian and in the Bible the story of redemption is not a return to the garden when man and woman walk with God in solitude.

Instead the Bible gives a vision of a transformed city, the New Jerusalem, where people from every nation, every tribe, every kindred, and every tongue live together in peace, in shalom. It is a vision of unity in diversity, of similarity-in-difference. It is a multicultural, interracial, interreligious place. It is not a big church, synagogue, temple, mosque, or pagoda. It is a city that has redeemed the pleasures of Babel.

The contractor, with sincerity and seriousness in his eyes, exclaimed, "I'll be—I never thought of it like that. I'll have to tell my priest!" For the next half hour the three of us sat on the roof and talked about God and other great mysteries. We talked—and argued a bit—about the problems of racism, sexism, and religionism. We talked about the difficult peace of the city.

At the end of the day when their work was finished, while I was writing their check, the contractor smiled and repeated our rooftop theology: "Now what was that again? The story of heaven begins in a garden but ends in a city.... It does make you think, don't it?"

In an age of increasing gangster religion and politics, we need to look again at our communities from a place with a view. We need to find courage to stand with the prophets, and with Jeremiah, the great weeping prophet: "Seek the peace of the city, and pray to the Lord on its behalf; for in its peace we will have peace." In the shalom of the city we will find shalom.

Scott Holland, McKeesport, Pa., is a doctoral student studying narrative theology at Duquesne University. This article was adapted from an address he gave last March at an ecumenical shalom conference at Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

In an age of gangster religion and politics, we need to find courage to stand with those who seek peace for the whole.

Brethren executive killed in crash of US Air Flight 427

Joel K. Thompson, director of benefits for Brethren Benefit Trust, was among the 132 passengers who lost their lives Sept. 8 in the crash of US Air Flight 427 near Pittsburgh, Pa. Thompson, 61, was traveling to assignments in Pennsylvania, Maryland, and North Carolina.

After graduating from Bethany Theological Seminary, Thompson served in various roles with the Church of the Brethren, including missionary work in Indonesia and executive positions with the denomination's General Board. Friends and co-workers remembered him in a service at the Church of the Brethren headquarters in Elgin, Ill., on Sept. 9.—*from a Brethren Benefit Trust release*

Buy Nothing Day declares moratorium on spending

You say you can't fill a spiritual void with credit card receipts? You say you're looking for an alternative to

crass consumerism? Why not consider the most logical alternative of all? Don't buy anything—period.

Canada's Media Foundation promoted the third annual Buy Nothing Day—Sept. 24. It encouraged U.S. and Canadian consumers to, well, *not* consume on the 24th to remind retailers (and shoppers, too) of the power of the consumer and of the outrageous level of consumption in which North Americans indulge.—*Salt*

North Carolina preschool opens for children affected by AIDS

One of the first preschools in the country devoted entirely to children affected by AIDS opened in Charlotte, N.C., this fall. Administrators of Agape Park were turned down for two years by churches and synagogues before members of Holy Trinity Lutheran Church voted to house the center.

Agape Park provides free day-care and programs for children as well as support for parents.—*National and International Religion Report*

Quotable:

"Given that our society has been overwhelmingly converted to an ethic of indulgence, chastity is not merely a type of dissent, it is a form of economic subversion. In a consumer society, chastity is a profound form of Christian witness and social protest. [The life of a chaste person] bears witness that a fully human existence consists not in a hedonistic pursuit of pleasure, but in a higher calling to a life of discipline and self-sacrifice—in other words, to a life of loving and serving others."

—Christopher W. Decker in *The Marketplace*

Fragrance-free service offered by Methodist church

While many congregations hold both traditional and contemporary worship services, a United Methodist church in Boise, Idaho, is offering scented and unscented versions.

The 2,400-member Boise United Methodist Church began a "fragrance-free" Sunday afternoon service in July for worshipers who are sensitive to unnatural fragrances and fibers. Those who attend must wear only natural-fiber clothing and no perfume, cologne, after-shave, hair spray, or scented deodorants.

Parishioners meet in a small, stone chapel at the church where scented cleaners are not used. "This is a specialized ministry to a constituency that won't attend otherwise," says pastor R. Tom Tucker says. It also is viewed as an outreach. Most of the dozen people who attend are not Methodists.

—*Christianity Today*

Same product, different packaging

People get what they pay for—which means they think free vacation Bible school doesn't have much value, First Baptist Church in Newburyport, Mass., suspected. So the church paid teachers in its congregation to put together a music-and-drama camp, and charged \$15 per student. The rolls quickly filled.

"They pay us to teach their kids Bible songs!" church member William Swilling told the Evangelistic Association of New England. Swilling got the idea when he noticed that Newburyport's free baseball league at the recreation center had virtually no players, but the paid league was full.—*NIRR*

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North Americans respond to crisis in Haiti with prayer, political action

Akron, Pa. (MCC)—Gordon Zook, Mennonite Central Committee (MCC) Haiti country representative, describes his reaction as "cautiously optimistic" to U.S. negotiations in Haiti Sept. 18. While pleased a violent military operation was averted and economic sanctions will end, he is concerned the accord with Haiti's leaders left "critical issues still to be worked out."

Zook's main concern is that General Raoul Cédras did not leave Haiti and may have used the negotiations to again evade the return of ousted President Jean-Bertrand Aristide.

He notes his agreement is basically the same as last year's United Nations-brokered accord mandating Aristide's return on Oct. 30, 1993. That agreement faltered in mid-October when the USS Harlan County, carrying 200 U.S. and Canadian soldiers, returned to its base after encountering demonstrations at the Port-au-Prince dock.

This year, however, 15,000 U.S. troops are being sent to ensure the agreement's implementation.

The new accord "allows a lot of room for the cat and mouse game to continue for the next month," says Ed Stamm Miller of MCC's Latin America and Caribbean office.

Despite the uncertainty, MCC personnel now in North America plan to return to Haiti as soon as possible. Three families are in North America; another eight workers and two children have remained in Haiti.

The MCC U.S. executive committee has written to President Bill Clinton twice since Sept. 16. First they faxed Clinton an appeal to use face-to-face negotiations rather than violence to remove Cédras.

And Sept. 19 the committee urged Clinton to turn over peacekeeping to an international civilian contingent as soon as feasible. Any outsiders "must be absolutely committed to enabling Haitians to arrive at their own solutions and not dictating answers," the letter says.

'Hear the cry of Haiti's poor,' CPT asks Clinton

Jeremie, Haiti (CPT)—In early August, four Christian Peacemaker Team members living in Jeremie, a southern coastal town, wrote to U.S. President Clinton, asking him to "hear the cry of Haiti's poor and respect the counsel of their elected leader, President Jean-Bertrand Aristide" in the decisions regarding U.S. policy toward Haiti.

The team—Kathy Kelly of Chicago, Ill.; Kathy Kern of Rochester, N.Y.; Lena Siegers of Hamilton, Ont.; and Janet Shoemaker of Goshen, Ind.—

noted that CPT has placed more than 80 volunteers in long- and short-term assignments in Haiti since 1992.

Their letter stated:

"[In a press conference Aug. 3] you stated that two key elements of your program to aid Haiti are to retrain the military and retrain the police. We question the need for a Haitian military.

"Why not instead invest in training people to rebuild and vastly improve Haiti's battered infrastructure? Why

not rely on unarmed international peacekeepers to maintain order during a period of transition and concentrate massive aid to help create jobs for Haitians?"

In a later release, CPT challenged North American churches to "call upon our own policy makers to lessen the burden on Haitians and all of us from the bloodshed and waste caused by reliance upon military training, weapons, and relationships based on brutality.

"This is an opportunity for Christians to be peacemakers by promoting a different vision of the world that embraces non-violent principles for public life."

'Christ alone is the path to peace'

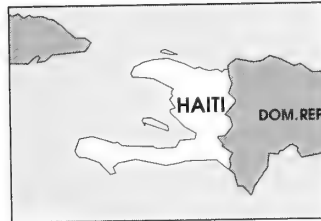
Lombard, Ill.—(Editor's note: The Peace and Justice Committee of the Mennonite Church released a statement Sept. 19 calling the church to prayer in response to the crisis in Haiti. Excerpts follow.)

We are grateful for the belated diplomatic effort which may have the impact of minimizing bloodshed. However, let us be clear in interpreting recent events to church members, youth, and children: the Mennonite Church does not support the use of military force to resolve conflict. True peacemakers do not carry guns.

We encourage prayers for wisdom, compassion, and restraint for U.S., Canadian, and Haitian officials, for occupying soldiers and the people of Haiti. Pray that all might demonstrate a willingness to create nonviolent alternatives for Haiti.

We stand with Haitian Christians who have remained firm in the faith during their long, tortuous ordeal. We offer our prayers for Christian workers who have walked alongside the poor. We encourage our members to support Mennonite Central Committee, Christian Peacemaker Teams, and others who seek to incarnate Christ's love as they serve among the Haitian people.

This is a time for U.S. and Canadian Mennonites to witness to government officials, as well as our neighbors and co-workers, that Christ alone is the path to peace. We pray that God might empower us to be agents of Christ's light in a dark and violent world.



Goshen College students organize prayer vigil

Goshen, Ind.—Singing and prayer marked a vigil for Haiti Sept. 16 on the lawn of the Visual Arts Building at Goshen College. Organized by the Goshen Student Women's Association and Students for Shalom, the hour-long vigil drew more than 50 students, faculty, and community members.

"This is not a protest, because we don't have definite solutions to the situation in Haiti," said student organizer Dora Kaufman. "But we are standing in solidarity with the Haitian people."

"It is wrong to attempt to force democracy from the barrel of a gun," said

a statement released before the vigil. "It is wrong to wage war without the authorization of the U.S. Congress. It is wrong to resort to old means of resolving conflict—the use of military force—when creative new approaches are available."

More than 700 Goshen students went to Haiti for their Study-Service Trimester between 1968 and 1986. Some 23 were airlifted out when dictator Jean-Claude "Baby Doc" Duvalier was ousted from power.—from reports in the Elkhart Truth, Goshen College Record, and South Bend Tribune

MCC volunteers learn lessons of hospitality from Zairian Christians

Bukavu, Zaire (MCC)—Mennonite Central Committee (MCC), Zairian Mennonites, and the Church of Christ of Zaire are assisting some 5,000 of the more than 300,000 Rwandan refugees camped in church courtyards and open areas here.

The Church of Christ of Zaire refugee committee is resettling groups of refugees on rural church properties outside Bukavu. They fear an epidemic, similar to the cholera crisis that killed more than 45,000 refugees in Goma, could break out if refugees continue to live in crowded conditions.

An earlier plan to move 40,000 refugees into a United Nations camp proved unworkable so MCC and local Zairian churches have returned to their original plan of smaller-scale settlements where refugees can more easily organize themselves and operate like villages.

Money from MCC's "Healing for Rwanda" fund, which now totals more than \$1 million (U.S.), is purchasing fuel, food, cooking pots, building materials for semi-permanent housing,

and other supplies. An MCC airlift of 40,000 pounds of clothing and blankets was scheduled to arrive in Bukavu in mid-September.

A six-person team, made up of North American MCC workers and Zairian Mennonites, is assisting the Church of Christ of Zaire refugee committee, carrying out duties as assigned.

Dave Klassen, an MCC volunteer from Kitchener, Ont., says Bukavu is "overflowing with refugees." Most don't have tents, just plastic sheets they form into a shelter, with one side tied against a wall or on a tree branch and the other side pegged to the ground. Some people are sleeping in the open.

"I went for a walk one morning and saw children sleeping on the ground—no blankets. Every possible space has been taken and used," Klassen reports. "There are so many children. When I leave the compound where I'm staying, right away two or three children come up, hands cupped, asking for something to eat or money to buy food."

The hardship the children have endured has made them old beyond their years, observes Klassen. At a children's center, he saw an eighth-grade Rwandan orphan mothering the younger children—comforting, feeding, dressing, and playing with them. "Imagine, she had lost her family yet she was doing what she could to help other children," Klassen comments.

The Church of Christ of Zaire refugee committee assigned Klassen to work on sanitation. He, together with Zairian volunteers and Rwandan refugees, plan to build about 100 latrines. By mid-September building materials for 30 latrines had been collected at four resettlement sites and 20 foundations had been constructed. The latrines are constructed close to church buildings so that when the refugees leave the latrines will be available for church use.

One day while Klassen was digging with a group of Zairian teens, he asked if they resented the Rwandans' arrival since they themselves struggle to find adequate food and other necessities. The youth answered without hesitation, "If we had to suffer the same kind of war as Rwandans

have suffered, we would expect them to welcome us just as we have welcomed them."

'No refugees—only Christians.'

Many Zairians share this welcoming attitude. On Sept. 3 the Church of Christ of Zaire refugee committee, with MCC funding, opened another settlement site for 700 refugees. At the opening ceremonies, the secretary of the Bukavu refugee committee said, "There are no refugees here, only Christians. We are Christians and know that you are Christians; therefore, we want you to feel at home."

"As I move around Bukavu, time and time again, I have witnessed the open welcome Zairian people have given the Rwandan refugees," Klassen says. Churches have allowed refugees to live in the sanctuaries, even though services have had to be canceled as a result. Church yards are packed with refugees living in makeshift shelters. Refugees are cutting down trees on church property and elsewhere for firewood.

"I had to wonder if we North American Christians would allow people to erect tents, light fires, and dig latrines on our manicured church lawns?" Klassen says.

'Draw two.' The current Mennonite team will stay in Bukavu until the third week in November. They have grown close to one another, relieving the tensions of their stressful assignments by playing UNO, a card game, and joking together in their spare time. Local Zairians and Rwandan refugees have commented on the team's "international flavor." Many had never before seen Africans and North Americans living and working together.

Other North American members of the Mennonite team include Dawn Johnson of Cincinnati, Ohio, who is working with agriculture projects and may help refugees construct fuel-efficient stoves, and Harold Otto of Arcola, Ill., MCC's Rwandan refugee program coordinator. Cathy Hodder and Terry Sawatsky, MCC Zaire country co-representatives, also travel in and out of the area to support the Mennonite team and assist the Church of Christ of Zaire refugee committee with management tasks.

MCC continues to accept applications for short-term, French-speaking volunteers to replace the current team. Also, MCC is looking for a longer-term coordinator to replace Otto.—from reports by Dave Klassen



A Zairian woman in a Bukavu church courtyard prepares a thin porridge of cornmeal, sorghum, and other nutritious ingredients as eager Rwandan children wait with their cups. This church feeds 50-70 children daily.

In a Bukavu church courtyard, Rwandan refugee children savor every drop of porridge and then lick their cups clean. For many, this is their only daily meal. Mennonite Central Committee assists Zairian church efforts to care for these and other Rwandan refugees.



Zairian evangelist preaches peace among refugees

Bukavu, Zaire (MCC/MWC)—This summer pastor Mukambu Yala Namuusi and other Zairian Mennonites were deeply moved by the suffering of Rwandans. When word came that a team of North American and Zairian Mennonites was forming to minister to Rwandan refugees, Zairian Mennonites asked Pastor Namuusi to participate. They felt Namuusi, a 35-year-old evangelist, had an understanding of peace, reconciliation, and justice issues that would be valuable in working with refugees traumatized by ethnic hatred and violence.

Although economically struggling itself, Namuusi's church in Kinshasa, Zaire's capital, raised money for his travel expenses to eastern Zaire and held a commissioning service for him. "My church sent me as a letter of the love of Christ," he says.

Namuusi arrived in Bukavu on Aug. 22 and was initially overwhelmed by the sight of refugees camped in every open space around the city. But within days he had narrowed down his task. During his three months here he plans to hold four workshops on peace and reconciliation in each of the four refugee camps set up by the Church of Christ of Zaire with Mennonite Central Committee (MCC) support.

As of mid-September Pastor Namuusi had presented six workshops, based in part on J. C. Wenger's "Gospel of Peace." After lectures, group discussions, and sharing, Namuusi challenges participants to go and practice peace. He suggests they set up small groups in the camps to encourage one another and to promote what they have

learned. Although all the participants are Christians, the ideas Namuusi presents are new for most. The 90 people who have attended the workshops so far have responded with interest and enthusiasm. Nearly all are Hutus; many leave the seminars committed to reconciliation with Tutsis. Some remark that these workshops should be held in Rwanda, particularly in Kigali, the capital.

Pastor Namuusi comes from a small village close to Kikwit, Zaire. He was an active member of the local Mennonite church when in 1982 he felt God's call to pastoral ministry. The church deacons confirmed this call and sent him to theological college and later to seminary in Kinshasa for five years. After his 1987 graduation he began pastoring a small parish in Kinshasa. By 1992 this church grew to the point where it gave birth to a daughter church. "I love this work with all my heart," Namuusi says.

Namuusi will return to his family and church in Kinshasa on Nov. 22.

Zaire is home to more than 112,000 Mennonites; most live in southwestern Zaire. Each of the three Mennonite denominations in Zaire has sent a representative to the Mennonite team ministering to Rwandan refugees.

Ngolo Mbala Henri, a Zairian Mennonite Brethren volunteer, is organizing activities for Rwandan refugee children, and Luamba Mbombo Clement, a Zairian Mennonite trained in accounting, is helping the Church of Christ of Zaire refugee committee set up book-keeping systems.—from a report by Dave Klassen

Visual artist John Blosser was recently awarded a residency at the Ragdale Foundation, an internationally acclaimed artists' community in Lake Forest, Ill. He was one of 12 artists—including poets, novelists, composers, and visual artists—who worked at Ragdale for two weeks in August.

Blosser has taught art and fine arts courses at Hesston (Kan.) College for 15 years. "I came back refreshed," he says. "Once again I feel like an artist instead of a teacher who tries to do art. I received a lot of positive reinforcement from the other artists who affirmed me as a professional artist."

Other artists in residence included Mennonite writer Julia Spicher Kasdorf of Brooklyn, N.Y. The foundation offers uninterrupted working time for more than 150 artists, writers, and composers each year.

—June Krehbiel

Six girls set up a lemonade stand after church to raise money to help the people of Rwanda. Under the direction of Kathy Owens, the six girls from the third-to-fifth grade class—Christina Gardner, Adrienne Hill, Mara Owens, Lydia Lundgren, Kayla Miller, and Danelle Martin—raised \$75 by selling lemonade and iced tea to members of Zion Covenant Mennonite Church in Chambersburg, Pa.—from a report by Steve Shadle in The Burning Bush

The Inter-Mennonite Confession of Faith committee met recently to review the almost 250 responses from churches and individuals to the earlier draft of the confession. As a result almost all articles were revised, some virtually rewritten, and the overall confession was reduced by four or five pages.

The General Board will review a completed draft of the revised confession in its November board sessions. The final copy will be sent to the delegates at Wichita 95 for counsel and approval.—Memo to Pastors

Four couples, a baby, and 24 youth from Central Mennonite Church in Fort Wayne, Ind., came to conduct Bible school at Porch Mennonite Church, Atmore, Ala., the last week of June. Centered on the theme, "Son Country Farm," teachers decorated the church and classrooms with sunflowers and farm animals. A large farm scene served as a backdrop for the farm family puppets.

Central pastor Don Delagrange taught the adult class, using stories from the New Testament with the theme, "Growing Witnesses God's Way." And after class the adults joined the children for refreshments, which were also planned around the farm theme. "We owe a great deal to these Powerhouse Kids who worked all year for the trip south," says Poarch member Catherine Sells. "We were truly blessed." —The Fellowship

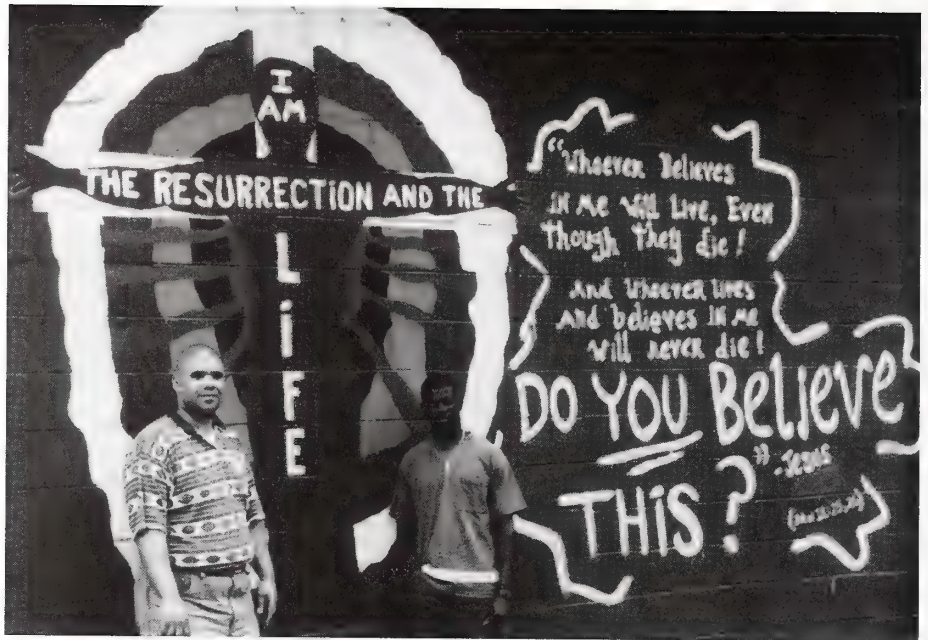
Mural replaces graffiti at New York City church

New York City, N.Y.—Until the spring of 1992, the most easily-recognizable presence on the northwest corner of 146th Street and Adam Clayton Powell Jr. Blvd., the site of Seventh Avenue Mennonite Church, was that of drug dealers and crap shooters.

For years, keeping the front of the church building graffiti-free required constant repainting. But all that changed when the congregation found new ways to confront the spiritual needs of the community and to make its own presence known.

A rainbow mural depicting a black Jesus, along with Scripture declaring that Jesus is “the resurrection and the life,” replaced the graffiti just before Easter of 1992, and there has been no graffiti on the wall since then, say Richard Pannell and Ben Stevens, members of Seventh Avenue and creators of the six-foot by 12-foot mural, which spans the front side of the church on the corner.

“It all started with prayer vigils we held way back during the Gulf War,” says 21-year-old Pannell, who has been a part of the Seventh Avenue congregation and community his entire life.



Mural creators Richard Pannell and Benjamin Stevens.

“We wanted to make some kind of statement other than yellow ribbons, and to bring the real presence of Jesus to our corner. We wanted to reclaim this corner—take back our land, so to speak—but to do so in a way that would not drive others away, but draw them to the church, and to the love of God.”

The dynamic image of Jesus, combined with respect for the church and a community attitude fuel the success of the project, the creators say. “When people would walk by they would say, ‘Oh man, a black Jesus—alright!’ That really got them to pay attention,” Stevens says.

Pannell adds that he grew up with the drug dealers and knows that for the most part they are not hardened criminals. “They still have a heart, and are respectful to some sense of morality, and to the fact that the church is part of the community,” he explains.

“We try not to promote an ‘us’ and ‘them’ attitude, but rather recognize that we all grew up together on this block, and we are all part of the community. We don’t want to be condescending, but to communicate that we are all sinners in need of God’s grace.”—Laurie L. Oswald

Four professionals offer specialized services to congregations

Elkhart, Ind. (MBCM)—Interested in the cell church movement? Church leadership seminars? Want to restore relationships with members who have drifted away? Need counsel to help deal

with the trauma of a leader who has been involved in sexual misconduct?

The Mennonite Board of Congregational Ministries has introduced four new resource persons who can provide specialized assistance to congregations on any of these issues. Each individual serves as a consultant for congregations which pay their costs and provide an honorarium for their time.

Jim Egli, former pastor in the Central District (General Conference Mennonite Church) and staff member in the Living in Faithful Evangelism (LIFE) project, is available to introduce congregations to the cell-church movement. Egli is now on the staff of Touch Ministries, a parachurch organization which helps congregations in the transition to cell-based models.

Willis Breckbill, former conference minister for the Indiana-Michigan Mennonite Conference and presently on the pastoral team at Waterford (Ind.) Mennonite Church, leads calling and caring labs. These labs help churches restore relationships with members who have drifted away from the congregation.

Tina Mast Burnett, staffperson for Mennonite Central Committee, can help congregations which are struggling with the trauma of a leader who has been involved in inappropriate sexual behavior and boundary-crossing.

Mark Vincent, who is employed by Camp Amigo, assists MBCM’s ministerial leadership staff in planning seminars and workshops advocated by MBCM for ministers.

The four new Partners-at-Large join Susan Mark Landis and Ken Nafziger who have been providing similar services to congregations for peace education, and worship and music leading.

More information about Partners-at-Large is available from MBCM.



MBCM Partners-at-Large (left to right): Susan Mark Landis, Ken Nafziger, Jim Egli, Willis Breckbill, and Mark Vincent. (Not pictured: Tina Mast Burnett.)

• **Played ball!** Grace Mennonite Church from Berlin, Ohio, defeated Yellow Creek 'A' of Goshen, Ind., in the championship game to win the 1994 men's Indiana Mennonite softball tourney in Ft. Wayne this Labor Day weekend. Pleasant View from Berlin defeated Mennonite Christian Assembly from Fredricksburg, Ohio, to claim the women's title. Most hits trophies went to Veronica Gingerich of Sharon for the women, while Dallas Schlabach of Grace and Larry Yoder of Pleasant View I tied for the men's division. The annual tourney, which sends all profits to Mennonite Central Committee, drew 64 men's and 10 women's teams from six states.

• **Junior high youth meet.** Know Jesus 94, a first ever Mennonite junior high youth convention, took place Aug. 5-7 at Bluffton (Ohio) College. More than 200 youth gathered to hear the preaching of Jeff Wright and Gina Vincent, the comedy of Hicks and Cohagen, the music of Lois and Tom Harder, and to participate in a variety of seminars, service projects, and recreation. The event for Mennonite and General Conference Mennonite youth was sponsored by Camp Amigo, Sturgis, Mich.

• **SALT movers and shakers.** A dozen young adults associated with the Mennonite Church are taking part in SALT (Serving And Learning Together) International this year. This one-year program is sponsored by Mennonite Central Committee.

The participants are: Jeff Bontrager of Goshen, Ind., to Asunción, Paraguay; Adrian Edmiston of Guelph, Ont., to Dumagete City, Negros, Philippines; Jan Emswiler of Harrisonburg, Va., to Shirati, Tanzania; Rachel Harder of Arthur, Ont., to Chad; Tanya Hershey of Bridgewater, Vt., to the Philippines; Susan Hughes of York, Pa., to Asunción, Paraguay; Kristen Linkletter of Waterloo, Ont., to Ouagadougou, Burkina Faso; Ryan Osborne of Heston, Kan., to Hebron, West Bank; Natasha Lee Redekop of Gloucester, Ont., to Taiwan; Trisha Shepley of Harrow, Ont., to Curitiba, Brazil; Catherine Unrau of Waterloo, Ont., to Taiwan; Jeffrey Ralph Wagler of Baden, Ont., to Uruguay.

• Coming events:

Snitz Fest, Hans Herr House, Willow Street, Pa., Oct. 1. This year the annual harvest celebration includes recognition of the 275th anniversary of the 1719 house, owned by the Lancaster Mennonite Historical Society. Information available from 717 464-4438.

Women and preschool assembly, Mellinger Mennonite Church, Lancaster, Pa., Oct. 3. Jewel Showalter will deliver the keynote address, "The Family in Mission." Workshop topics include: ministering to the hurting, hospitality, ideas for children's programs, teaching peace to children, and conflict management. Registration information available from Tina Snyder at 717 664-4209.

Peace and justice assembly, Pasadena (Calif.) Church of the Brethren, Oct. 6-8. Activities include two keynote addresses, 14 workshops, and other hands-on experiences illuminating the theme "Choosing Peace in a Time of Fear." Workshop topics include: ways to guide young people through communities affected by drug and gang problems, Christian community development models, the national immigration debate, and federal crime control from a faith perspective. Register by calling Debra Gingerich at 717 859-3889.

Homecoming, Eastern Mennonite University, Harrisonburg, Va., Oct. 7-9. Activities include reunions, an alumni-parent golf classic, alumni art exhibit, choir and orchestra concert, production of Shakespeare's *The Tempest*. Information available from 703 432-4204.

Dedication of new building, Watertown (N.Y.) Mennonite Church, Oct. 9. Former members and interested friends are invited to attend the 2:00 p.m. service.

Sixth anniversary banquet, Day Seven Ministries, Country Table Restaurant, Mount Joy, Pa., Oct. 29. For information or to make reservations, call Bernice or Glenn Wagner at 717 626-4083.

Annual convention, Unidos Cristianos Iglesias Menonitas (UCIM), Mathis, Tex., Nov. 5-6. Celebration includes 50th anniversary of the Mennonite presence there; all former voluntary service workers are invited. For additional information contact Paul Conrad, 820 Bellows Dr., New Carlisle, OH 45344; or Sara Weaver, 13400 Green Beaver Rd., Salem, OH 44460 (phone 216 482-2083).

• Job openings:

Assistant director, Lombard (Ill.) Mennonite Peace Center. Full-time position begins after Jan. 1. Responsibilities include: newsletter editing; designing publicity and training materials, coordinating logistics for workshops, presenting educational programs, and fundraising. Send letter of inquiry to LMPC, 528 E. Madison, Lombard, IL 60148; phone 708 627-5310 to request an application form.

Caregivers for a Christian household that will include one or two people with autism, Goshen, Ind. One or two caregivers needed. Information available from Dan or Vera Steiner (219 534-2717) or Leroy Willems (219 533-9720).

Church relations manager, Mennonite Mutual Aid, Goshen, Ind. This position will require good relational and communication skills while working directly with advocates, pastors, and conference leaders. The person must have excellent management skills including staff supervision, planning, budgeting, and project administration. Anabaptist theological training desired. Send résumé by Oct. 3 to Human Resources Dept., PO Box 483, Goshen, IN 46527.

Director of economic development, Association for Community-Based Education, Washington, D.C. Person will: direct and field test a national training program for community-based practitioners in economic development; and serve as technical assistant to a local economic development project based in the Latino community. Qualifications include good writing, leadership, and communication skills; bilingual Spanish-English an asset. Send résumé, background materials, and references to: ACBE Search, 1805 Florida Ave. N.W., Washington, DC 20009; phone 202 332-0674.

Director for long-term stewardship cultivation project, sponsored by the Mennonite and General Conference Mennonite churches; office located in Elkhart, Ind. Qualifications include experience in stewardship education and background in theological studies; financial development work also helpful. Proven administrative skills, familiarity with sponsoring Mennonite denominations, good communication skills, willingness to travel also important. Position is available immediately and is

projected as a full-time position at least through 1999. Respond by Nov. 15 to Stanley Kropf, 421 S. Second St., Suite 600, Elkhart, IN 46516; phone 219 294-7131.

Faculty, Eastern Mennonite University, Harrisonburg, Va. Full-time positions open for fall 1995 include: *biology*—primary teaching responsibilities for the areas of microbiology and human or vertebrate anatomy; *international agriculture and biology*—primary teaching responsibilities for courses in soil science, agroecology, pest management, horticulture; *chemistry*—preferred specialty area in physical, analytical, or inorganic chemistry; *English*. Ph.D. in related field required for each opening. Send résumé to Dr. Lee Snyder, Vice-President and Academic Dean, EMU, Harrisonburg, VA 22801.

Volunteers, Camp Friedenswald, Cassopolis, Mich. Six-month to two-year assignments available. Skills and interest in two of the following areas is recommended: food preparation, housekeeping, maintenance, program (outdoor education, etc.). Positions open immediately or Jan. 1. Room, board, monthly stipend provided. Contact Doug Luginbill at 15406 Watercress Dr., Cassopolis, MI 49031; phone 616 476-2426.

• Change of address:

Juan Ferreras from 2730 Austin Blvd. to PO Box 50870, Cicero, IL 60650-0870.

Watertown Mennonite Church from Rt. 1 Box 170 to 19089 NYS Rt. 3, Watertown, NY 13601.

BIRTHS

Castellow, Shirley Bergey and Marvin, Chesapeake, Va., LeAnne Dawn (third child), Sept. 8.

Ebersole, Kathy Yecker and Gary, Mount Joy, Pa., Eric Matthew (second child), Sept. 8.

Elliott, Char Gingerich and Dan, Crediton, Ont., Taylor Fredrick (third child), Aug. 8.

Graves, Sheryl Graber and Don, Goshen, Ind., Megan Taylor (first child), Aug. 27.

Horst, Tami Schaffter and Nevin, Dalton, Ohio, Bradley Ryan (second child), Aug. 31.

Kratz, Laurel Ann Benner and Ronald, Hershey, Pa., Nathaniel John (second child), Aug. 31.

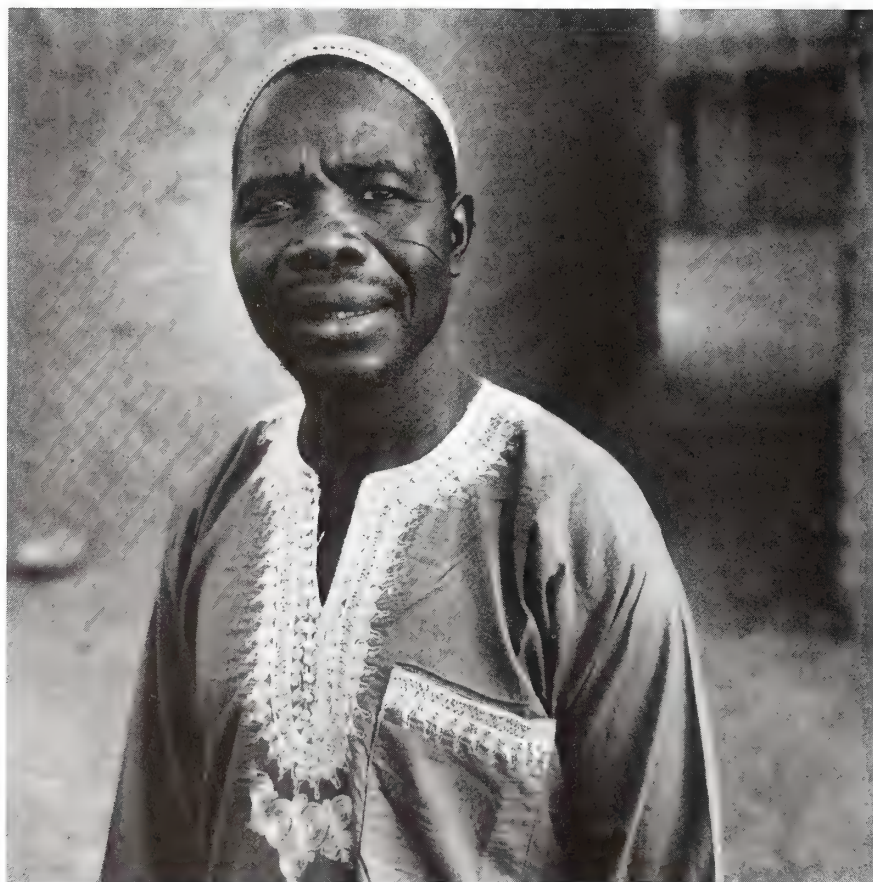
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—*John A. Lapp, Executive Secretary, Mennonite Central Committee*

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A MENNONITE CENTRAL COMMITTEE PUBLICATION

Richardson, Freda Bontreger and Lee, Middlebury, Ind., Josh Alan (third child), Aug. 23.

Risser, Donna Nofziger and Troy, Goshen, Ind., Chelsea Joy (first child), Sept. 6.

MARRIAGES

Bell-Wagler: Angela Bell, Tavistock, Ont. (United), and Mark Wagler, Tavistock, Ont. (East Zorra), Sept. 3, by Glenn Brubacher.

Boettger-Sundal: Bruce Boettger, Tofield, Alta. (Salem), and Robin Sundal, Tofield, Alta. (Salem), Aug. 20, by Levi Smoker.

Bowman-Daxon: Jeffrey Bowman, Breslau, Ont. (Breslau), and Cheryl Daxon, Kitchener, Ont., June 3, by Laurence Martin.

Brown-Yoder: Chad Brown, Columbiana, Ohio (Leetonia), and Mary Yoder, Columbiana, Ohio (Leetonia), Aug. 27, by Robert Yoder (father of the bride).

Dilbone-Kovnesky: Jill Dilbone, Archbold, Ohio (Central), and Jon Kovnesky, West Allis, Wis., Aug. 6, by Harry Kovnesky (grandfather of the groom).

Dotson-Kellner: Laverne Dotson, Leetonia, Ohio (Leetonia), and Charles Kellner, Leetonia, Ohio (Leetonia), Aug. 30, by Robert Yoder.

Eby-Miller: Andrew Eby, Washington Boro., Pa. (Masonville), and LaRee Miller, Pasadena, Calif. (Lindale), Aug. 21, by Lynn Miller and Wilmer Eby.

Gilmore-Metzger: Lisa Gilmore, Waterloo, Ont., and Kevin Metzger, Waterloo, Ont. (Erb Street), Aug. 27, by Doug Snyder.

Gingerich-Little: Cindy Gingerich, Champaign, Ill. (Arthur), and Charles Little, Champaign, Ill. (Arthur), July 16, by Wayne D. King.

Harris-Lapp: Douglas Harris, Richmond, Va. (Presbyterian), and Julia Lapp, Glen Allen, Va. (Plains), Sept. 3, by Willard Swartley (uncle of the bride).

Haynes-Stubblefield: Jeff Haynes, Johnstown, Pa. (Carpenter Park), and Sandra Stubblefield, Johnstown, Pa. (Carpenter Park), Sept. 3, by Marvin L. Kaufman.

Janowski-Mast: Mike Janowski, Shipshewana, Ind., and Doretta Mast, Shipshewana, Ind. (Marion), Sept. 3, by Bradley Miller.

Litwiller-Miller: Bradley Litwiller, Minier, Ill. (Hopedale), and Angela Miller, Constantine, Mich. (Locust Grove), Aug. 20, by Steve Slagel.

McLaughlin-Troyer: Teresa McLaughlin, Constantine, Mich. (Locust Grove), and Jerry Troyer, Centreville, Mich. (Locust Grove), Aug. 27, by Jay Ulrich.

Miller-Yoder: LeAnne Miller, Shipshewana, Ind. (Shore), and Wayne Yoder, Topeka, Ind. (Shore), Sept. 10, by Barry Loop and Carl Horner.

Nigro-Rice: Michael Nigro, Akron, N.Y. (Clarence Center-Akron), and Melissa Rice, Akron, N.Y. (Clarence Center-Akron), Aug. 13, by W. Roy Walls, Jr.

Pletcher-Stotts: Kellie Pletcher, Middlebury, Ind. (Clinton Frame), and David Stotts, Goshen, Ind. (United Church of Christ), Sept. 3, by Robert L. Shreiner.

Turner-Zook: Flora M. Turner, New Castle, Pa. (Presbyterian), and Herbert E. Zook, New Castle, Pa. (Maple Grove), Sept. 3, by Velis Vais.

DEATHS

Beisel, Mildred P. Knavel, 82, Windber, Pa. Born: Aug. 20, 1912, Adams Twp., Pa., to Cloyd and Cora Heller Knavel. Died: Aug. 22, 1994, Johnstown, Pa., of congestive heart failure. Survivors—husband: Clair Beisel; children: June Horst, Ruth Hostetler, Leroy; siblings: Erma Rose, Evelyn French, Darlene Kauffman, Omer, Marlin, and Vernon Knavel; 12 grandchildren, one great-grandchild. Funeral: Aug. 25, Carpenter Park Mennonite Church, by Marvin L. Kaufman. Burial: Richland Cemetery.

Derkovic, Kathy L. Breckenridge, 45, Wooster, Ohio. Born: Aug. 21, 1949, Mogadore, Ohio, to John P. and Pearl Mae Long Breckenridge. Died: Sept. 6, 1994, Akron, Ohio, of diabetes. Survivors—daughters: Michelle Miller, Teri Higgins; brother and sister: Jack Breckenridge, Patti Harlin; 4 grandchildren. Funeral and burial: Sept. 9, Crown Hill Mennonite Church, by Ernest J. Hersberger.

Goshow, Irene Keller, 71, Hatfield, Pa. Born: Oct. 30, 1922, Telford, Pa., to Harvey S. and Florence Souder Keller. Died: Aug. 26, 1994,

Lansdale, Pa. Survivors—husband: Henry; children: Sandra J. Wampole, Carol A. Heatwole, Beverly K. Kochsmeire, Lowell, Glenn, Leon, Rodney; brothers and sisters: Erma S. Alderfer, Sally S. Clemens, Harvey S., Jr., and Stuart S. Keller; 17 grandchildren, 4 great-grandchildren. Funeral and burial: Aug. 30, Rockhill Mennonite Church, by Michael Derstine.

Hackman, Mildred D. Freed, 66, Lewisburg, Pa. Born: Souderton, Pa., to Elmer and Elsie Derstine Freed. Died: Aug. 12, 1994, Lewisburg, Pa. Survivors—husband: Roland R. Hackman; sons: Dale E., R. Lamar; mother; brother and sister: Glenn Freed, Doris Nice; 9 grandchildren. Predeceased by an infant daughter. Funeral and burial: Aug. 15, Plains Mennonite Church, by Marvin Freed and Floyd Hackman.

Holsopple, Mary J., 91, Versailles, Mo. Born: Jan. 2, 1903, Versailles, Mo., to William and Priscilla Wenger Holsopple. Died: Aug. 9, 1994, Versailles, Mo. Funeral and burial: Aug. 12, Mt. Zion Mennonite Church, by Joe Diener.

Holsopple, Timothy Jacob, Hollsopple, Pa., stillborn, Aug. 27, 1994, Somerset, Pa., to Ernest and Dianne Mason Holsopple. Survivors—siblings: Dale, Mark, Beth; grandparents: Elvin and Rena Holsopple and George and Elaine Mason. Predeceased by: Adam (stillborn brother). Funeral: Aug. 28, Mason Funeral Home, by Marvin L. Kaufman. Burial: Blough Mennonite Church Cemetery.

Knarr, Milford, 76, Waterloo, Ont. Born: Oct. 16, 1917, Waterloo, Ont., to Noah and Magdalena Heer Knarr. Died: Aug. 20, 1994, Kitchener, Ont. Survivors—wife: Erma Everett Knarr; sons: David, Gary; brothers: Clayton, Lloyd; 3 grandchildren. Funeral and burial: Aug. 23, Erb Street Mennonite Church, by Doug Snyder, Renee Sauder, and Pat Falk.

Moyer, Ernest K., 78, Quakertown, Pa. Born: April 14, 1916, to C. Warren and Annie Moyer. Died: Aug. 11, 1994, of cancer. Survivors—wife: Verna Hackman Moyer; children: Ivan H., Leon H., Eileen Knechel; siblings: Stanley, Miriam Halteman, Pearl Smith; 9 grandchildren; 4 great-grandchildren. Funeral and burial: Aug. 14, Rocky Ridge Mennonite Church, by Larry Moyer and Glen Alderfer.

He was ordained September 1950 and served at Rocky Ridge Mennonite Church, Quakertown, Pa., for 44 years.

Nafziger, Everett C., 64, Archbold, Ohio. Born: Dec. 14, 1929, to Elmer and Lillie Nafziger. Died: Aug. 29, 1994, Pettisville, Ohio, from an automobile accident. Survivors—wife: Ruth Gisel Nafziger; sons: Randy, Doug; brothers: Carl, Gerald; 3 grandchildren. Predeceased by: Mary Louise Crossgrove Nafziger (first wife). Congregational membership: Central Mennonite Church. Funeral: Sept. 2, West Clinton Mennonite Church, by Dale Wyse, James Roynon, and Charles Gautsche. Burial: Pettisville Cemetery.

Nice, Alverda Stump, 81, Souderton, Pa. Born: Dec. 22, 1912, Lancaster County, Pa., to Martin and Stella Whitcraft Stump. Died: Aug. 28, Souderton, Pa. Survivors—sons: Russell S., Jr., Leroy, W. Leon; stepsister: Dorothy Keller; 7 grandchildren, 9 great-grandchildren. Predeceased by: Russell S. Nice (husband). Funeral: Aug. 30, Souderton Mennonite Homes, by Doug Jantzi and Dan Lapp. Burial: Plains Mennonite Church Cemetery.

Schlabach, Elias, 101, Sarasota, Fla. Born: June 19, 1893, Nappanee, Ind., to Shem and Sarah Swartzendruber Schlabach. Died: Aug. 31, 1994, Sarasota, Fla. Survivors—wife: Beulah Schrock Schlabach; children: Clara Yoder, Alva, David, Mildred Miller; 22 grandchildren, 42 great-grandchildren, 7 great-great-grandchildren. Predeceased by: Minnie Lantz Schlabach (first wife), and Sylvia Schrock, Shem, Clayton, Dorothy, Sanford, James (children). Funeral: Sept. 5, Bahia Vista Mennonite Church, by Don Augsburg and John Sherk. Burial: Palms Memorial Park.

Shantz, Lloyd Stanley, 89, Listowel, Ont. Born: Oct. 22, 1904, Williamsburg, Ont., to Wendall R. and Priscilla Swartz Shantz. Died: Aug. 27, 1994, Listowel, Ont. Survivors—sons: Ellis, Merle, Royal, Calvin; siblings: Clayton, Vinetta Witmer, Dorothy Snyder; 16 grandchildren, 13 great-grandchildren. Predeceased by: Beatrice Snider Shantz (wife). Funeral and burial: Aug. 30, Erb Street Mennonite Church, by Renee Sauder, Doug Snyder, and Pat Falk.

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THE LAST WORD

Spiritual tourists:

Girding up the loins and moving on

"Christian baptism is for those who confess their sins, repent, accept Jesus Christ as Savior and Lord, and commit themselves to follow Christ in obedience as members of his body."

Who of us would quarrel with that definition from the new "Confession of Faith in a Mennonite Perspective," still being fine-tuned before anticipated adoption at Wichita 95?

If we've been baptized, we've likely given some thought to the confession and repentance part of that statement. But what about obedience *as members of [Christ's] body*?

Sure, we like the idea of being part of the kingdom of God. We might even define that as being part of the church—the universal, worldwide body made up of Christian believers. But how is this realized in practical terms?

"Baptism means a commitment to membership and service in a particular congregation," the new confession also says in the commentary on the article on baptism.

That's all well and good as long as things run smoothly. Which, of course, they never do. When we sit in a congregation, any congregation, we soon discover people with whom we disagree—some of whom we don't even like. In fact, congregational conflicts are really people clashes: committed members with different goals and different values—and different ways of expressing both.

Then what happens?

One response, which seems on the increase among us these days, is to switch churches. "Impatient with the grubby business of working through conflicts with real people . . . folks find it easier to gird up their loins and move on," J. Nelson Kraybill writes in this week's lead article. He has a name for these people: "spiritual tourists."

North American culture has conditioned us well for this response. Faced with a glut of options when we need groceries, hardware, clothing, or cars, we take those same expectations to our church life. There is always something better, if we have enough energy or time or money to find it. So when the life of one congregation

becomes what we don't like, we're off to another, seeking that elusive group that measures up to our "virtual reality," as Kraybill puts it.

While physical tourism may rejuvenate, spiritual tourism can only deaden. Church hoppers don't have to face themselves. They don't have to come to terms with humanity—theirs or others'—as they chase their idealism.

Of course, there are times when changing churches becomes necessary. But the agenda for North American Mennonites today is not to discern these. Rather, with our mobility, our diversity, and our access to all sorts of options, the task before us must be to give concentrated attention to those baptismal vows that commit us to Christ's body in "a particular congregation."—jlp

Creative ways to be church

Disagreements aren't the only things that create havoc with congregational life. So do summer vacations, members who need to work on Sundays, and people who are absent from church for long periods for professional or educational commitments.

Some congregations are finding creative ways to respond. I've heard of two that now have 5:00 p.m. services for those members who must be on the job Sunday mornings. Others are coming up with "associate membership" or "student" categories for persons temporarily absent—or attending, as the case may be.

The years ahead will likely call us to find ever more creative models for congregational work, worship, and accountability. Perhaps we'll need to go to services other than Sunday. Or develop "vacation" weeks when we all agree to take off at the same time. Or ask members "on the road" to report how they find times for renewal and worship.

The point is to develop more and different ways to be church. For unless we become creative in finding new ways to worship together and be accountable to each other, we may all find ourselves spiritual tourists.—jlp

During most of October, I will be visiting Japan, China, and Hong Kong for Gospel Herald and Meeting-house. During this time answers to some correspondence and manuscript submissions may be delayed. Thank you for your patience.—jlp

October 4, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Drop Your Guns:

Using five loaves and two fish for Jesus

How one person's call to bring new people into the kingdom resulted in a buy-back program which has removed 250 guns from the hands of young people.

To most Mennonites, Elkhart, Ind., is significant because it is the home of Associated Mennonite Biblical Seminary, Mennonite Church offices including the Boards of Missions and Congregational Ministries (MBM, MBCM), and a number of Mennonite congregations.

But Elkhart is also a city with characteristics and problems that have not been traditionally associated with its Midwestern location and the surrounding miles of farmland.

The reality of the nationally growing problem of gun violence among teenagers hit home for Belmont Mennonite Church of Elkhart—and especially its pastor, Duane Beck—in the early fall of 1993. On Sept. 25, 19-year-old Trevor Frangis was killed by a gun which was in the illegal possession of a 15-year-old. Trevor and his mother, Becky Biers, had attended Belmont and some of its outreach activities several years earlier. Trevor's death catalyzed

by
Melanie
A.
Zuercher

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ready for the celebration? 6

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nurture forests back to life 10



Working to stop gun violence is an evangelization and mission issue. It's about being salt and light in the city. It's about peace and justice for families and youth.

a grassroots effort, jump-started by Beck, to directly address teenage gun violence in the city of Elkhart.

Beck and his family were on vacation when the call came with news of Trevor's death. Trevor's mother also requested that Beck attend the funeral the following week.

The morning of the funeral, Beck recalls, "I was reading the Matthew 14 account of the feeding of the 5,000. Jesus took the five loaves and two fish, broke them, blessed them, and gave them to the disciples to feed the people.

"Five minutes before the funeral was to start, the [Greek Orthodox] priest asked if I would say a few words and have a closing prayer.

"There were about 150 youth there, friends

and acquaintances of Trevor. I thought I needed to say something specific, something that would help people think of constructive action. I asked God for help, and the idea of a gun buy-back popped into my head. 'That's too radical—that's impossible,' I thought. But nothing else would come to mind. I asked God again but there was no sense it was the wrong thing.

"So when it came time for me to speak, I said that if Trevor's death was not to be in vain, we needed to do something positive. We needed to get guns out of kids' hands . . . and, I thought, God into their lives! 'If you take the initiative,' I told the kids, 'I'll help you. You know people with guns. I know people with money.'

"It was what little I had to offer—Jesus had to take it, break it, bless it, and give it back," Beck continues. "Four days later, I met with four of Trevor's friends at Pizza Hut. Soon after, a group of us, including Becky, Trevor's mother, met at the home where Trevor was shot."

On Oct. 23, 1993, the group held a press conference to announce the creation of Drop Your Guns, a buy-back program aimed at reducing the number of illegal guns in Elkhart, particularly among underage youth.

The first gun buy-back was set for Nov. 6, with prices at \$20 for "long" guns (such as shotguns), \$40 for handguns, and \$100 for assault weapons.

Drop Your Guns organizers had no idea if anyone would respond. But, said one young leader, "If we get even one gun, we'll have succeeded, because that's one person like Trevor who might stay alive."

Instead, the group received 69 guns from 55 persons over the space of about three hours. Just at the time they ran out of the little over \$2,000 that had been raised from the Elkhart County funeral directors, a group of emergency room doctors, local churches, and private individuals, people stopped coming.

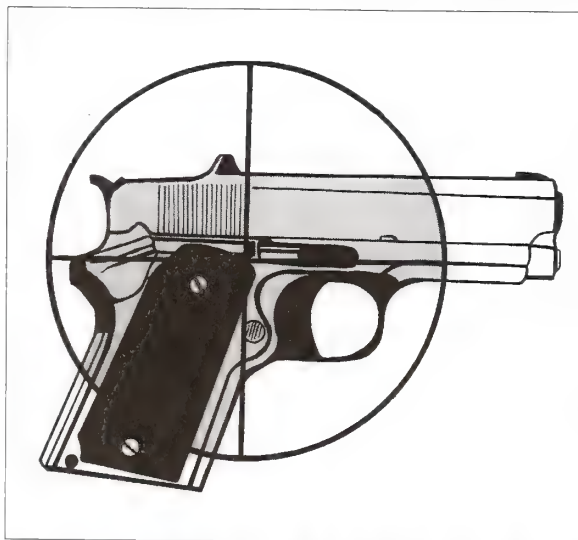
Since then, Drop Your Guns has held six buy-backs and has bought 250 guns. Many of those who have come are older adults who don't want to run the risk of a child or grandchild being injured or killed by a gun in the house, or of someone dying because of a stolen gun. However, some teens have come, too.

"One boy came in and said, 'This is my gun, and I'm going to use the money to buy my girlfriend a real valentine,'" Beck says.

By law, a member of the police department must be present at buy-backs, but those re-

One of the posters used by Drop Your Guns, inviting more response from the youth of the Elkhart community.

YOUR BEST PROTECTOR



YOUR WORST ENEMY.

DROP YOUR GUNS!

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turning guns are guaranteed anonymity and immunity from prosecution for illegal possession. The guns go to the police so that stolen ones can be traced to their owners, if registered. Drop Your Guns members would like to melt down the remaining guns and build a monument to people, like Trevor, who have died as a result of gun violence.

The Drop Your Guns buy-backs spurred Elkhart city government to introduce a gun safety ordinance requiring that guns be locked up at home and holding adults responsible for underage, illegal possession by children and teenagers. The ordinance had gotten to the negotiation stage between representatives of Drop Your Guns and the National Rifle Association.

Then in early 1994, Indiana passed a law that kept cities from passing gun ordinances more strict than state regulations. That was the end of Elkhart's ordinance. However, Beck says, there is at least a gun safety *resolution* on the books. "It doesn't have teeth, but there's some influence."

Beck sees God at work in events of the past several years leading to the specific action of Drop Your Guns. "About two years ago, I started hearing a call to evangelization," he explains. "Church growth too often means people moving from one church to another. I was called to find ways to bring new people into the kingdom of God.

"When I shared this with the congregation, we made the decision to hire a half-time associate pastor, Phil Mininger, and free 20 percent of my time for evangelization.

"I had just said to [my wife] Lois, on our vacation, that I wasn't using my 20 percent—

'We could work harder and make a bigger splash organizationally, but we probably wouldn't get as many guns.'

and 24 hours later came the call about Trevor.

"Working to stop gun violence is an evangelization and mission issue because it's about being salt and light in the city. It's about peace and justice," Beck adds. "Often we think of peace and justice in terms of issues rather than people. But this involved families and young

'It's been a spiritual experience for me to see God at work outside the boundaries of the church-like in the book of Acts.'

people grieving, so it was a pastoral care issue.

"The immediate agenda was to direct their grief and anger into something positive: Drop Your Guns. I see my role as helping them see God at work and realizing they are serving God. I am there when the opportunities to talk about God and how Christ can transform lives comes up, as it has several times."

In addition to Belmont's "freeing" some of his time, Beck credits other Mennonite connections with helping Drop Your Guns get off the ground. Earlier in September, he had been invited to participate in the Violence Intervention Project (VIP), a county-wide coalition of social service and community groups working on violence issues, involving several other Elkhart Mennonites.

I first heard about gun buy-backs at the VIP meeting," Beck says, "although the group at that time put it pretty far down on their list of priorities. But that's where the seed was planted in my mind." Later, then, he could go to two Fellowship of Hope members, Mark Chupp and Vaughn Moreno, both of them VIP steering committee members. Chupp had experience with gun buy-backs in other places. Moreno, director of the Elkhart City Human Relations Department, was an important link with the police chief and county prosecutor.

Beck notes that other churches or groups who are thinking about starting a gun buy-back program must go through the proper channels. The prosecutor had to give the go-ahead and agree to bend the law a little on prosecution for illegal possession, and police had to be present at the buy-backs.

Drop Your Guns directly influenced the initiation of a gun buy-back program in nearby South Bend by members of Kern Road Mennonite Church there. The pastor of First Mennonite Church of Denver (Colo.) has also called for information.

So far, the work of Drop Your Guns has been loosely organized and rather informal. Members have raised money—around \$8,500-9,000—through teen dances and individual donor contacts, have held several educational

*(continued
on page 4)*

'It's important for the integrity of this project that it be seen as kids working to save the lives of other kids, not as a bunch of adults dictating to them.'

(continued
from page 3)

events at area high schools, and have distributed Drop Your Guns posters to be hung in store windows and on church and school bulletin boards.

"The style is grassroots—bottom-up, not top-down," Beck says. "Our working philosophy has been: 'We let doors open up, then we go through.' We don't try to force the doors open.

"For example, a couple of people went to the Elkhart Area Center design department to give a talk, and it ended up that one of the guys there designed one of our posters. He is well-known in some parts of the African-American community. He and a friend worked up a rap song that went into a radio public service announcement. We'd like to get it worked into a full-length rap song that gets airplay on local stations. Some of the kids are working on a video to go with the song, and Channel 28 has offered to help with the finished product.

"To me, this has all been something directed by God. We could work harder and make a bigger splash organizationally, but we probably wouldn't have as many guns," Beck says. "It's also important for the integrity of this project that it be seen as kids working to save the lives of other kids, not as a bunch of adults dictating to them."

To Beck, God's work has been the primary force behind Drop Your Guns. "It's been a spiritual experience for me to see God at work outside the natural boundaries of the church. It's like in Acts—God's Spirit is moving out beyond where the church ever imagined going.

"We're dealing with a spiritual problem here," he continues. "There's a spirit of 'redemptive violence' and fear alive in our country. From the U.S. president on down, it's 'I'm right, I'm better than you, or tougher, or harder, so I'll kill you.' And the guns are available to do it.

"How can we as a church transform society, be leaven and salt and light in the city?" he concludes. "Drop Your Guns is doing that. It's my responsibility and the church's, further, to be attentive to the Spirit of God and to Scripture, to pray, to have compassion. There's no 'program,' but each church has its five loaves and two fish to give to Jesus."

Freelance writer Melanie A. Zuercher, of Whitesburg, Ky., is currently a full-time seminary student at Associated Mennonite Biblical Seminary.

"O Lord, our Sovereign, how majestic is your name in all the earth! You have set your glory above the heavens.... What are human beings that you are mindful of them, mortals that you care for them?"—Ps. 8:1, 4

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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On behalf of the committee which has been working on the proposed "Confession of Faith in Mennonite Perspective," we wish to thank to all who forwarded written responses to the committee. The 242 responses fill three large loose-leaf notebooks! They came from congregations, church groups, and individuals.

During the third week of August, the committee met for the 14th (and longest) time in seven years. This meeting was devoted to reviewing and assessing the responses, rewriting several proposed articles, and editing and shortening the articles and commentaries. Many responses provided good counsel, useful suggestions, constructive critique, and other helpful comments. We're thankful for all who examined the articles carefully and responded thoughtfully.

We are especially thankful for all the responses which showed genuine care for Christian unity and faithfulness based on Scripture and informed by the best in the Anabaptist and Mennonite heritage. Even the responses which reflected a different spirit and orientation confirmed the need and potential usefulness for a new confessional statement at this time.

We pray that the work of the committee, the involvement of the many people who studied the draft articles, and your advice and counsel for improving them will be a means of building up the church and strengthening its witness in today's world. Thank you for your partnership in this project!

Inter-Mennonite Confession of Faith Committee

Helmut Harder, cochair
Marlin E. Miller, cochair

Thank you, Ronald J. Sider, for the powerful testimony of love in *Uncle Jesse, Aunt Lydia: a Love Story* (Aug. 9). The world needs more of this kind of testimony to the power of God to keep one faithful in the midst of our society and the church with its easy divorce and remarriage.

My mother raised five children after our father left us when the three oldest were teenagers. She never considered remarriage. Many prayers have been answered in our family lives. As a testimony to the keeping power of our Lord, all five children are Mennonite Christians and involved in the church.

I also have an aunt who raised four

children alone when her husband left her. She never considered remarriage. She was truly a great example of Christian love and humility.

Another faithful Christian friend endured almost 40 years of marriage with an abusive husband. It could only be the Lord who could keep one so lovingly cheerful and patient. Her sons likewise endured much hardship, yet they remained faithful to their Lord.

Name withheld by request

Thank you for the articles, *Uncle Jesse, Aunt Lydia: a Love Story* and *Thank God I Did Not Miss My Dad* in the Aug. 9 issue. It was so good to read two accounts that affirmed commitment to marriage and parenting. It seems like so much of what we hear and read are about the problems we face. This was a refreshing change!

Pat Yoder
Goshen, Ind.

I read the article *A Wink at Death* (Aug. 30) with great interest. The beliefs Moses Slabaugh expressed concerning life, aging, suffering, death, and assurance of the resurrection are all worthy of consideration.

His statement, "Nothing puts us in touch with the meaning of our existence as the fact of death" is so true. As a funeral director, first hand observation confirms my belief that one of the benefits of funerals and viewings is to remind us that life "... is but a swatch of time in the great aeons of eternity."

I agree with Slabaugh that buying a \$10,000 casket and then burying it is poor stewardship. However, to put that figure in proper perspective, *Gospel Herald* readers should know that in a National Funeral Directors Association 1994 survey the median price of caskets purchased by Americans turned out to be \$2,075.

Dennis M. Detweiler
Souderton, Pa.

The paragraph entitled, *Did the Right Thing* in "Items & Comments" (Aug. 30) quotes Muhammad Ali as stating that he is more convinced than ever he was right to refuse military service in Vietnam.

I've always felt that Muhammad Ali's witness as a conscientious objector was weakened because of his profession. How are we ever going to end

war as long as men trying to knock each other unconscious is considered a legitimate form of entertainment?

Jerry Stanaway
Elmhurst, Ill.

William E. Britt's letter (Sept. 6) seemed to me to be a personal attack on Lawrence Hart.

Several times I have been fortunate enough to hear Hart speak. His wisdom deeply impresses me.

Although my ancestry is European, it is infused with enough Lakota to interest me in learning about this heritage. I have learned that many Native Americans have a belief in one God. For instance, the Lakotas believe in Wakan Tanka—"the Great Spirit."

The confusion by many Europeans that Native Americans are animistic can best be explained by the *Encyclopaedia Britannica*: "it appears to the outsider as if the Indian (sic) world was populated by a number of spirits. There is some recent evidence, however, suggesting that this difference between Western and Indian thought rests on a different classification of the animate and inanimate worlds."

Many Christian practices have roots in our pagan ancestral traditions. Do you celebrate birthdays with cake, candles, and song? Do you celebrate Christ's birth with a decorated evergreen tree with presents under it? Do you celebrate Christ's resurrection with Easter eggs and rabbits? These are just a few examples of pagan traditions that have unwittingly become part of our Christian culture.

I wish that we would wrestle with our cultures the way Hart wrestles with his. Perhaps he can help us.

Cindy Hines Kurfman
Denver, Pa.

Your editorial, *God, Why Does This Happen to Me?* (Aug. 30) was a very good reminder to me. When something we don't like happens to us, we are quick to say, "Why me, God?" But are we just as quick to ask this question when something good happens to us? As the old hymn says, "Count your blessings."

This *Gospel Herald* coming on Monday followed a similar statement in Sunday school class the day before. I got the message!

Ruth L. Burkholder
Harrisonburg, Va.

What does it mean to be ready

On both sides of Jesus' stark commands to discipleship are celebrative invitations that should stop us in our 'being and doing.' They tell us certain other virtues are essential for kingdom people.

by Willard M. Swartley

Most of us like to attend festive gatherings. In fact, we are honored to be invited. And because of this, Jesus' parable in Luke 14:16-24 springs its surprise party.

The invited guests, the long-standing friends and relatives, make excuses not to come. Then in their place two other waves of guests are invited: first the poor, the crippled, the blind, and the lame; and then the street people, those from the highways and the byways, or—as the NRSV puts it—those from the roads and lanes.

This story, often referred to as the great banquet parable, lies close to the heart of Luke's long central section, known also as the Gospel's travel narrative. In the next chapter Jesus tells three parables—about the lost sheep, coin, and son—which call us to rejoice when the lost is found. These three as well as the great banquet parable drive home a common point: the “good folks” are in for some surprises because they miss the party and can't make merry when sinners repent and crash the company.

Lest we wrongly think that Jesus' kingdom is all food and fun, the intervening verses sober us quickly (14:25-34). These are the hardest challenges to discipleship we find anywhere in the gospels.

They speak about hating—and this must certainly be hyperbole—father, mother, spouse, children, brother, and sister, even life itself, in order to be Jesus' disciple. Next is the call to count the cost and to consider whether this way is really for you and me. To further shock us, it ends with the bold statement, “None of you can become my disciple if you do not give up all your possessions” (14:33).

Then comes the serious warning from Jesus that if we are not the kind of salt that makes a difference, we are good neither for the soil nor

the manure heap, but we must be thrown out.

Indeed, these are hard sayings—so hard that if taken out of context they make it impossible for any of us to be kingdom people. To take the first two literally would also put us in conflict with other Scriptures. But the bottom line stands: that the kingdom call requires conversion in our desires, renunciation of natural joys and rights, and living so that we are a fertilizing influence for good in this world.

On both sides of this stark command to discipleship are celebrative invitations that stop us dead in our “being and doing good” and tell us that certain other virtues are essential for kingdom people. These are: eyes to see Jesus' gift of the kingdom and hearts to feel divine grace.

In the parable of the great banquet those who had received invitations ahead of time made excuses, excuses that represent normal obligations in life: caring for newly acquired land, trying out new oxen in the field, or loving a new wife. Strikingly, these correlate in theme with those things that must be relinquished in the discipleship text we just noted.

Perhaps in the relationship between the parable and the demands of renunciation lies the key insight. When family and money keep us from attending the kingdom banquet, then we are saltless salt, not able to make a difference even on the manure pile.

But what does it mean to be ready for the

banquet? Why is this so important? Can't I please God equally when tilling my new farm with new oxen and spending a week at the beach with my bride? After all, didn't God even give male Israelites one year off from holy war duty just for these reasons?

Oddly so (Deut. 20:1-4), and this is the clue to the reason why this banquet is so important. In the older story, the wars served the cause of possessing the land wherein people

would feast and rejoice, celebrating the gift of the land! The liberal exemptions from holy war underscored the gift-character of the land. Never may they say, “I have gotten it by my power and the might of my own hand” (Deut. 8:17).

In the intervening messianic hopes between Deuteronomy and Jesus, a common expectation emerged: that a great violent war would necessarily precede the messianic banquet—



for the celebration?

patterned in thought likely after the earlier land-entrance experience.

But this is where Jesus and Luke shock us spitless. There is no war, and the standard exemptions from Yahweh-war now turn up as banquet excuses:

war exemptions

- built a new house
- planted a vineyard
- engaged to a woman

banquet excuses

- bought land
- bought oxen
- got married

The parallelism is indeed striking. The first are property excuses; the second, work excuses (the oxen tilled the vineyard); and the third, marital obligations.

This echo between Old and New Testaments makes a double point: (1) that Jesus is talking about the messianic banquet; and (2) those invited, God's covenant people, are missing the banquet because they're banking on the war.

They have their excuses all ready so as to sit out the war and slide into the banquet. In this respect, they miss the Messiah and his triumphal meal because they assume the enemy must first be defeated and crushed. But this is precisely Jesus' main objective in his teaching journey in Luke, for it shows that the hated Samaritan is not to be "bombed out" (9:52-56, where the journey begins). Indeed, the Samaritan is, shockingly, the model who is depicted as fulfilling the Torah's command to love one's neighbor—and thus inherit the new land of eternal life (10:25-37). Further, to clinch the point, of the 10 lepers who are healed, only one, a Samaritan, returns to give thanks (17:11-19).

Indeed, Luke's story overflows with three special features: banquets, peace, and forgiven sinners. The journey narrative is strewn with banquets at almost every intersection: 10:38-42 in Mary and Martha's house; 11:37-54 in a Pharisee's house; 14:1ff. in the house of a leader of the Pharisees; 14:7-11 in a parable about a wedding banquet; 14:15 in the great banquet parable; 15:23ff. in the feast of the homecoming of the sinner; and 19:1-10 in the home of Zacchaeus, the tax collector. Luke uses the word *peace* 14 times in his Gospel in places where Matthew has only one parallel. And Luke abounds with depictions of sinners forgiven. All this means that Luke invites us to see Jesus through the glasses of gift, grace, and celebration.

When the invited guests refuse, Jesus welcomes those barred both from the older sanctu-

ary in Israel's worship (Lev. 17—21) and the war to precede the messianic banquet in the Qumran community as well (1 QM 7:4-6; 1QSa 2:5-10). Jesus then sends the servants out to bring in the people on the roads and lanes—just anyone—for they will know how to welcome the kingdom, give thanks, and rejoice. This inclusion of "outsiders" also anticipates the story in Acts.

T. W. Manson, in *The Sayings of Jesus*, has pointed out that this parable contains two essential truths: that no one can enter God's kingdom without an invitation and that no one is excluded except by his or her own choice. Thus we cannot save ourselves, but we are culpable for our own lostness and judgment.

In striking ways this parable is reenacted in our world today. Western cultural people who have the Christian tradition and have been invited to the kingdom banquet are going after money and family security and are making and

We have lost the celebrative, banquet aspect of the gospel with its central feature of welcoming the repentant sinner with forgiveness and grace.

dodging wars—while the so-called second- and third-world peoples are coming to the feast.

We see the results of these choices in what people consider important: minimal or no church involvement but many self-help agendas; dwindling support for churchwide institutions and their programs but larger investments for personal security for the future; and fewer people from Mennonite congregations choosing to prepare for pastoral ministry and church leadership but choosing instead more secure and lucrative vocations.

But the point of the parable is this: others will respond and the kingdom mission will go forward. Thus, we can expect that the growing churches, mission programs, and seminaries will be increasingly populated by the two-thirds world peoples.

Cultural analysts of North American religious trends speak of the paganization of Western culture. Some people grow up in North America with absolutely no religion; others choose or create new—and sometimes idola-

(continued on page 8)

Amish quilts and furniture, okay—but Amish computers?

David Luthy explores the marketing of the Amish image in the January issue of *Family Life*, an Old Order Amish magazine. The Amish name and the horse-and-buggy image are being used to sell everything from camping trailers to television sets, he notes.

A computer company in Palo Alto, Calif., named Amish Software, Inc., markets programs such as Amish Memopad, Amish Clock, and Amish Desk. Amish Country Spas in Pennsylvania names its bathtubs after towns in Lancaster County. And Windgate Vineyards in the same state offers "Amish Country White" and "Amish Blush" among its wines.

Sherwin Williams paints has an "Amish yellow" on its color charts. And in 1992, Case Farms was advertising "All natural Amish chicken" in Indiana newspapers.—*Mennonite Reporter*

The dead truth

For truth in advertising, you have to go to England where a London-based company, Enlightened Tobacco, has introduced a new brand of cigarettes called Death. Managing director B. J.

Cunningham says he believes that truth will win out. And he plans to donate 10 percent of pretax profits to cancer research.

Sample Death advertisements: "13.5 million people admit it's bad for you, but only one tobacco company does." "They're every bit as good as other cigarettes. And every bit as bad." "Take an active part in cancer research."

—*The Marketplace*

Law passed to help prevent abortion of female fetuses

India's Parliament passed a law to prevent doctors from telling parents-to-be the sex of their fetuses. The action was taken to help stem the widespread abortion of females. Violators face three years in prison, a fine of more than \$3,000 U.S., and suspension from the medical profession.

No national statistics are available for abortions of female fetuses or for female infanticide, which is practiced in some tribal regions. However, the last census showed that the number of females per 1,000 males declined from 934 to 929 between 1981 and 1991.

—*National and International Religion Report*

MCC Washington Office sides with NRA and ACLU (?)

"The NRA, ACLU, and MCC all working toward the same end? Isn't that mentioned in Revelations as a sign of the end times?"

In the latest *Washington Memo*, Karl S. Shelly of the Mennonite Central Committee Washington Office explains how the office found itself advocating for the same outcome on the recent crime bill as did the National Rifle Association and the American Civil Liberties Union.

He says the bill "contained something for everybody to both favor and loathe: a ban on certain assault weapons, protections for women from domestic abuse, crime prevention programs, over 50 new federal death penalties, 'three strikes and you're out' mandatory life prison sentences, money for more prisons and police, and much more.

"The MCC Washington Office will continue striving to reflect biblical concerns for justice and peace as represented in the work and statements of MCC U.S. and Mennonite and Brethren in Christ churches," Shelly concludes, "regardless of who that allies us with."

What does it mean to be ready for the celebration?

(continued from page 7)

trous—religions. Even we Mennonites, who pride ourselves on living faithfully to the gospel, have become acculturated, unable to see what is happening to our values and lifestyles.

We renege on kingdom business for just those same types of excuses put up in this parable.

Perhaps the fault lies with the church and its institutions; we have lost the celebrative, the banquet aspect of the gospel with its central feature of welcoming the repentant with forgiveness and grace. Or perhaps the cause goes even deeper: because we have chosen other priorities, we have lost our capacity to discern the time and nature of the banquet.

We can no longer hear the call of the kingdom as good news. We are becoming more and more like salt that has lost fertilizing power.

Nonetheless the banquet goes on. We might miss it for good-sounding reasons, but others will be invited, come, give thanks, and rejoice. At the same time, the parable presents a last prophetic call: lift the mirror in front of your own face and don't spurn the invitation to come to the party.

Willard M. Swartley, Elkhart, Ind., is a member of Belmont Mennonite Church and professor of New Testament at Associated Mennonite Biblical Seminary. He is author of Israel's Scripture Traditions and the Synoptic Gospel: Story Shaping Story, published this year by Hendrickson.



Eastern Mennonite Missions, Goshen College celebrate 100 years

Lancaster, Pa. (EMM)—“I cannot project details, but I believe the man who stands in my place at the 100th anniversary will report great expansion,” said John Mellinger, first president for Eastern Mennonite Missions, at EMM’s anniversary 50 years ago.

“I am happy to report just that—great expansion,” said current EMM president Richard Showalter Sept. 18 during the three-day centennial celebration held at Lancaster Mennonite High School.

Showalter reported that since 1894 almost 1,000 Lancaster Conference missionaries have served in more than 50 countries in addition to church plantings in 15 states and relief work following disasters around the country.

The celebration included guest speakers from the Meserte Kristos Church in Ethiopia, worship led by songwriter Marty Nystrom, a festival of mission and culture, and storytelling by former and current mission workers and by EMM partners from around the world.

On Sept. 15, 1894, 12 Mennonite men gathered at the home of John E. Mellinger, three miles east of Paradise, to discuss how the church could aid home mission work. At the meeting they agreed to call themselves the “Home Missions Advocates.” The group experi-

Jodi Baliles, 6, of Weaverland Mennonite Church, weighs corn at the Guatemalan booth. More than 175 children received “passports” and were able to get them “stamped” in 12 different countries featured at the festival of mission and culture held during the Lancaster Conference Mission centennial celebration.



enced resistance early on from some bishops and church leaders and were asked to disband. The group disbanded but then continued meeting under another name: the Mennonite Sunday School Mission.

Nearly 20 years later, John H. Mellinger became the first president of the group, then named Eastern Mennonite Board of Missions and Charities. In 1993 the name was shortened to Eastern Mennonite Missions.

A skit highlighting scenes from these meetings was presented Sept. 17 at the celebration.—Julie E. Hershey

Rec-fitness center dedicated at centennial bash

Goshen, Ind.—There were no cakes with 100 candles. But how many birthday parties have a road race, carnival, parade through town, radio show, tree planting, and dedication of a \$6.3 million building? Not to mention a cow.

All of the above were part of the celebration when Goshen College kicked off its centennial bash Sept. 10.

The Roman Gingerich Recreation-Fitness Center was dedicated and officially named Saturday afternoon. Gingerich was a physical education professor at the school for 36 years, starting in 1941.

The building’s health center has been named after former campus physician Willard Kraybill.

A 21-foot tall, 3,000-pound sculpture was unveiled in front of the 86,000-square-foot facility. Artist John Mishler titled his brightly colored piece “Sky Rhythms.” Three legs support the piece, winding together to the top, where two sections move with the breeze.

The tarpaulin on the sculpture and tape over the building’s name both required ladders and special efforts to remove, as the crowd chuckled. Ceremony host Allon Lefever commented that it’s obvious GC is a humanities school and not one of engineering.

—Marshall V. King

Legendary prank brings big ‘moo-la’ to college

Goshen, Ind.—“Moo.”

One cow raised more than \$20,000 (U.S.) for Goshen College in a convocation Sept. 9. Another, now dead, is better known for being found in the Science Hall the morning after Halloween in 1940.

The pranksters—who first tried to hoist the cow onto the roof of the Administration Building—were headed by Dwight Stoltzfus and D. Ernie Smucker, both seniors at the time.

Stoltzfus, John H. Liechty, and H. Ralph Hernley, three of the six students who took the cow, were “fined” for their efforts by having to participate in the mock auction of another animal.

Harold Hartzler, the son of the Goshen farmer from whom it was stolen, rose from his place in the audience in the College Mennonite Church calling for restitution. “That was my father’s cow. I demand justice. A cow for a cow,” he said.

Goshen graduate Angela Richard, a professional auctioneer, “sold” the cow, collecting pledges that—with matching funds from an anonymous donor—totaled more than \$20,000 for student scholarships.

Besides the cow, other participants in the convocation included alumni from as far away as Kenya, a man from Costa Rica who has hosted Goshen College students for 25 years, a student from 1912, and Willard Smith—a former professor who, with his wife Verna, has given more than \$1 million back to the college.

The morning also included a conversation by phone with Trinda Hirschey, the college’s only homecoming queen. She now lives in Colorado, but retains her crown since no other queen has been crowned since the late 1950s.

“Listen, I hope we can put this to rest,” she said, noting she has been teased about it for years.

—Marshall V. King

Villagers nurture forests back to life in Cambodia

Takeo Province, Cambodia (MCC)—Can impoverished Cambodian villagers who struggle to find food for the next meal care for dwindling local forests? "Certainly!" says Mennonite Central Committee (MCC) community forester Gordon Paterson of Port Pirie, Australia.

And the Cambodian government has given Paterson an opportunity to prove his point. The government has assigned 12 villages portions of a 1,235-acre plot of degraded primary forest. The local people, with assistance from Paterson and Cambodian foresters, are developing their own forest management and protection plans.

Although the Cambodian government owns the forest land, the villagers will own the trees. Local people draw

up plans for how they will replant and use the trees, such as planting fast-growing trees that can be cut for poles and firewood within 15 years or protecting natural scrub that can yield medicines, fruits and, after 60 years, valuable timber. The government reviews villagers' plans to be sure they are sustainable and enters into contracts with them for up to 60 years.

Each village patrols their forest area and protects it by posting penalties for people who cut unauthorized wood or who allow their cattle to wander into the forest and trample the seedlings.

In sharp contrast, conventional state forestry programs usually involve government foresters planting vast tracts of trees that "serve as a nice showcase,"

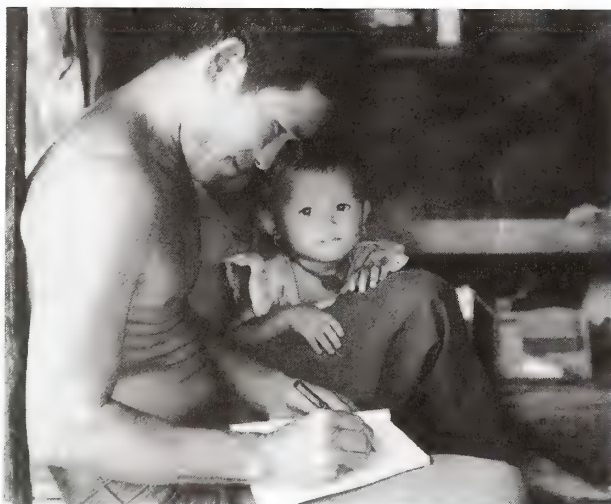
according to Paterson, but have lots of problems. These plantations often deprive local people of land they once used to grow crops, graze their cattle, and collect firewood, food, and herbs. This causes resentment and loss of income; as a result villagers cut trees illegally and the government spends much money policing the plot.

"Forestry issues cannot be treated in isolation from other needs but should be seen as one component of an integrated development program," Paterson says. "Trees are a long-term investment so people must feel their immediate needs for food and income are being addressed before they will be willing to spend time and resources on trees that may not yield tangible benefits for three, 15, or even 50 years."

Village development committees now manage all development activities, including management of revolving funds of rice and fertilizer, as well as forest protection. MCC funds helped start these projects but eventually as loans are repaid with interest the funds should be self-sustaining.

The Cambodian government is observing Paterson's work to see if community forestry could be introduced in other deforested districts. In 1970 about 72 percent of Cambodia was covered with trees; today only 40 to 50 percent of the land is forested. Decades of war, occupation, and pillage have all taken their toll on Cambodia's forests.—*Pearl Sensenig*

With a little help from his granddaughter, Mr. Waen Won, leader of a Takeo Province community development committee, calculates how much rice his village has banked. MCC-assisted rice banks lend rice to farmers who run short of it before harvest. The farmers then pay back the rice, plus extra for interest, so the program can sustain itself. Previously villagers cut wood from the forest for cash income when they ran out of rice.



MCC administrators call for long-term U.N. civilian presence in Haiti

Akron, Pa. (MCC)—Mennonite Central Committee (MCC) workers in Haiti report they are safe in the wake of U.S. military occupation of Haiti. Gordon Zook, MCC Haiti country representative, made phone contact with the workers Sept. 20 via radio dispatch.

The MCC workers' neighbors are disappointed that Haiti's generals are still in the country, that ousted President Jean-Bertrand Aristide has not yet returned, and that no firm timetable for his return has been established, Zook reports. They are hopeful the international community will soon lift the economic embargo, however.

The economic sanctions, Zook says, have further impoverished an already suffering population while affecting little the ruling military and economic elite.

MCC Haiti personnel now in North

America plan to return to Haiti as soon as possible. Three families are in North America; another eight workers and two children remained in Haiti. In addition to Zook, his wife, Carol, and their three children, Ed and Sylvia Denning and two daughters are in Edmonton, Alta., and Duane and Sharon Miller are in Harrisonburg, Va.

MCC administrators wrote to Boutros Boutros-Ghali, secretary general of the United Nations, on Sept. 21. The letter, signed by John A. Lapp, MCC executive secretary, and Linda Shelly of the Latin America and Caribbean Office, stated, "MCC is grateful that a forceful military invasion was avoided. The agreement [negotiated by former President Carter and his delegation], however, does not provide a long-term solution to Haiti's current crisis."

The letter lamented that the Haitian military and police have "thwarted the people's democratic ambitions and been a source of terror and repression toward the people of Haiti for many years." However, it goes on to say that Haitians themselves must solve Haiti's political crisis in the long term.

Instead of an outside military force, MCC calls for a U.N. presence in Haiti composed of civilians trained in negotiation skills and nonviolent responses to civil disturbances who are mandated to monitor human rights abuses.

Such a presence, the letter says, must be maintained long enough to provide a secure environment in which Haitians themselves can develop the ongoing institutions needed to ensure democracy in that country.

Manitoba, Florida youth enjoy exchange visit

Steinbach, Man. (MBM)—“What do you mean, we have to get up at 4:30 tomorrow morning? Are you serious?” These were among the first questions asked by a group of youth from Tampa, Fla., who undertook a service-learning experience in Steinbach, Man., through Mennonite Board of Missions’ Group Venture program.

Eight youth, ages 13-19, and four accompanying adults from College Hill Mennonite Church in Tampa, arrived in Steinbach July 26. The visit was a return one to the Steinbach youth group which had helped with a College Hill Church vacation Bible school in the summer of 1991. It was the culmination of many months of planning, fundraising, and anticipation.

The College Hill youth were hosted by five families from the Steinbach Mennonite Church congregation who own and operate dairy and hog farms. The group spent one full day on the various farms, observing, learning, and often participating in the farm chores and work activities. Throughout the week the group participated in other aspects of farm life.

Most of the Tampa youth had never seen farm animals before, except on television. One girl made it clear the first day that she was afraid of all farm



Irene Moore of College Hill Mennonite Church, Tampa, Fla., makes borscht for the first time.

animals, even the farm cat. By the end of the week she was inviting others into the barn to watch the cows being milked, and grinned with delight when allowed to drive the tractor.

One day was set aside for a visit to Moose Lake Bible Camp, where a summer camp for mentally handicapped adults was underway. In addition to enjoying the recreational facilities, the group assisted the staff in running an afternoon “carnival” for the campers.

Gladly, the large, vicious horseflies were left behind at the end of the day. One Tampa youth claimed he would prefer a dark alley in his city to horseflies any day!

With Pioneer Days in full swing in Steinbach over the weekend, there were natural opportunities for the College Hill group to observe and learn about some Canadian Mennonite traditions, customs, and history.

The group volunteered as wheelchair attendants for seniors from a nursing home, and helped at the Mennonite Heritage Village Museum. This provided an opportunity for interaction between long-established Mennonites in Canada and the first- and second-generation Mennonites from Florida.

Some of the youth from Steinbach Mennonite Church accompanied the College Hill group for most of the week, while the rest joined them for some recreational activities.

Craig Friesen, assistant pastor at Steinbach Mennonite, asked himself if this was a “service” venture. His answer was, “Definitely!”

Although different from the experiences of those groups who build or renovate houses or run summer programs, any opportunities for people to increase their awareness of the world outside their own neighborhoods is a form of service, he observed. “Any time new relationships can build bridges to cross the boundaries that exist between us (cultural, racial, national, and urban/rural boundaries), a type of ‘service’ has taken place.

“Our week hosting the youth from College Hill Mennonite Church produced some unforgettable memories and hopefully some long-lasting friendships,” Friesen concluded. “I hope other youth groups will have the opportunity for similar experiences and exchanges.”

Center dedicated. *Elkhart, Ind. (AMBS)*—“We have missed our goal,” Marlin E. Miller, president of Associated Mennonite Biblical Seminary, told a crowd of almost 200 on Sunday, Sept. 18. Already more than \$5 million has been committed in the first year of the seminary’s Partners for Ministry campaign, Miller announced, instead of the target of \$4 million dollars. This total comprises 43 percent of the seminary’s goal of \$11.9 million in the three-and-a-half-year effort.



The occasion for the report was a celebration of the successful beginning of the campaign and dedication of the Lambright Center. The center, as the first visible sign of the campaign, will become the hub of the AMBS continuing education program. It is named in honor of Goldie Lambright (pictured with Miller, above) and the late Robert L. Lambright of Shipshewana, Ind.

• **Winners chosen.** Some 18 students submitted entries in the 1994 John Horsch Mennonite History Essay Contest. Winners are: *first place (seminary/graduate school)*—Mike Driedger, Queen's University, Kingston, Ont.; *second place*—Arnold Neufeldt-Fast, Toronto (Ont.) School of Theology; *third place*—Rickard L. Eby, Western Michigan University; *first place (undergraduate)*—Krista Enns, Pomona College; *second place*—Weldon Carl Epp, University of Manitoba; *third place*—Sarah Buhler, Canadian Mennonite Bible College.

• **MCC orientation held.** Four people associated with the Mennonite Church participated in orientation held at Mennonite Central Committee headquarters, in Akron, Pa., Aug. 2-12. Starting new assignments are: Eliseo Franco, Sun Valley, Calif., to North Hollywood, Calif. (two years); Neil and Saralyn Horsburgh, with their children Joshua,

Lisa Marie, and Stephanie, Jindivick, Victoria, Australia, to Akron, Pa. (three years); Robin Lapp of Ephrata, Pa., to Akron, Pa. (two years).

• **Research grants offered.** Eight research stipends of \$1,500 each are being offered to qualified candidates interested in pursuing research in the area of mutual aid. Areas of study include, but are not limited to, biblical, church history, theological-ethical, sociological, 18th- to 20th-century history, Mennonite Mutual Aid history, and changing patterns of mutual aid. The project is headed by Willard M. Swartley and Donald B. Kraybill. It is jointly sponsored by the Institute of Mennonite Studies (IMS) at Associated Mennonite Biblical Seminary and MMA. Applications from scholars in a variety of academic disciplines are welcome by Dec. 10. For a prospectus and an application form, write to Mutual Aid Project, IMS, 3003 Benham

Ave., Elkhart, IN 46517; phone 219 296-6239 Mondays, Tuesdays, or Thursdays.

• **New faculty named.** Several individuals have joined the faculty and staff of Hesston (Kan.) College this fall. They are: Andrea Krause (English), Mariann Martin (speech and drama), Brad McCarty (physical education/soccer coach), Marge Harms (nursing), Nan Bergen (German), Bryan Dietrich (composition), Dallas Stutzman (director of church relations), and Japhlet O'Neill (campus pastor).

• **Pastor transitions:** David Eshleman moved from north Port, Fla., and was installed Sept. 11 as pastor of Cottage City (Md.) Mennonite Church. Bishop Lewis Good preached the installation message. Eshleman's new address is: 9336 Annapolis Rd., Lanham, MD 20706; phone 301 459-7224.

Walter S. Friesen was installed as pastor of Hope Mennonite Church of Fort Worth, Tex., on Oct. 2. He previously served as senior pastor at the Eden Mennonite Church, Moundridge, Kan.

Jerry Roth, McConnellsburg, Pa., is the new pastor of Chambersburg (Pa.) Mennonite Church. His address is 213 Colorado St., PO Box 106, Marion, PA 17235; phone 717 375-2037.

Shirley E. Yoder was ordained as associate pastor of Park View Mennonite Church, Harrisonburg, Va., on Sept. 18. Overseer Paul T. Yoder gave the ordination charge.

• **Coming events:** *Annual convention*, "The Monday Connection," Mennonite Economic Development Associates, South Bend, Ind., Nov. 3-6. Keynote speakers William Diehl, Roy Williams, Carol Hess will address ways to help "bridge the Sunday-Monday gap" and develop ministry that works all week long. More than a dozen workshops will explore topics like ethical gray areas, coping with stress, and workplace conflict. Two daylong pre-convention seminars are: "Succession Planning: It's the Process That Counts" with John L. Ward, and "Microenterprise Training and Credit Programs in Urban North America" led by Howard Good. Registration information available from MEDA at 800 723-7064.

Lecture, "Methods of Conflict Resolution Used Around the World by The Carter Center—Cases and Means," by Joyce Neu, Goshen (Ind.) College, Nov. 15. Also in the Frank and Betty Jo Yoder Public Affairs Lecture Series is Russell Edgerton on "Redesigning Higher Education," Feb. 7, 1995.

"*Restoring Our Sight*," a gathering for those seeking to challenge racism in the Anabaptist Community, International Conference Center, Chicago, March 3-5, 1995. Conference themes are presenting the biblical basis for antiracism work, addressing institutional power in the church, recalling the history of racism in Anabaptist churches, and creating antiracism training models. For more information contact MCC U.S. at 717 859-3889.

• **New books:** *American Mennonites and the Great War, 1914-1918* by Gerlof D. Homan tells how Mennonites tried to stay faithful during World War I—when noncombatant military service was the only option for conscientious objectors. Available from Herald Press, 800 245-7894.

Early Years of Weaver Rock Store by Virginia Kreider Weaver retells anecdotes of life at what later became Provident Book Store in Lancaster, Pa. Available from Lancaster Mennonite Historical Society, 2215 Millstream Rd., Lancaster, PA 17602-1499.

• **New resources:** *Color postcard* with the title "Where is Jesus?" depicts a busy Christmas scene along the lines of a "Where's Waldo?" drawing. Available for congregations to distribute in their communities announcing Christmas services, programs, or as a general invitation. Contact Marian Bauman at MBM Media Ministries, 800 999-3534.

Confronting Violence in Our Communities, subtitled, "A Guide for Involving Citizens in Public Dialogue and Problem Solving," is designed for grassroots dialogue and action on the issue of violence. Four discussion sessions address the causes of violence and what can be done about—both in neighborhoods and in schools. Available from the Study Circles Resource Center, 203 928-2616.

Hesston College Academic Dean

Hesston (Kan.) College invites applications and nominations for the position of academic dean, beginning July 1, 1995.

The dean serves as the chief academic officer for a two-year college with 37 faculty members and approximately 470 students. Hesston College is an educational institution of the Mennonite Church and its mission is to lead persons toward the model of Jesus Christ as revealed in his life and teachings and toward active participation in the church.

The college seeks candidates who are deeply committed to Christian faith as interpreted by the Mennonite church. Desired qualifications include skills in administration, significant teaching experience, and the ability to lead the faculty in creative academic program development and implementation. The qualified candidate will possess an earned doctorate. The academic dean is a member of the administrative cabinet and reports to the president of the college.

Letters of application or nomination will be accepted until November 1 (or until the position is filled). Applicants should name three references (including one pastor or congregational leader) and enclose a resume. All inquiries will be held in strict confidence. Women and minorities are encouraged to apply.

Address correspondence to:

Loren Swartzendruber, president

Hesston College, Box 3000, Hesston KS 67062

Desk calendar with the theme "Enjoying Family and Community" is available for custom imprinting from Mennonite Board of Missions Media Ministries. This year's calendar is taller than it is wide. Order from 800 999-3534.

• **Job openings:**

Business manager, Spruce Lake Retreat, Canadensis, Pa. Position involves primarily financial management plus computer maintenance. Must have accounting/bookkeeping skills and experience with MS-DOS systems. Assignment to start as soon as possible. Send résumé to Paul Beiler, RR #1 Box 605, Canadensis, PA 17175-7505.

Fundraiser, Mennonite Central Committee. This half-time to three-fourths-time position, based in one's home, is available Dec. 1 and lasts 18 months. Experience with fundraising and grant writing desired; applicant should be a self-starter and free to travel in North America and to Laos during December 1994 or January 1995. Application deadline: Oct. 31. Contact Goldie Kuhns (U.S.: 717 859-1151) or MCC Canada Personnel (204 261-6381).

General assistant, Spruce Lake Retreat, Canadensis, Pa. Year-round, salaried position includes combination of waiting tables, housekeeping, and some kitchen work or dishwashing. Contact Leanna Beiler, RR #1 Box 605, Canadensis, PA 17175-7505.

Housekeeping coordinator, Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Full-time position includes coordinating housekeeping staff, ordering supplies, and cleaning of all public facilities. Work experience preferred. Contact Terry Burkhalter or Laurie Weaver, LMCC, Rt. 5, Box 145, Mt. Pleasant, PA 15666; phone 800 839-1021.

Math teacher for grades 6-8, Kraybill Mennonite School, Mount Joy, Pa. Position available immediately. Application available from John Weber at 598 Kraybill Church Rd., Mount Joy, PA 17552; phone 717 653-5236.

Program director, Tel Hai Camp, Honey Brook, Pa. Responsibilities include overseeing camp-sponsored programs, guest services, recreation and summer camp. Position opens Nov. 1. Call Mike at 610 273-3969 or send résumé to RD 2 Box 126-1, Honey Brook, PA 19344.

• **Change of address:**

Mark Landis from Asheville, N.C., to PO Box 46, New Holland, PA 17557.

James and Rhoda Sauder from East Earl, Pa., to 1225 Fern Ave., Reading, PA 19607; phone 610 796-1528.

NEW MEMBERS

Beth-El, Colorado Springs, Colo.: Vera Ernst, Hugh Ernst, and Hazel Headrick.



MBM volunteers accept assignments. *Elkhart, Ind. (MBM)*—Eight voluntary service workers began assignments in the United States following orientation at Mennonite Board of Missions headquarters Aug. 9-14. Pictured are (left to right):

front row—Heather Wengerd, Elkhart, Ind., to Washington, D.C.; Ellen Fast, Harrisonburg, Va., to Washington, D.C.; Renetta Welty, Lima, Ohio, to San Antonio, Tex.; Norma Broadwater, to Washington, D.C.

back row—Nathan Selzer, Hesston, Kan., to Harlingen, Tex.; Joey Falk, Waterloo, Ont., to Richmond, Va.; Michael Schrock, Medina, Ohio, to San Antonio, Tex.; Ben Yoder, Parnell, Iowa, to Tucson, Ariz.

Bethel, Ashley, Mich.: Jim Oaks, Chuck Hyler, Beverly Hyler, Jeremy Hyler, Rita Oahlquesh, Wayne Yordy, and Lorene Yordy.

Bethel, Rittman, Ohio: Anita Tenney, Dave Shearer, and Renee Shearer.

Cottage City, Md.: Faye Beach.

Finland, Pennsburg, Pa.: Julie Delp, Ralph Fisher, and Trevor Moyer.

Forest Hills, Leola, Pa.: Douglas Kaufman and Jill Kaufman.

Hesston Inter-Mennonite Fellowship, Hesston, Kan.: Brittany Birch, Nathan Craft, Christopher Friesen, Shem Hartzler, Leia Lawrence, John Lucht, James Trigg, Benjamin Yoder, Jonathan and Vicki Ensz, Jim and Mary Friesen, Francis Hermstein, David Lucht, Nellie Tolbert, Theresa Wade, Edward Yoder, Sara Buller, and Candace Krieger.

Mt. Vernon, Grottoes, Va.: Eloy Rodriguez, Jenny Heatwole, Jenny Gutshall, Beth Eppard, Rachel Bowman, Stephanie Shepard, and Christin Lambert.

North Goshen, Goshen, Ind.: Beth Cross, Brooke Steury, Joaquin Valtierra, Del Glick, and Charlotte Holsopple Glick.

Pleasant View, Goshen, Ind.: Leon Bauman and Lynette Bauman.

Salford, Harleysville, Pa.: Tara Elizabeth Benner, Todd Ryan Frankenfield, Tricia Michelle Heavener, Nathan B. Landis, Corey Lee Musselman, Rebecca Ann Nice, and Nathan Meyers Stoy.



Church begins expansion project. *Blooming Glen, Pa.*—Over the past several years, classroom overflow has become a desirable "problem" at Blooming Glen Mennonite Church. On Aug. 14, a groundbreaking ceremony was held as the church begins a major facilities expansion. The renovation will provide six additional classrooms with a seating capacity of 65 people each, a combination classroom/meeting room, and a choir rehearsal room. Above, pastor Truman H. Brunk leads a litany at the groundbreaking ceremony. Members pictured at right are: (left to right, first row)—Gloria Delp, Ruth Hertzler, Ernie Hange, David Bergey.—*Jody Moyer*



"Wilkum" to Amish Country.

Plain and Amish:

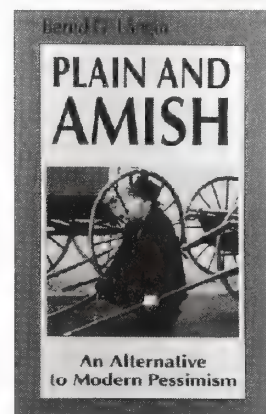
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"From the first page, this book is fascinating."—G. K. Epp, in *Der Bote*, Winnipeg, Manitoba

"Längin begins his enjoyable and accessible study by making it clear that he is a 'man of the world who has drifted into the company of the devout.'"—*Publishers Weekly* Paper, 416 pages, \$15.95; in Canada \$22.75.



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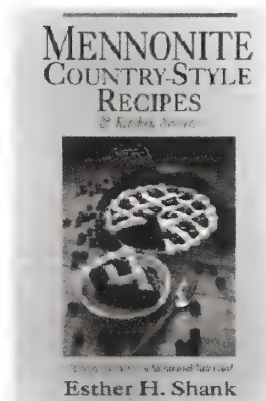
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Spiral, 680 pages, \$18.95; in Canada \$27.25.

Hard, 680 pages, \$32.75; in U.S. \$22.95.

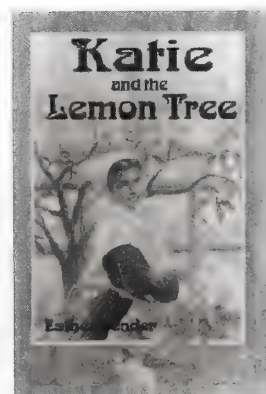


Katie and the Lemon Tree

by **Esther Bender**

This is a true-to-life story about pioneer days in the mountain valleys near Grantsville, Maryland. As Katie and Daniel Miller leave Germany for America in search of free land and religious freedom, her mama says, "Keep the faith, Katie!" Katie came for a promise of freedom. She found room for a dream. For children ages 8-to-12. Joy Dunn Keenan, illustrator.

Paper, 88 pages, \$4.95; in Canada \$7.10.



Available through your local bookstore or by calling 1 800-759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover).



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Southside Fellowship, Elkhart, Ind.: Joanna Friesen, Jessica Mumaw, Tamara Sawatzky, and Megan Miller.
Watertown, N.Y.: Matthew Robbins.
Western, Salem, Ore.: Jenna Buschert, Brian Nussbaum, Suzanne Buschert, and Becky Dreher.

BIRTHS

Gingerich, Janice Schade and Marlow, Tavistock, Ont., Mackenzie Aaron (first child), Sept. 12.
Gonzalez, Marguerite Kenagy and Stefan, Salem, Ore., Daniel Kenagy (first child), Sept. 5.
Kreider, Cindy Hanson and John M., Cusco, Peru, Kierston Shane (third child), Aug. 29.
Lam, Bette Weaver and Dornon, Dayton, Va., Katrina Quin (first child), Sept. 13.
Mohelski, Betty Miller and George, Chesapeake, Va., Michael Andrew (second child), Sept. 9.
Stauffer, Christine Mullane and John, Delphos, Ohio, Jesse Tyler (second child), Aug. 24.
Steckle, Brenda Poole and Robert, Bayfield, Ont., Trevor Joshua Robert (first child), July 14.
Wagler, Janet and John, Kitchener, Ont., Daniel Thomas (second child), June 1.

MARRIAGES

Anderson-Scheetz: John David Anderson, Philadelphia, Pa., and Aimee Lavonne Scheetz, Harleysville, Pa. (Salford), Aug. 27, by John L. Ruth.
Bontrager-Ramer: Evan Bontrager, Plano, Tex. (Hyattsville), and Tonya Ramer, Plano, Tex. (Berkey Ave.), Aug. 20, by Del and Charlotte Hosopple Glick.
Halteman-Haman: Amy Halteman, Schwenksville, Pa. (Franconia), and Eric Haman, Kulpsville, Pa. (Franconia), Aug. 20, by John Ehst.
Lehman-Miller: Michael Lehman, Orrville, Ohio (Kidron), and Karen Miller, Columbus, Ohio, Sept. 11, by Bill Detweiler.
Phibbs-Witmer: Terry Phibbs, Harrisonburg, Va. (Zion Hill), and Philip Witmer, Harrisonburg, Va. (Zion Hill), Aug. 20, by Joe Bontrager.

DEATHS

Cutchall, Gerald L., 65. Born: Dec. 22, 1928, McConnellsburg, Pa., to Jack and Pauline Eader Cutchall. Died: Sept. 5, 1994, of cancer. Survivors—daughter: Lori Ann Kenote; brother and sister: Melvin, Carolyn Rowe; 2 grandchildren. Predeceased by: Helga C. Cutchall (wife). Funeral: Sept. 10, Cedar Grove Mennonite Church, by Nelson L. Martin and Robert Cahill. Burial: Parklawn Memorial Gardens, Chambersburg, Pa.
Eichelberger, Katie R. Graber, 98. Born: Jan. 4, 1896, to John and Josephine Roth Graber. Died: Aug. 21, 1994, Wayland, Iowa. Survivors—children: Alie, Alice Martin, Aldine Wyse, Calvin, Donna Horst, Orrin, Anita Swartzendruber; 24 grandchildren, 34 great-grandchildren, 3 great-great-grandchildren. Predeceased by: William Eichelberger (husband). Funeral and burial: Aug. 24, Sugar Creek Mennonite Church, by Reuben Chupp and Roger Farmer.
Hess, Mervin M., 81, East Petersburg, Pa. Born: Sept. 3, 1913, Conestoga, Pa., to John R. and Mary Graver Hess. Died: Sept. 5, 1994, Lancaster, Pa. Survivors—wife: Ella K. Good Hess; children: Mervin G., J. Daniel, J. Harold, Kenneth, Erma Brunk; brothers and sisters: John, Ervin, Barbara Eby, Hattie Engle; 15 grandchildren, 5 great-grandchildren. Funeral: Sept. 10, Landisville Mennonite Church, by Sam Thomas and George R. Brunk III. Burial: Salunga Mennonite Cemetery.
Oswald, Ruby Fern Mast, 81, Orrville, Ohio. Born: Feb. 9, 1913, Harper, Kan., to Samuel F. and Nora Burkey Mast. Died: June 26, 1994, Orrville, Ohio. Survivors—husband: Levi E. Oswald; sons: Lowell, Harold, Gary, Robert. Funeral and burial: June 29, Smithville Mennonite Church, by Glen Steiner and Herman Myers.
Swartz, Alvin, 81, Turner, Mich. Born: June 16, 1913, Santiago, Mich., to Joseph and Sarah Jantzi Swartz. Died: Aug. 28, 1994, Turner, Mich., of congestive heart failure. Survivors—wife: Eula Rogers Swartz; children: Sherrill Glick, Colleen Heatwole, Glenda Knepp, Sue Herr, Philip, Enid; brothers

and sisters: Orbie, David, Joe, Raymond, Katie Snider, Drucilla Miller, Violet Fritz; 15 grandchildren, 2 great-grandchildren. Funeral: Aug. 31, Riverside Mennonite Church, by Elmer Jantzi, Willard Mayer, David Showalter, Lyle Swartz, and Oakley Turner. Burial: Sims-Whitney Cemetery.

He was ordained a minister and bishop in the Conservative Mennonite Conference and pastored Turner's Creek Mennonite Church, Talbert, Ky., and Riverside Mennonite Church, Turner, Mich.

CALENDAR

Anabaptist Vision in the 20th Century conference, Goshen, Ind., Oct. 14-15
 Mennonite Board of Congregational Ministries board of directors meeting, Elkhart, Ind., Oct. 14-15
 Mennonite Board of Missions board of directors meeting, Elkhart, Ind., Oct. 20-22

Theological and Pastoral Education Council, Harrisonburg, Va., Oct. 21-22
 Associated Mennonite Biblical Seminary board of directors meeting, Elkhart, Ind., Oct. 27-29
 Goshen College board of overseers meeting, Goshen, Ind., Oct. 28-29
 Atlantic Coast annual assembly and fall mission festival, New Holland, Pa., Oct. 28-30
 Southeast Mennonite Conference annual meeting, Brooksville, Fla., Oct. 28-30
 Church Heritage Sunday, Oct. 30
 Congregational Education Planning Council, Elkhart, Ind., Oct. 31-Nov. 1
 Missions month, November Mennonite Economic Development Associates annual convention, South Bend, Ind., Nov. 3-6
 Stewardship Sunday, Nov. 6
 Hesston College board of overseers meeting, Hesston, Kan., Nov. 11-12
 Franconia Conference fall assembly, Franconia, Pa., Nov. 12

THE INNOCENT



The Innocent, a 23-minute video drama, asks who is responsible for violence and suffering caused by war. It is based on a true story of a Lao woman killed eight years after the conflict in Southeast Asia. She is just one of thousands who have died from coming in contact with unexploded anti-personnel weapons. The video and accompanying study guide provoke thoughtful dialogue on peace-related issues. For free loan or purchase contact:



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THE LAST WORD

Holy uselessness

Some weeks ago, at the beginning of a two-month leave from pastoral responsibilities, I had the privilege of spending a week on retreat. Retreat means different things to different people, but for me it meant no answering machines to mind, no sermons to think about, no books I should be reading, no relationships to tend to, not even any meals to prepare. There was freedom from words, from having to talk. In fact, I didn't have to do anything; nothing was expected from me.

"Holy uselessness," a term I came across somewhere, seems an appropriate description for that week. I was utterly useless: The Hermitage would have functioned quite well had I not been there. The congregation I pastor did just fine without me (not just for that week but for seven more). My husband didn't need me.

I tried not to have unrealistic expectations for the experience. Early in the week, I recorded these expectations in my journal: *a deeper awareness of God, a sense of God's presence and peace as I face new and old responsibilities, more love for God, more sense of God's love for me, the ability to "let go."* I also asked myself what I wanted from God during the week. My response: *to be held, hugged, and loved.*

Since then I have reflected on the account of God's experience of rest at the end of creation: "And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation" (Gen. 2:2-3).

God completed all the work of creation in six days. On the seventh day God rested. Why? Was God worn out, exhausted, stressed out by all that creation activity? And God just couldn't go another day? I doubt it.

At the end of each day's creative activity, "God saw all that he had made, and it was very good" (Gen. 1:31). Could it be that God rested on the seventh day in order to enjoy the goodness, the wonder, the splendor of the completed creation? It was not so much physical rest as it was soul rest. What better way to rest our souls than to sit back and delight in the goodness of our accomplishments?

Now I don't know too many people who sit around delighting in what they have done. But is God the only one who has the right to pronounce, after surveying one's accomplishments, "It is very good"? Do we have the right to retreat from the intensity of our lives, to stop "doing" and to simply "be"? To be grateful for our accomplishments, our abilities, our giftedness, our selves?

Obviously I don't have in mind some sort of egotistical pride, but a humble recognition that I am who God created me to be—and who I am and what I do by God's grace is very good.

Jesus invites us: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (Matt. 11:28-29). Perhaps Jesus was referring to some time of holy uselessness.

Giving ourselves permission to do nothing is not easy in a world preoccupied with doing, producing, and having something tangible to show for our efforts. Pastors, I believe, are particularly vulnerable to the pressures to produce. I have a hunch that if pastors were allowed, yes even encouraged—perhaps even required—to make time for retreat, for "soul rest," pastoral leadership in general and Sunday morning sermons in particular would be more effective, creative, and Spirit-led.

Please understand: I wasn't in the clouds all week. I faced pain in my life. I wept. Retreat is a time to step back and see the "big picture," to offer the pain to God for healing, to delight in the joy and goodness of life.

I intend for this not to be my last retreat. In sitting back and enjoying God and being enjoyed by God, in letting myself be loved and loving myself, I experienced something of true Sabbath rest as God meant it to be when resting from those six days of creation.

—Martha Kolb-Wyckoff

Martha Kolb-Wyckoff, a Gospel Herald editorial consultant, is pastor of Taftsville Chapel Mennonite Fellowship in Taftsville, Vt.



The question for the church is no longer, "Should we be for or against higher education?" It is, "What kind of higher education shall we choose?" See page 6.



October 11, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Nonconformity in the 1990s:

If Mennonites really got serious about church discipline

We may incur social disfavor, even run afoul of the law. But unless we recover a commitment to discipline, nonconformity will be little more than a delusion.

I grew up in a Beachy Amish church, where, as one might expect, I often heard sermons—or at any rate, admonitions—on nonconformity. But now that I'm in the Mennonite Church, I've discovered the term has practically disappeared from Mennonite vocabulary in recent decades.

by
Caleb
D.
Miller

That disappearance is no doubt because the doctrine of nonconformity was used to defend an approach to church life that has increasingly been seen as legalistic. But this is regrettable, because nonconformity to the world is an important part of what it means to be a faithful Christian community.

The classic text from which the Mennonite and Amish doctrine of nonconformity comes is Romans 12:1-2: "I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds,

ALSO IN THIS ISSUE

What kind of higher education shall we choose? 6

Where we are going and how we will get there 8

Integration planners sketch two-country model 9

Gingrichs encounter coup attempt in Liberia 10

The absence of meaningful church discipline seriously undermines the Mennonite church's ability to resist, evaluate, or even acknowledge acculturation.

so that you may discern what is the will of God—what is good and acceptable and perfect.”

The gift of ourselves to God should be no less total than if we had died on an altar. We are not to be conformed to this world so that we might be transformed into people who can better know and serve God. Nonconformity is not, this passage suggests, to be pursued for its own sake but for the sake of conformity to Christ.

But there is nevertheless very good reason to pay attention to this issue as Paul does in Romans 12 and elsewhere in his writings. We are social beings; God intended it that way. And it is because we are social beings that we have a very powerful tendency to conform to those around us.

One of the ways in which sin has most distorted God's purposes for humanity is that our interdependence with others can lead us away from God rather than enriching our worship of God. This problem is complicated for Christians by the fact that we are called to serve the same people whose influence would corrupt us. Jesus reflected this tension when, in praying for his disciples, he said, “My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it” (John 17:15-16).

To be “in the world, but not of the world” became an important concern for the early church. “The Epistle to Diognetus,” which was probably written by a Christian to a pagan about a hundred years after the death of Christ, expressed this sentiment:

“Christians are not distinguished from the rest of humankind by either country, speech, or customs ... they cultivate no eccentric mode of life.... Yet while they dwell in both Greek and non-Greek cities ... and conform to the customs of the country in dress, food, and mode of life in general, the whole tenor of their way of living stamps it as worthy of admiration and admittedly extraordinary. They reside in their respective countries, but only as aliens.... Their board they spread for all but not their bed.... They are reviled, and they bless; they are insulted and they render honor. Doing good, they are penalized as evildoers ... and those who hate them are at a loss to explain their hatred.”

The experience of our Anabaptist forebears had a lot of similarities to that of the early church. They too emphasized the suffering love of Jesus, and they too were persecuted for their beliefs.

Indeed, the persecution of both the early church and of the Anabaptists was very important in preserving their sense of distinction from the world. In both cases a sort of crisis came when the persecution ended. The early church seemed to lose its distinctiveness from the world. Post-persecution Mennonites seemed confused about how to reinforce their distinctiveness without the stick of persecution.

Their response was often to do what the early church did not do: “cultivate an eccentric mode of life,” to “distinguish themselves from the rest of mankind by their speech and customs.” During the first half of the 20th century, North American Mennonites probably emphasized not being “of the world” at the expense of being “in the world.”

Although outright political oppression of Mennonites has been rare for hundreds of years now, we have usually been something of a despised sect. Our deliberate cultural distinctives contributed to that.

During the past 30 or 40 years, however, that has all changed. Mennonites have become less eccentric and have become viewed as respectable, even as trendsetters. We now participate in almost all aspects of modern life. Lots of reasons account for these changes, and they have opened new doors for witness and service.

But such change also has its troublesome side. If we are honest, I think it will be obvious that virtually all of our changes during recent decades have brought North American Mennonite practices and beliefs closer to those of secular Western society. We must seriously consider the possibility that we have changed less out of a concern to be faithful to Christ than out of a concern to fit in with our society. We may have forgotten something important

We must seriously consider that the church has changed less out of a concern to be faithful than to fit into society.

about Christian faith that the early church and the Anabaptists knew—indeed that the Mennonites of the 1950s knew.

One way in which Mennonites have traditionally distinguished themselves from North American culture is in our emphasis on accountability to each other for the way we live

our lives. There is good reason for that. Just as our social relations can be a powerful distraction from our devotion to God, so they are also an indispensable means of sustaining such devotion. God did not create us to be able to serve God without the help of others.

Historically such help often came in the form of others' calling our lives into question. But such challenges have almost disappeared from our church life. In the 15 years that I have been a member of the Mennonite Church, I don't think any decision about the way I live has ever been challenged by a fellow church member outside my family. I am sure that it is not because none of my decisions were worthy of challenge. I am also convinced that my experience is not unusual.

The explanation I am often given is that abuses of church discipline in the past have made us reluctant to exercise it in the present. But there have always been abuses of church discipline, as there are of any worthwhile practice. My hunch is that both our impression of the past as one of the abuse of church discipline and our present reluctance to exercise it has more to do with the influence of our society's individualism than it does with actual past abuses.



We live in a society in which individual self-determination is increasingly seen as the highest good, and in which judgmentalism is seen as the worst—and in some cases the only—sin. Judgmentalism (sometimes the preferred label is “intolerance” or “hate”) is, for all practical purposes, any suggestion that there is something wrong with the way another person chooses to live (except, of course, for the suggestion that this person has been judgmental or otherwise disrespectful of the self-determination of another).

This individualism exerts a powerful influence over all of us, even on those of us who lament it. Regardless of what we may think about the importance of holding each other accountable for the way we serve the Lord, society has trained most of us to feel like we are being self-righteous, intrusive, and presumptuous if we confront others with the issue of whether their lives honor God. It has also trained us to feel justified in taking offense when anyone so confronts us.

These tendencies in our individual and cor-

porate character combine to make us extremely reluctant to challenge the lives of our fellow believers unless they run afoul of our individualist culture.

The result is that the extremely powerful influences of our culture are virtually unopposed in the lives of individual church members. When we adapt our lives to become more comfortable in our culture, no one challenges us except in the most extreme circumstances. It is no wonder then that acculturation—the conformity of a community to the larger culture—is both the most prominent feature of the late-20th-century Mennonite Church and among the least discussed.

In short, the absence of meaningful church discipline seriously undermines the Mennonite Church's ability to resist, to evaluate, or even to acknowledge its own acculturation. This absence is also perhaps the most significant result of such acculturation.

If the Mennonite Church really got serious about church discipline, we would probably incur a lot of social disfavor. We may even eventually run afoul of the law. But unless we recover a serious commitment to church discipline, Christian nonconformity in the 1990s and beyond will be little more than a self-serving delusion in the Mennonite Church.

The idea of being a community that is radically different from the larger society has ceased, for some of us, to seem like a realistic possibility. The idea of acculturation seems almost irresistible.

This sense of helplessness, however, can be the first step to gaining or regaining genuine nonconformity. Acculturation is the natural state of things. The influences of any society are almost irresistible. So Christian faithfulness is always a miracle. It is possible only by the enabling grace of God.

Only in the acknowledgment of our utter dependence on God can we be open to that grace. As we seek to be a community that honors Christ, we should pray that God will renew our minds and transform us into the kind of people who can sustain faithfulness in the face of enormous obstacles.

Formerly on the faculty of Goshen (Ind.) College, Caleb D. Miller is now assistant professor of philosophy at Messiah College, Grantham, Pa.

"The word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart."—Heb. 4:12, NRSV

Gospel Herald



EDITOR

J. Lorne Peachey

ASST. EDITOR

Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

Suppose Jacobed, the mother of Moses, would have decided to have an abortion. She could have reasoned that if her baby were a boy, the king would have him drowned. Instead Moses' parents feared God.

Miraculously, Moses grew up and was educated in the enemy's court. However, he sided with his own people and was used by God in a mighty way to deliver the people from slavery.

When we disregard God's law for living and set up our rules, we're deciding our own way is better than God's.

*Ruth Stauffer
Elverson, Pa.*

A *Draft Memo* (Sept. 6) points to a real dilemma. What happens to our peace practice if there's no military draft to force individual decisions? How will our children avoid the illusionary images of a world peace via Star Trek or a UN peacekeeping force? If the government no longer *requires* us to practice peace, what then?

Nonviolent activism has not captured our imagination, and it is not perceived as something for everybody. And, odd as it may sound, I fear a church with professional peace-people risks forfeiting the role of a "peace church"—when only a few need to make such choices. The now outdated draft was something that forced every male, at least, to decide individually for peace one way or another.

If returning to a draft is a "crazy and naive hope," what then do we do? Here is my list for a "broader discussion":

1. Each congregation should have a peace delegate whose job it is to identify people for Mennonite Disaster Service, Christian Peacemaker Teams, Mennonite Conciliation Service, or International Conciliation Service work. All such people should be commissioned as "peace-practitioners" or "peace-planters," whether the work they undertake is for three weeks, three years, or three decades.

2. Every pastor should designate one Sunday a year as peace Sunday. Sermons and testimonies should be committed to making visible a historical tradition of Christian peace practice.

3. As a church we should open more channels for peace witness and advocacy. The work Daryl Byler is taking up in Washington is a good example of this. However, we should also have such an office at the UN, where major

world attitudes on war and peace are being hammered out. The witness and testimony of people like Mennonites, who bring a peace conviction with historical integrity, is solicited more and more today.

4. Through all these channels we should provide youth with peace internship opportunities or peace practitioner jobs. Just as during the time of conscription and draft, when our church offices were authorized to provide 1-W service alternatives in hospitals and community programs, we should seek government authorization and financial support to organize a "Mennonite National Peace Service" and connect this with the Clinton administration's youth community work (national service) programs.

5. There is much room for peace practitioner adults. People in their 40s, 50s, and 60s (and older), able to retool for a new career, could seek peace service opportunities and request their church offices to provide them.

The military draft made people decide! We need more ideas in order to ask people to choose peace.

*Bob Herr
Lancaster, Pa.*

In response to Frank Trnka's letter (Sept. 13) concerning the use of the "True Love Waits" campaign at Wichita 95: The conference youth ministers for both MCs and GCs have seen this campaign as an educational opportunity. It is to help not only our youth to look at their own sexual patterns and behavior but also parents and the larger church community to assume responsibility for the teaching of sexual behavior as it relates to a life of discipleship. In a nutshell, the campaign calls youth to abstain from sexual intercourse until marriage. We cannot see why anybody in our church would have problems with this emphasis.

Our society communicates constantly to our youth that sex outside of marriage is acceptable. Our church has a responsibility to respond with an alternative message. In the end, youth will decide how they will respond to the purposes of the campaign and how they will respond with their lives to what God is calling them to.

"True Love Waits" is only a sub-theme for the whole Wichita 95 youth experience. The overall theme is "With Jesus on the Road." This will probably

come to be the largest gathering of Mennonite youth in North America. I hope they will be challenged in their commitment or recommitment to God.

Carlos Romero
Minister of Youth/MBCM
Elkhart, Ind.

I was encouraged by the Sept. 6 issue with its articles on faith and wealth. Surely Larry Augsburger and Jane Yoder-Short are correct in noting the passionate presence of this theme in the teaching of Jesus and the life of the early Christians. And Augsburger rightly notes that Jesus claims this is a long-established concern of God: "Moses and the prophets" provide the background for Jesus' own teaching (Luke 16:29).

Several years ago, while studying the Bible before writing *Journey Towards Holiness*, I discovered that the holiness/nonconformity texts of both Old and New Testaments invite people to abundant living and genuine spirituality—and to an alternative approach to justice and sharing as well as to war and peace. On the other hand, choosing to live "like all the nations" (1 Sam. 8:5) meant departing from God's way in both areas. The Bible makes clear that it's hard to hold on to alternative ways in economics and violence; it also shows that in both of these security areas it is equally important to live by God's alternative ways if we are to be spiritually alive.

Renewal movements throughout history have sensed this. Recent scholars, both secular and Mennonite, have shown that our early forebears were more united on the matter of justice and sharing than they were on nonresistance. Yet we have come to be known as a "peace church." Why not an "equalizing church" (2 Cor. 8:14). Or better still, a "peace and equalizing church"?

I know by personal experience the immense generosity and commitment to justice of many Mennonites. As I tell others of this, they too are inspired by Mennonite ways. But I sense that it is very hard to hold on to emphases of justice and sharing in the culture of the contemporary West. H. S. Bender, in his 1994 "Anabaptist Vision" address, spoke of this concern under the heading of "community." Fifty years later, the Mennonite Church's "Vision: Healing and Hope" statement sees God calling us to be "communities

of grace, joy, and peace," but says nothing about justice and sharing.

Jesus talks about "the lure of wealth and the desire for other things" which "choke the word" (Mark 4:19). Two times Paul tells us that "pleonexia (discontent) is idolatry" (Eph. 5:5; Col. 3:5). Most North American Mennonites live in a culture which, since World War II, has come to be characterized by unimaginable wealth (in global terms) and also by discontent which is systematically encouraged by advertising.

This is not a promising setting in which to hear the Word of God or to grow as friends and disciples of Jesus. But Jesus and Paul together offer us good news of salvation from sin and the world's addictive ways, and God can do more than we can ask or imagine. In my opinion, no item on the church's agenda requires more prayer and creative thought than this. Wouldn't it be wonderful if we Mennonites could grow in our spiritual appropriation of the "freedom of simplicity"?

Alan Kreider
Manchester, England

I have been disturbed by the article, *Jesus We Know, but Who Are You?* (July 26). To have only the Gospels would have taken so much from how I have learned Christ, for the epistles add so much.

Am I hearing that our church leaders are saying that only the Gospels are inspired and not the rest of the New Testament? The epistles give us practical teachings of the outworking of Christ's life in the individual and in the congregation. Paul gives us personal goals in his life, which are examples for us. One of them is Phil. 3:10: "That I might know him and the power of his resurrection."

If only the Gospels would have been recognized as inspired throughout the centuries, where would we be as Gen-

tile believers? It took special revelation to Peter (Acts 10), and Paul said it was the mystery of Christ's will (Eph. 1:9-12; 3:4-7) made known to him for the Gentiles to be fellow heirs.

Anna M. Buckwalter
Bronx, N.Y.

I was amazed to read the letter from the Fellowship of Concerned Mennonites (Aug. 30) opposing the "Clinton health plan." I thought conservative leaders would concern themselves with the spiritual health of the church rather than bother with a partisan political issue like universal health coverage. Don't we have Mennonite Central Committee and its peace section to deal with temporal matters?

I wonder what the counsel of the Fellowship is for Canadian Mennonites who have had universal health coverage for many years? Must they all move to the United States so that they can have a health care system affordable only to those whose employers buy health insurance for them?

John H. Otto
Champaign, Ill.

I was especially glad for the very good coverage in *Hispanic Mennonites Pursue New Vision at Bi-annual Assembly* (Aug. 23), including their clear-cut stand on homosexuality. In light of the clarity of both the Old and New Testaments on this subject, how can anyone take a different view?

A. J. Metzler
Goshen, Ind.

You were right on target when you published *A Wink at Death* (Aug. 30) by Moses Slabaugh. He has written as one who holds life in proper perspective.

Anna Sauder Helfer
Columbia, Pa.

Pontius' Puddle



What kind of higher education



Hesston College's new president finds directions for the future of church schools in the foundation of the past.

by Loren E. Swartzendruber

The relationship between the Mennonite Church and formal education, particularly higher education, has been varied, sometimes close, sometimes tenuous. Some early Anabaptists—Felix Manz, Conrad Grebel, Menno Simons—were well educated, scholars of influence, masters of Greek, Hebrew, Latin. Some 225 years later, Christopher Dock, a prominent Mennonite schoolteacher in the United States, produced the first elaborate educational treatise in America.

Even though Manz, Grebel, and Simons were men of letters, many of the early Anabaptists did not have the benefit of formal education. The first 350 years of our history were understandably a time of isolation and retreat from the world. It was a time of persecution, of movement.

We were a countercultural people, an alternative people. Education was hardly a priority. In reality, education came to be distrusted and sometimes feared. Fear characterized our attitudes toward education for many years, and in some quarters that continues to be the case.

The last decades of the 19th and beginning years of the 20th centuries brought an awakening to the Mennonite Church, no doubt the result of influences from the larger world. The church caught a vision for evangelism, education, and nurture. Entrepreneurial leaders established agencies to organize missions, foreign relief, publications.

And colleges were opened—though not by unanimous agreement. Proponents recognized a phenomenon which has not changed since the early 1900s: if our youth attend schools other than those sponsored by the church, a high percentage of them will never return to be active members of the church. As one writer stated in a 1909 edition of *Gospel Herald*: "The schools are the church's most powerful instrument in working out her mission."

Action was taken to open Hesston Academy and Bible School in September 1909. The

changes that have occurred since those beginnings nearly 90 years ago are astounding.

To mention just one: tuition the first year was \$40; room and board \$95. The first president was paid \$720 per year; if we had kept the same ratio between tuition and salaries, the president would currently be paid \$144,000 and professors \$121,000 annually!

Too much change results in psychological and spiritual stress. Too little change can bring stagnation and ultimately death, physical and spiritual. Continuity with the past provides a sense of stability for the present and a foundation upon which to stand as we look to the future. Positive change, on the other hand, energizes and revitalizes.

It is perhaps the immaturity of youth which too often disdains continuity and ignores the learnings of previous generations. It may be osteoporosis of the mind and spirit of us older folks which resists change and worships continuity. Disdain toward continuity and fear of change—both are deadly. Neither extreme is life-giving.

As a new college president, I know I am expected to bring change. At the same time, this institution has a long history of continuity. This history can guide us as we go into the future with its changes. As president, I make several commitments for Hesston College in 1994 which I believe represent authentic continuity with our past.

1. From 1909 to 1994, and throughout this administration, Hesston College has and will invite its students to be disciples of Jesus Christ. To use a word I heard president Myron Augsburger intone many times during my first year at Eastern Mennonite College, "We will be *unapologetically* Christian."

Our sometime critics are absolutely correct when they invite us to articulate our faith commitments more openly and forthrightly. As Stephen Carter, author of *The Culture of Disbelief in America*, has reminded us, it is intellectual dishonesty for anyone to suggest that they bring no presuppositions to the classroom. Those same persons would have us believe that religious faith on the part of the professor rules out good teaching. We are not about the task of coercion nor of indoctrination, but we cannot hide behind the veil of neutrality.

2. Hesston College will, in this administration, retain its identity as a college which stands firmly in the Anabaptist theological stream, and we will be proud (in a humble sort

shall we choose?

of way) to be an institution of the Mennonite Church.

To be a denominational college in this era of higher education in North America, as most of us well know, is to be swimming upstream. Our sociological context is one in which increasingly greater numbers of Christians choose not to identify with any particular denomination.

Many in my generation and younger have deliberately chosen to be “generic” Christians. We now select congregations (if we select any) much like we shop at the mall. Wal-Mart, Sears, Dillards—we have little interest in their philosophies of management, their approach to employee relations—we want the best deal. So it is with shopping for a church home.

While many individuals are choosing not to identify with a denomination, and institutions seek to sever their ties, Hesston College is committed to remain a child of the church. As your child, we ask that you not cut us off from conversation about the future of the family. It is biblical to suggest that occasionally children have insights which adults should hear.

3. Hesston College will continue to tell the biblical story. We are a people of the Book. We do not worship the Book, but we understand the Bible to point us to the one who invites us to be his disciples.

To be sure, we accept the inevitable tension that arises when God’s people of the 21st century seek to be a biblical people. It is a nostalgic and attractive desire to suppose that we will all be of one mind as we interpret the Scriptures— attractive, but inherently unfaithful to the biblical record itself. If the record shows disagreements within the early church, how is it that we should be so arrogant as to suggest that we will always agree?

I have observed a fascinating phenomenon, perhaps because I am now in the “older” generation. Every generation in the church has practiced its faith differently from the previous generation. Yet each generation is tempted to label the next generation as unfaithful when changes are implemented.

Can we learn from history that change is inevitable and that it is a sign of a dynamic faith—something to celebrate because God’s Spirit continues to reside with each generation?

4. This institution will continue to be wholistic in its approach to students. We take a backseat to no institution, particularly those in the public sector of higher education, in our efforts to meet the needs of the entire student.

For some families an education at Hesston College is expensive, and it may require a selection of priorities. But it is an investment in the future of our children and the church.

I am always amazed when I hear parents or students suggest that they will choose a public option as though it is only the price that is different. Far too many people seem to think that three hours of credit at institution A is equal to three hours of credit at institution B. Just as we shop for quality when we buy consumer products, so had we better pay attention to quality in higher education.

5. Hesston College will continue to place high priority on intellectual and character development. We are challenged by a statement from Bernard M. Baruch: “During my 87 years, I have witnessed a whole succession of technological revolutions, but none of them has done away with the need for character in the individual, or the ability to think.”

Character development remains an important mission of Hesston College. Teaching our students how to think is not universally applauded, but to ignore that effort would be to assign our graduates to failure.

The question for the church is no longer, “Should we be for or against higher education?” We have already voted on that question—Mennonite young adults attend college at approximately the same percentage as their peers in society. The question for the church is, “What kind of higher education shall we choose?”

A second question is, “Who will make the choices: young adults by themselves, or parents and church leaders standing alongside our youth?” My dream is that I will no longer be hearing parents say, “I wanted Jon to attend a church college, but it was his decision and he chose another option.”

We cannot force students to choose the church college option (our student-life people don’t want those students who were forced!), but we should not be so naive as to think that (a) we have no responsibility to exert influence or (b) the choice really won’t impact our children and the church dramatically.

Like Abraham, we point our faces toward the future, knowing that God is faithful if we will seek God’s presence in our lives.

Loren E. Swartzentruber was installed as the seventh president of Hesston (Kan.) College on March 19, 1994. This article is excerpted from his inaugural address.

To be a denominational college in this era of higher education in North America is to find oneself swimming against the current.

Where we are going and how we will get there

by
*Clare
Ann
Ruth-
Heffel-
bower*

When Alice met the Cheshire-Cat on her *Adventures in Wonderland*, she asked the cat which way she ought to go.

"That depends a good deal on where you want to get to," the cat answered. When Alice said she didn't care where she went, the cat replied that when you don't care where you are going, any path will do.

In a time of rapid change in the world and in the church, it is not always clear where we are going, much less how we are to get there. The needs of the world beckon us in certain directions. Voices in the church call us in other directions. Culture adds its competing voice. Which way are we to go if we want to follow Jesus faithfully as we enter the 21st century?

A joint Vision and Goals Committee was formed by the General Conference Mennonite Church to help avoid Alice's dilemma. At this point in history it is crucial that the church knows where it is going so it can find the way to get there. The Vision and Goals Committee has worked to identify the destination and to point

toward the route or routes the church might take as we enter the 21st century.

"Vision: Healing and Hope" is a call to renewed commitment and a deeper relationship with Jesus Christ. It is a call to allow the Spirit of Christ to transform our churches into communities where we experience God's healing and hope in our own lives. It is a call to let God's love flow through us as we share that healing and hope with a broken world.

The priorities identified in "Vision: Healing and Hope" call us to focus our attention on specific things in the coming years. They point to growth areas for many of us in the Mennonite church. We can grow in our experience of the transforming power of Christ in our lives. We can grow in our experience of the healing power of community, especially where traditional communities have eroded and nothing has taken their place. We can grow in our witness to the world, especially when it comes to putting words with our actions.

These priorities recognize that we have limited energy and limited resources. If we are to continue to live faithfully as Christians, we must focus our efforts.

The Vision and Goals Committee developed the vision and priorities of "Vision: Healing and Hope" out of a process of discernment. When the committee first met in 1991, it determined not to be merely a long-range planning committee which depended on the best human wisdom available. Instead, it sought to hear God's call to us as a church. It believed that God has a particular vision for the Mennonite church at this time in our history. The committee approached its task prayerfully, regularly seeking God's guidance and listening for God's voice.

"Vision: Healing and Hope" builds on General Conference goals and on the Mennonite Church's Vision 95. At Wichita 95 the church will be invited to affirm "Vision: Healing and Hope" as it celebrates and inaugurates this new vision and priorities. Then with the vision before us, we can begin to travel the roads that lead to healing and hope.

Clare Ann Ruth-Heffebower served as cochair of the Visions and Goals Committee along with Donella Clemens. She is also copastor of the Peace Community Church in Clovis, Calif., and serves as the northern California area minister for the new integrated Pacific Southwest Mennonite Conference.

Vision: healing and hope

Vision

God calls us to be followers of Jesus Christ and, by the power of the Holy Spirit, to grow as communities of grace, joy, and peace, so that God's healing and hope flow through us to the world.

Priorities

To follow Jesus Christ more faithfully we are called to:

- enrich our prayer, worship, and study of the Scriptures.
- offer all that we are and have to God.

To grow as communities of grace, joy, and peace we want to:

- call and nurture congregational leaders for ministry in a changing environment.
- practice love, forgiveness, and hospitality that affirm our diversity and heal our brokenness.

To live as people of healing and hope we are committed to:

- invite others to faith in Jesus Christ.
- seek God's peace in our homes, work, neighborhoods, and the world.

Planners sketch two-country model for integrated North American church

Newton, Kan. (*The Mennonite*)—Meeting here Sept. 17-19, the Integration Exploration Committee (IEC) looked further at developing U.S. and Canadian structures in a broader North American Mennonite church.

In its next-to-last meeting before submitting its final report to the General Boards of the General Conference Mennonite Church (GC) and the Mennonite Church (MC), the IEC had to make some adjustments in its thinking.

The committee met Sept. 17 in North Newton, Kan., with representatives from three area conferences: South Central and Rocky Mountain (MC) and Western District (GC). At each of its semiannual meetings the IEC has met with local conference people to hear their views on a possible integration of the two denominations.

While all three conferences reported being generally positive toward integration, staffer Bill Zuercher said that South Central had some major resistance to integration from a few conservative congregations.

In the following days the IEC tackled other concerns. Members heard reports from meetings held in the last few months about publishing, resourcing, and missions.

IEC member John Kraybill of Harrisburg, Pa., reported from a meeting of representatives from Lancaster Conference (MC). Some people there wanted to know if in an integrated structure congregations can be members of an area conference without being members of an integrated denomination.

The committee also responded to a suggestion that instead of an integrated church there be a federation of Mennonite groups. Members pointed out that a number of federations already exist, including Mennonite World Conference, Mennonite Central Committee, and Mennonite Mutual Aid. To add another seemed redundant, committee members said.

Split on national boundaries.

The greatest discussion came in response to a proposal from the GC General Board that a U.S. GC conference form in 1997 or 1998.

MC executive secretary James Lapp said MCs had felt that a U.S. structure would be minimal, "but



The brave new Mennonite world

The Integration Exploration Committee defined tentative roles for a North American conference and two country conferences in a new, integrated body of Mennonites. Here are their suggestions of what would characterize the national and binational levels:



Binational level would:

- be a conference of conferences
- hold a large gathering every four years—a joint meeting of the two national-level bodies
- be overseen by a board accountable to the two national-level structures
- select its co-moderators from the executive committees of the two national-level boards
- shape common North American vision and identity and do tasks that nurture common faith
- convene its board at least once per year—more frequently as needed

- act as a clearinghouse and assign tasks for the national-level groups
- coordinate North America-wide programs as they emerge
- have two associate general secretaries: the two national-level general secretaries

National levels would:

- hold annual council meetings
- be primarily responsible for program and finance
- connect directly with Mennonite World Conference and Mennonite Central Committee

The group suggested that a new U.S. body would meet every two years. The Conference of Mennonites in Canada currently meets annually.

this pushes the discussion in a different direction."

Helmut Harder, Conference of Mennonites in Canada general secretary, reminded others that after next July the CMC will no longer be a GC entity, since it will have become integrated. That leaves the General Conference a de facto U.S. entity.

James Gingrich, Moundridge, Kan., said U.S. GCs don't have a clear understanding of Canadian reality and that creating a U.S. structure would need a lot of education. Further, he said, the idea of treating a U.S. GC structure like an area conference of the Mennonite Church is "GCs' greatest fear" and would never fly.

From there the IEC members looked at a binational structure. "We need a model that can be flexible in terms of what we support and what we don't," Lapp said. "Because the forces of history have pushed us into national identities, we need a guiding vision of what we are beyond that."

"We need to see ourselves as a people of God transcending national boundaries," said George Brunk III of Harrisonburg, Va. He then asked, What will give us a qualitative sense of being a North American body without a lot of structure?

The committee came up with

ideas for what a North American church might include (see "The brave new Mennonite world," this page).

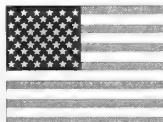
The MC members of the committee wanted the GCs to put the restructuring discussion on hold in order not to hinder discussion of integration. Members finally agreed that:

- integration should take priority in discussion at Wichita 95;
- there is concern about the timing of the GC proposal;
- calling it an interim arrangement is helpful;
- they'll look at it again at their February 1995 meeting.

Finances and a new (old) name.

The committee looked at how to integrate funding, since the two denominations organize it differently. A task force will look at the question in more detail before the next IEC meeting.

IEC members also discussed names. Vern Preheim, GC general secretary, proposed making a trade by calling a new entity the Mennonite Church and calling a new integrated magazine *The Mennonite*. Without discussing the latter much, members came up with the name Mennonite Church North America for the integrated denomination and the names Mennonite Church Canada and Mennonite Church U.S. for the countrywide bodies.—Gordon Houser



Gingrichs encounter coup attempt during stay in Monrovia, Liberia

Abidjan, Côte d'Ivoire (MBM/MCC)—"It was a frightening experience, being awakened at 4:00 a.m. by the cracking sounds of gunfire all over the city of Monrovia," reported Paul and Ann Gingrich on a one-day stopover in Abidjan Sept. 18.

"For three hours we lay in bed listening to the shooting, some just outside our window. We could only pray, go to the bathroom, remind each other to breathe, hug (although it was too hot for much of that!), and wait for dawn. The first 15 minutes of the shooting," Paul added, "were the longest of my life."

The incident—a failed coup attempt—occurred Sept. 15 as Gingrichs were finishing the first leg of a four-month assignment with Mennonite Board of Missions and Mennonite Central Committee to participate in international Mennonite mediation and peacekeeping ministries. The couple is scheduled to visit five locations in Africa where Mennonites live and work in the midst of war and conflict.

For three weeks prior to the event, Gingrichs had been meeting the Liberian church leaders, holding Bible seminars and reconciliation workshops in

various locations around the city, and listening to people's stories of what they had endured since civil war broke out in Liberia four years ago.

"No one is here without a story to tell," Gingrichs said. Jasper Ndaborlor, coleader with Gingrichs of the Bible seminars, described his close call with a firing squad. Other Christians told of mass killings, missing family members, and courtyards full of children whose parents died in the war.

"We ate anything we could," one elderly woman

recalled. "Dogs, cats, leaves, and flowers. But God is a wonderful God. He did miracles for us. People ate leaves and plants that are usually poisonous, yet no one died! You *have* to eat something in order to survive, but God protected us. God is a wonderful God!"

Despite several important initiatives in recent weeks to bring an end to the Liberian conflict, sporadic fighting continues. The civilian population, weary of war and anxious for peace, is held hostage by warring factions whose interest it is to prolong the conflict.

During the Bible seminars in which Gingrichs participated, Ndaborlor repeatedly emphasized the only solution which he sees that could bring lasting peace. "War will continue," he insisted, "until all Liberians—whether Gio, Kru, Krahn, or Mandingo—gather together under the umbrella of Jesus."

The image held particular relevance as torrential tropical rains pelted Monrovia, forcing people to huddle under umbrellas for protection.

On a lighter note, one pastor wishing to show appreciation for Gingrichs' ministry, came to them with a proposal for naming his new church, "The Rev. Paul M. Gingrich New Testament Believers Church," and his school, "The Ann K. Gingrich New Testament Believers School." Both offers were graciously declined.—James R. Krabill



Paul Gingrich talks to Rev. Jasper Ndaborlor.

Congregation finances purchase of house for single mom member

Goshen, Ind.—Melinda Butler didn't break new ground when she needed a home this summer, but her church did when they financed the purchase of a house for the single mother.

Individuals at Assembly Mennonite Church, where she has attended more than three years, spearheaded an effort to raise \$75,000 for a house, which Butler found about a week prior to the day she had to move out of her former home.

"I'd like to have a banner that somehow depicts what happened," she says. "I want this banner to say, 'A gift of God through the love of friends.'"

Some 34 investors, mostly from the church, agreed to contribute money to the Faith Investment Group for the purpose of buying Butler a house. Contributions from individuals and couples ranged from \$2,000 to \$15,000. When the final bill came, including closing costs on the \$74,900 sale, they had only a few cents left over.

Butler, a 1993 graduate of Goshen

College, knew she needed to find a place to live this summer. She and her children, ranging in ages from 8 to 18, had been in student housing at the college and needed to leave their home by the end of July.

She drove up and down the streets, praying and looking for "For Sale" signs. But no bank would lend money to her. Many turned her away because she hadn't held a full-time job for a number of years. When Butler and her husband split seven years ago, she was nursing one child and two were in diapers. She became a full-time, straight-A student, full-time single mom, and worked at the YWCA part-time.

One of her three daughters has an anemia that remains undiagnosed by doctors. Two other children have Attention Deficit Disorder and another is dyslexic. "Nobody's going to take you on who you are, they're only going to take your numbers," Butler says.

But the people at Assembly looked at

more than the numbers. Initially they thought they would come up with the down-payment. Then they decided to bypass lending institutions altogether and form their own alternative.

When a house was found, the group made an offer. It was one of three that day, but it was accepted.

Larry Gautsche, general partner for Faith Investment Group, emphasizes it's not a charity case, but an investment. He says the risk is minimal and the rate of return is comparable to what people might earn on a long-term certificate of deposit.

"It's offering Melinda an opportunity and it's doing it in a way that offers dignity with it," he explains. "We're giving her a chance, we're not giving her charity."

"I was very awed by the way it all came together," says Nancy Lapp, a church elder who initiated the process to aid Butler. "As far as I'm concerned, it was a miracle."—Marshall V. King

Warfare turns Rwandan teen's world upside down

Bukavu, Zaire (MCC)—She is called "Mama" with tenderness and affection by 146 children here. Yet three months ago she had hardly held a baby in her life. Now she sleeps on the ground with three children, caring for them, comforting them, and loving them. Three months ago she was an average Rwandan teen studying lab science, considering becoming a Roman Catholic sister.

Aphonsine, 19, was raised in a middle-class home in Kigali, Rwanda's capital. She was a middle child in a family of 10 children. One evening in July 1994, as she washed dishes in the kitchen, soldiers entered the house. Hearing shots and screams, she ran out into the night, never to see her family again.

With great difficulty she describes what happened; tears well in her eyes. After leaving the house, she ran to the home of another family who was fleeing Kigali by car. She joined them. Many times during the journey to eastern Zaire she prayed for God to take her life. Soldiers carrying guns and grenades blocked the roads. They accused her of being a Tutsi—a genetic heritage from her mother—even though she was registered as a Hutu.

When Aphonsine and the others finally arrived here, they set up temporary shelter in a church compound. Two days later a group of Zairians from Inheritors of Justice, a Mennonite Central Committee (MCC)-assisted church group, came by looking for unaccompanied children. Inheritors of Justice was starting Center of Hope, a home for children whose parents were killed or who were separated from their parents during the chaotic flight from Rwanda.

Aphonsine moved to Center of Hope and immediately found that not only had God given her another family, but



Aphonsine holds a baby. MCC has provided \$20,000 (U.S.) to Inheritors of Justice. In addition to caring for children, this group attempts to reconnect children and parents who have been separated. Every Thursday Inheritors of Justice broadcasts the names of the children over the radio. About 40 people have been reconnected through their efforts.

also a love for children. She became not another traumatized orphan needing care and attention, but a woman overflowing with tenderness and compassion for the other children.

"When I am with the children," says Aphonsine, "I feel good—like I am with my family." The Zairians who administer Center of Hope describe her in glowing terms, shaking their heads in amazement.

Aphonsine describes her feeling for life: "When I see the children who have replaced my mother, my father, my sisters and brothers, that is enough for me."—*Dave Klassen*

MCC funds to help fight spread of plague in India

Calcutta, India (MCC)—Mennonite Central Committee is joining with Lutheran World Relief to provide over 2 million antibiotic tablets to help fight pneumonic plague in India. MCC's share is valued at \$6,000-7,000 (U.S.), depending on shipping costs.

Glen Miller, MCC India country representative and a medical doctor, warns that pneumonic plague, a bacterial infection, is highly contagious and is spread through droplets in the air. But he says the disease is easily treat-

ed with antibiotics if caught in the early stages. According to Miller, mortality without treatment is as high as 50 percent. With early treatment mortality is about 5 percent.

As of Sept. 29 there were at least 1,500 confirmed cases of pneumonic plague and 70 officially reported deaths. Actual numbers may be much higher.

Miller says MCC projects in India have not been directly affected by the plague.

Sometimes a small bookstore chain can make a big difference: this past summer more than 1,700 children read a total of 42,800 books through Provident Bookstores' 1994 Summer Reading Club.

These weren't just any books; program participants choose from carefully selected book lists targeted for different reading levels. The children earn Provident gift certificates of 25 cents per book, up to a total of \$5. Some 300 children did not stop at 20 books, but went on to read 30 or more; one second-grader in Lancaster, Pa., read 300 books.

Last year *Christian Retailing* magazine named the Lancaster Provident Bookstores "Idea Store of the Year" for the reading program. The nine Provident stores across the country are owned by Mennonite Publishing House.

For information about next year's program, contact your local Provident Bookstore or call 800 759-4447; families do not have to be close to a store to participate.

A mile of cents makes good sense

was the slogan adopted by the Mt. Clinton (Va.) Mennonite Church as they initiated a project in March 1992 to benefit their building fund. Using mathematics they figured it would take 84,480 pennies (\$844.80) laid side by side to make a mile.

A glass jug was placed in the church lobby each Sunday, and slowly but surely, one after another would fill as members added their week's collection of pennies (and other change). One 6-year-old received a can of pennies from her grandmother as a gift and gave the whole canful to the project.

This July, 20 jugs of pennies were taken to the bank to be counted and rolled. The result was over \$880 to help reduce the debt on the Mt. Clinton church building, which was dedicated in 1990.—*Virginia Mennonite Conference Connections*

One result of an evangelistic crusade

held in Coshocton County, Ohio, this summer is that "an incredible amount of bonding took place between pastors and churches that previously had little interaction," according to Robert D. Wenger, pastor of Gray Ridge Mennonite Church in Millersburg, Ohio.

"Stereotypes were broken as leaders from diverse doctrinal positions joined hands in common mission, declaring that Jesus Christ is Lord," he says. "Believers participating in the [Encounter 94] crusade gained a new appreciation for their brothers and sisters in other churches."

The executive committee that gave direction to the Steve Wingfield crusade represented nearly 20 different church groups. The positive feel for cooperative ministry ended up being so strong that the committee, of which Wenger is executive secretary, decided to remain intact. They are now exploring future possibilities for outreach in the county.

• Toba songbook published.

A book of worship songs in the Toba language has recently been published in Argentina. Compiled by Byrdalene Horst, Mennonite Board of Missions worker in Argentina, the purpose of the book is to promote literacy. Horst also hopes that the book will encourage the use of the indigenous languages in worship.

• In the black.

For the 55th year in a row, income has exceeded expenditures at Goshen (Ind.) College. The \$15.75 million budget was balanced even though revenue from tuition was lower than anticipated, according to business manager Mardene Horst Kelley. The good news was that institutional expenditures were also lower than expected and that contributions matched estimates. Donations included more than \$10.4 million from the bequest from Harold and Wilma Good.

• New appointments:

Steve Kriss, editor of *Christian Living*, a feature magazine produced by Mennonite Publishing House, Scottdale, Pa., effective Dec. 1. He succeeds *David Graybill*, who has assumed responsibilities with Herald Press, the trade books division of MPH. Kriss is a member of Carpenter Park Mennonite Church, Hollsopple, Pa.

• Pastor transitions:

LeRoy and Irene Bechler, Sarasota, Fla., were installed for an interim ministry at Mountain View Mennonite Church, Upland, Calif., on Sept. 4. Their new address is 1350 W. Arrow Hwy. #B, Upland, CA 91786; phone 909 982-6238.

• Coming events:

50th anniversary, Hartville (Ohio) Mennonite Church, Oct. 14-16. Activities include historical meeting, brunch, the play *Ellie* by Mary Borntrager, special Sunday service followed by carry-in meal. To request lodging, contact Pauline Yoder, 216 877-3341.

Allegheny MEDA meeting, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 21. Meeting cosponsored by Mennonite Economic Development Associates and the Association of Mennonite Credit Unions. Mark Johnson and Larry Miller will speak on "Supporting Credit Union Development in Russia" and show slides. Reserve dinner by calling 800 451-5719.



EMM volunteers begin assignments. *Salunga, Pa. (EMM)*—Thirty voluntary service workers left Sept. 12 for their assignments, following Aug. 22-Sept. 9 orientation at Eastern Mennonite Missions headquarters. Pictured are (left to right):

Front row—Laura Bechtel, Boyertown, Pa., to Bronx, N.Y.; Dwayne Martin, Terre Hill, Pa., to Bronx, N.Y.; Daryl Ebersole, Millmont, Pa., to Aflex, Ky.; Laine Tuhey, Trumbull, Conn., to Philadelphia, Pa.

Second row—Holly Guerin (with Cherokee), Hammondsport, N.Y., to Americus, Ga.; Seth Pobe, Mount Joy, Pa., to New York City; Katrina and Jeromy Shenk, Mount Joy, Pa., to Birmingham, Ala.; Denise Showalter, Broadway, Va., to Aflex, Ky.; Heidi Wert (with Willow) and Will Maxey, Akron, Pa., to Millersville, Pa.; Janet Wagner, Bainbridge, Pa., to Birmingham, Ala.; Leah Gingerich, Harrisonburg, Va., to Philadelphia, Pa.

Third row—Heidi Kautz, Millersville, Pa., to

Johns Island, S.C.; Marla Burkholder, Harrisonburg, Va., to Boston, Mass.; Hideat Tewolde, Germany, to Johns Island, S.C.; Ramona Steiner, Harrisonburg, Va., to Americus, Ga.; Robin Neustaeter, Gretna, Man., to Immokalee, Fla.; Lori Mast, Broadway, Va., to Immokalee, Fla.; Lucinda Zehr, Martinsburg, Va., to Boston, Mass.; Lonelle Yoder, Harrisonburg, Va., to Aflex, Ky.

Back row—Loretta and Timothy Singenstreu, Smithville, Ohio, to Americus, Ga.; Eric Caldwell, Juneau, Alaska, to Philadelphia, Pa.; Christian Ritter, Germany, to Americus, Ga.; Dustin Fant, York, Pa., to Americus, Ga.; Brian Mininger, Stuarts Draft, Va., to Birmingham, Ala.; Kendra Eberly, Reading, Pa., to Bronx, N.Y.; Carrie Thomas, Ephrata, Pa., to Birmingham, Ala.

Bazaar and quilt auction to benefit Sunshine Children's Home in Maumee, Southwyck Mall, Toledo, Ohio, Oct. 21-22. Sunshine provides residential and support services to individuals with developmental disabilities and their families. Information available from 419 865-0251.

VORP training, Fresno, Calif., Nov. 3-5. Ron Claassen will lead sessions on how to start a church-based Victim Offender Reconciliation Program. Sponsors include Mennonite Central Committee and Mennonite Conciliation Service. Registration information available from Kathy Stück, 800 909-VORP.

40th anniversary, Lombard (Ill.) Mennonite Church, Nov. 12-13. All interested persons invited. For further information, call the church at 708 627-5310.

NEW MEMBERS

Asheville, N.C.: Gregory Carleton, Michael Erb, Brian Guengerich, David Keyes, Valerie Keyes, and Justin Kurtz.

Chestnut Ridge, Orrville, Ohio: Ron Horst, Angela Kratzer, and Kristin White.

Durham, N.C.: Holly Daniel, Karma Dixon, Tami Nice, and Mitch Robertson.

Millersville, Pa.: Michelle Cozzone, Crystal Charles, Marcia Ginder, Andrew Harnish, Steven Harnish, Emily Kautz, and Geoffrey Rohrer.

North Main Street, Nappanee, Ind.: Chanelle Blucker.

Pilgrims, Akron, Pa.: Jessica Bauman.

Plains, Hatfield, Pa.: Gerald C. and Marilyn K. Studer.

Salem, Tofield, Alta.: Joan Farley.

West Philadelphia, Philadelphia, Pa.: Becky Weber and Amanda Beeby.

Zion, Broadway, Va.: Douglas D. Slabach and Dawn Slabach.

BIRTHS

Bradley, Krista Myers and Wayne, Bunker Hill, Ind., Tyler Wayne (third child), Aug. 10.

Byler, Michelle Moyer and Matthew, Belleville, Pa., Garrett Matthew (first child), July 17.

Byler, Barb Hostetler and Barry, Tunkhannock, Pa., Mikaela Elaine (second child), July 12.

Gaddam, Beulah Kothapalli and Eliyazar, Chicago, Ill., Eric Benjamin (second child), Aug. 26.

Ganger, Andrea Steffen and Rob, Goshen, Ind., Benjamin Steffen (first child), Sept. 12.

Graybill, Marie Kauffman and David G., Lancaster, Pa., Heidi Marie (first child), Aug. 19.

Hall, Jennie Chipukits and Don, Hartsville, Ohio, Meghan Ashly (first child), Aug. 31.

Hochstetler, Linda Childress and Jerry, Iowa City, Iowa, Benjamin Richard (second child), Aug. 24.

Johnson, Kim Holt and Larry, Arcadia, Calif., Lydia Joy (first child), Sept. 16.

Kauffman, Kris, Alexander Jerome (first child), born July 24, received for adoption July 28.

Kauffman, Karen and Wayne, Clayton, Ind., Leah Marie (first child), Aug. 11.

Kniss, Rochelle Zimmerman and Carl, Ephrata, Pa., Katrina Rane (first child), Sept. 8.

Martin, Stacey Burkholder and C. Kevin, East Earl, Pa., Dylan Ray (first child), Aug. 9.

Miller, Darlene Ruth and James, Spring City, Pa., Alexis Nicole (second child), Sept. 13.

Miller, Lena Fisher and Leon J., Lancaster, Pa., Analies Noel (first child), Aug. 28.

Miller, Cindy Smith and Joe, Hartstown, Pa., Scott Alan (third child), Aug. 28.

Peachey, Debra Rothrock and Kent, Belleville, Pa., Trevor Douglas (second child), Aug. 31.

Schrock, Arlene Hostetler and Jim, Goshen, Ind., Rachel Kay (first child), Sept. 9.

Weaver, Lori Eichelberger and Bruce, Hesston, Kan., Ashley Cristine (second child), Sept. 1.

Yantzi, Janet Swartz and Marvin, Tavistock, Ont., Dylan Jay (first child), Sept. 16.

Yoder, Karen Slabaugh and R. Glenn, Belleville, Pa., Anna Maria (third child), born Aug. 23, 1992, received for adoption Sept. 12, 1994.

Yoder, Barb Waltner and Maynard, Freeman, S.D., Noah Robert (first child), Sept. 10.

Yoder, Sandy and Wayne, Belleville, Pa., Sarah Magdalena (fourth child), April 11.

MARRIAGES

Anderle-Petri: Kevin Anderle and Annette Petri, Wood Dale, Ill., (Lombard), May 21, by Roger Haber and Eric Dale.

Brubaker-Haggard: Winnie Brubaker, Philadelphia, Pa. (West Philadelphia), and Jonathan Haggard, Philadelphia, Pa. (West Philadelphia), July 30, by Libby Caes.

Byler-Lyter: Cheyna Byler, Allensville, Pa. (Locust Grove), and Larry Lyter, Reedsville, Pa. (Christian Missionary Alliance), Sept. 3, by Wayne Webb.

Callender-Swartley: Nichole Callender, Franconia, Pa., and D. Brian Swartley, Perkasio, Pa. (Blooming Glen), Aug. 27, by Truman H. Brunk.

Davis-Hurr: Christine Davis, Newport News, Va. (Warwick River), and Ken Hurr, Newport News, Va. (Warwick River), Sept. 10, by Gordon Zook.

Ealy-Yoder: Stephen Ealy, West Finley, Pa. (Baptist), and Margaret Yoder, Cochran, Pa. (Sunnyside), Aug. 6, by Nelson Martin.

Gascho-Lapp: Denise Gascho, Aurora, Ore. (Zion), and Scott Lapp, Canby, Ore. (Zion), May 14, by Richard Regier.

Graber-Hooley: Ted Graber, Goshen, Ind. (First), and Rolonda Hooley, Middlebury, Ind. (Forks), Aug. 27, by Ron Adams.

Harry-Steiner: Eric Harry, Eugene, Ore., and Staci Steiner, Eugene, Ore. (Albany), Aug. 21, by Dave Stutzman.

Homewood-Slabach: Sandy Homewood, Goshen, Ind., and John Slabach, Goshen, Ind. (First), Aug. 13, by Joe Slabach (father of the groom).

Landis-Oyer: Lois Landis, Intercourse, Pa. (Science Ridge), and Cliff Oyer, Aurora, Ill. (Lombard), July 30, by Gerald and Marlene Kauffman and Robert Smith.

Martin-Zook: Dean Martin, Ephrata, Pa. (Ephrata), and Lucinda Zook, Gap, Pa. (Petra), Aug. 27, by Lester Zimmerman.

Mast-Nice: Tami Mast, Baltimore, Md. (Living Water), and Keith Nice, Durham, N.C. (Durham), May 7, by Frank Nice (uncle of the groom).

DEATHS

Bechtel, Alma Mary Bast, 62, Kitchener, Ont. Born: Jan. 10, 1932, Wellesley Twp., Ont., to Dave and Veronica Steinman Bast. Died: May 18, 1994, Kitchener, Ont., of cancer. Survivors—husband: Lester Bechtel; children: Bruce, Cheryl Gerth, Debbie Shapan-sky, Peter; siblings: Alvin and Mahlon Bast, Susan Bowman, Doris Metzger, Dorothy Rudy; 5 grandchildren. Funeral and burial: May 21, Wanner Mennonite Church, by Eric Hiebert Rempel and Paul Martin.

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Boshart, Dillon Floyd, 77, Wayland, Iowa. Born: Feb. 18, 1917, Wayland, Iowa, to Elmer T. and Martha Nebel Boshart. Died: Sept. 5, 1994, Iowa City, Iowa. Survivors—wife: Myndell Wagler Boshart; children: Winifred Wilt, Doris Nelson, Rosalee Lauer, Philip; brother and sister: Dennis, Grace Roth; 11 grandchildren, 3 great-grandchildren. Predeceased by: Linda (daughter). Funeral and burial: Sept. 7, Sugar Creek Mennonite Church, by Ruben Chupp and Roger Farmer.

Good, Martin S., 89, Manheim, Pa. Born: June 20, 1905, West Donegal Twp., Pa., to Reuben N. and Fannie M. Shearer Good. Died: Sept. 9, 1994, Lancaster, Pa. Survivors—children: Wilbur S., Elva S. Charles; brothers and sister: Raymond, Paris, Herman, Anna Ebersole; 7 grandchildren, 16 great-grandchildren. Predeceased by: Mary Stoner Good (wife). Congregational membership: Erisman Mennonite Church. Funeral: Sept. 13, The Mennonite Home, by Norman G. Shenk, Andrew G. Miller, and Eric B. Henderson. Burial: Good Mennonite Church Cemetery.

Horst, H. Blaine, 77, Chambersburg, Pa. Born: June 25, 1917, Chambersburg, Pa., to Harvey B. and Carrie Keefer Horst. Died: Sept. 9, 1994, Chambersburg, Pa., of kidney failure. Survivors—wife: Alice Mae Martin Horst; children: Jere, Joel, Vernon, Virginia Frey; brother and sister: Walter, Rhoda; 13 grandchildren, 3 great-grandchildren; 2 step-grandchildren. Funeral and burial: Sept. 12, Chambersburg Mennonite Church, by Preston Frey and Jerry Roth.

Hostetler, Barbara Chupp, 95, Greentown, Ind. Born: April 22, 1899, Goshen, Ind., to Mosses and Susanna Hostetler Chupp. Died: Sept. 5, 1994, Marion, Ind. Survivors—children: Robert, Duane, Victor, Delbert, Lee-Anna Fansler, Arlene Rogers; brothers and sisters: Levi, William, and Fannie Chupp, Susie Wyrick; 25 grandchildren, 46 great-grandchildren, 5 great-great-grandchildren. Predeceased by: John Hostetler (husband). Funeral: Sept. 8, Howard-Miami Mennonite Church, by Lee Miller. Burial: Park Lawn Cemetery.

Kauffman, Katie M. Jones, 84, Middlebury, Ind. Born: May 9, 1910, Hubbard, Ore., to Abraham and Tillie Miller

Jones. Died: Aug. 20, 1994, Goshen, Ind. Survivors—husband: Ira E. Kauffman; children: Robert, Carol Outman, Ira, Jr., Gordon, DeRoy; brothers and sisters: Howard, Emery, and David Jones, Edna Plank, Mary Anna Reeder; 12 grandchildren, 16 great-grandchildren. Funeral: Aug. 24, First Mennonite Church, by David Helmuth and Ron Adams. Burial: Miller Cemetery.

Nafziger, Edwin, 79, Archbold, Ohio. Born: Sept. 27, 1914, Archbold, Ohio, to Henry and Mary Sauder Nafziger. Died: Sept. 15, 1994, Archbold, Ohio. Survivors—sons: Kenneth, Richard, David, Dean; sister: Cora; 10 grandchildren, 2 great-grandchildren. Predeceased by: Nola Rupp Nafziger (wife). Funeral: Sept. 19, Central Mennonite Church, by Wilmer Hartman and Lois Hartman. Burial: Pettisville Cemetery.

Northup, Thomas James, Sr., 64, Walsenburg, Colo. Born: Aug. 24, 1930, Colorado Springs, Colo., to Frank, Sr., and Irene Rose Crosson Northup. Died: Sept. 1, 1994, Walsenburg, Colo., of cancer. Survivors—wife: Lois Bittler Northup; children: Thomas, Jr., Robert, Laura Bradley; brother and sister: Charles, Ellen Hankins; 8 grandchildren, one great-grandchild. Funeral and burial: Sept. 3, Walsenburg Mennonite Church, by Eugene Schultz.

Schiedel, Laura Good, 90, Cambridge, Ont. Born: Oct. 29, 1903, Floradale, Ont. Died: May 22, 1994, Cambridge, Ont. Predeceased by: Allen Schiedel (husband). Funeral and burial: May 26, Wanner Mennonite Church, by Eric Hiebert Rempel.

Schlabach, Edna M. Miller, 84, Middlebury, Ind. Born: March 7, 1910, Middlebury, Ind., to Mose and Lizzie Yoder Miller. Died: Sept. 4, 1994, Goshen, Ind. Survivors—husband: Eli Schlabach; children: Louella Miller, Mary Schrock, Ruby Bontreger, Orvan and Delbert Miller; stepson: Glen Schlabach; sister: Susie Fry; 16 grandchildren, 16 great-grandchildren, one stepgrandson. Predeceased by: Olen V. Miller (first husband). Funeral: Sept. 7, First Mennonite Church, by David Helmuth, Harold Yoder, and Ed Schrock. Burial: Grace Lawn Cemetery.

Sutter, F. Marie Litwiller, 91, Hopedale, Ill. Born: Nov. 4, 1902, Hopedale, Ill., to Amos

and Barbara Naffziger Litwiller. Died: Sept. 7, 1994, Eureka, Ill. Survivors—sons: Lyle, Francis, Gene; brother and sisters: John P. Litwiller, Alma Kauffman, Mabel Zehr, Erma Nafziger; 10 grandchildren, 9 great-grandchildren, 2 stepgrandchildren, one stepgreat-grandchild. Predeceased by: Ervin H. Sutter (husband). Funeral and burial: Sept. 14, Hopedale Mennonite Church, by H. James Smith.

Ventura, Rick, 42, Chicago, Ill. Born: 1952, Chicago, Ill., to Frank and Corinne Ventura. Died: Aug. 16, 1994, La-Grange, Ill., of complications from a bus accident. Survivors—children: Ryan, Bess; siblings: Tony, Phil, Charles, Jesse Garza. Funeral: Aug. 19, Lombard Mennonite Church, by Robert and Margaret Richer Smith. Burial: Glen Oaks Cemetery.

Wagoner, Ruth Anna-Marie, 7 weeks, Kalispell, Mont. Born: May 25, 1994, Kalispell, Mont., to Steven and Vernetta Kauffman Wagoner. Died:

July 13, 1994, Kalispell, Mont., of sudden infant death syndrome. Survivors—parents; sister and brother: Connie, David; grandparents: Jim and Naomi Kauffman, and Joe and Bobbie Wagoner. Funeral: July 16, Mountain View Mennonite Church, by Norman D. Kauffman. Burial: Creston Cemetery.

Yothers, Edna S. Musselman, 82, Telford, Pa. Born: May 13, 1912, Morwood, Pa., to Warren K. and Selvilla Stauffer Musselman. Died: Sept. 12, 1994, Sellersville, Pa., of cancer. Survivors—husband: Henry R. Yothers; children: Arlene Ruth, Kathryn Schlosser, Jean Anders, Blanche Freed, Doris Hunsberger, Betty Clemmer, Kenneth, Ray, Paul, Abram, Robert; brothers and sister: John, Warren, and Henry Musselman, Esther Moyer; 27 grandchildren, 14 great-grandchildren. Funeral and burial: Sept. 15, Blooming Glen Mennonite Church, by David A. Stevens.

Hesston College Academic Dean

Hesston (Kan.) College invites applications and nominations for the position of academic dean, beginning July 1, 1995.

The dean serves as the chief academic officer for a two-year college with 37 faculty members and approximately 470 students. Hesston College is an educational institution of the Mennonite Church and its mission is to lead persons toward the model of Jesus Christ as revealed in his life and teachings and toward active participation in the church.

The college seeks candidates who are deeply committed to Christian faith as interpreted by the Mennonite church. Desired qualifications include skills in administration, significant teaching experience, and the ability to lead the faculty in creative academic program development and implementation. The qualified candidate will possess an earned doctorate. The academic dean is a member of the administrative cabinet and reports to the president of the college.

Letters of application or nomination will be accepted until November 1 (or until the position is filled). Applicants should name three references (including one pastor or congregational leader) and enclose a resume. All inquiries will be held in strict confidence. Women and minorities are encouraged to apply.

Address correspondence to:

Loren Swartzendruber, president

Hesston College, Box 3000, Hesston KS 67062

THE LAST WORD

Are we it?

What really is "Mennonite"? Who decides?

Ed van Straten of The Netherlands, vice-president of Mennonite World Conference (MWC), takes on those questions in a recent issue of the Dutch Mennonite weekly, *Algemeen Doopsgezind Weekblad* (reprinted in the fall 1994 issue of MWC's *Courier*).

Van Straten raises these questions out of his work on a MWC task force that decides who are members of this worldwide body. He gives three examples of recent applicants: an Amish group in Quebec, a community church in South Africa, a group in Poland just organizing but already calling itself Mennonite.

How does one decide if these groups qualify? Name won't do it. Van Straten gives two examples of groups that don't even use Mennonite in their name: Meserete Kristos in Ethiopia and Gereja Kristen Muria in Indonesia—both already members of MWC and recognized as Mennonite churches.

The questions are not only about membership. Van Straten also reports that groups already part of MWC, especially in Africa and Asia, are coming to that body and asking, "Tell us how to be Mennonites."

Nor is it only MWC facing these questions. In the past three years, a dozen Slavic congregations with some 3,700 adult members have aligned themselves with the U.S. Conference of the Mennonite Brethren. According to *Christian Leader*, these Christians identify with the MBs because of a common origin in Russia and a commitment to "Anabaptist distinctives such as adult baptism."

Adult baptism—is that how do we decide if new groups are Mennonite? Or are there other things that also distinguish who we are?

Van Straten attempts an answer. He assumes what he calls "common Christian ideas," presumably such things as belief in God, Jesus Christ, the Holy Spirit, and other faith statements common to Christian groups. Then he goes on to suggest a more distinctive Mennonite list: "adult baptism, keeping a certain distance from worldly powers, some radicality, emphasis on work for peace and reconciliation, emphasis on servanthood."

But these don't answer all questions. What happens if a group wants to be Mennonite, believes these things, and yet has vestiges of pa-

gan religion in its practices? Are there ever times we exclude? If so, for what reasons?

Further, who gets to decide?

Traditionally, as new groups in Africa, Asia, and Central and South America have wanted to become Mennonite, it's been the European and North American majority who decided. But, according to MWC statistics, we in these parts of the world are no longer the majority. As of 1990, 58 percent of Mennonites live in the Southern Hemisphere.

So how do we decide "Mennonite" in the future? By majority? Do history and heritage count for anything? If so, for how long?

More questions: If the majority does decide, what happens if it goes against what we in North America and Europe have believed or practiced? Suppose, for example, they decide we have been unduly influenced by the Enlightenment and need to mend our ways?

Then what? Do we change? Even though we might not agree? Do we compromise? Or do we secede and go our own way? (We're quite used to doing the latter.)

Dutch Mennonites have already had to face these questions. Van Straten notes that some Mennonites, particularly in North America and France, have accused the Dutch of relying on ancestry for their definition. "They often find us not so good Mennonites," he writes.

The future could find more of us classified that way. As new believers in other cultures come into their own identity, we may find them challenging our assumptions and our ways of life.

Are we ready? Can we be as enthusiastic about possible new directions for discipleship in the Mennonite church as we have been for the evangelism and outreach of the past that brought these new groups into our fellowship?

In 1996, Mennonites will celebrate the 500th birthday of the man from whom we took our name: Menno Simons. Van Straten suggests this is a good time for us to begin to talk together worldwide about these issues.

Then the questions for *Gospel Herald* readers will be the same as those van Straten posed for the readers of *Algemeen Doopsgezind Weekblad*: "What really is Mennonite? Are we it?"—jlp



Following biblical guidelines serves our own best interests. Covenantal marriage is the most satisfying. Abstinence before marriage eliminates many worries.



October 18, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

For those considering relationship options:

Marriage is still the better choice

Six reasons why a public ceremony of commitment in a Christian community gives one a head start on experiencing a lifelong relationship with another.

Some people are increasingly scornful of marriage. When couples become engaged, they find that some people, instead of celebrating with them, are critical, asking, "Why would you want to get married?"

In today's world the answer to that question is less obvious to many than before. We live in a secular society, heavily influenced by individualistic values, a society in which commitment is devalued or even considered out of date. So the question, "Is marriage still an okay choice?" is a valid one.

Yet it is difficult to strongly affirm marriage without seeming to infer that the choice of singleness is not equally valid. It is. Single people should experience all of the affirmation and encirclement of a supporting community that I am calling for in marriage. The New Testament in a number of passages affirms singleness as a preferable state for those committed to the service of Christ.

So this is not to suggest that singleness—for

by
Willard
S.
Krabill

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Public commitments are not less apt to be broken. But they do make us part of a nourishing, supportive community which will be there when we need it.

whatever reason—is an inferior state. My only purpose is to hold up another model (marriage) for those considering life's relationship options, including those who are thinking about entering (or reentering) marriage.

Those who belittle marriage and diminish the importance of a public ceremony of commitment are quite right that in today's society a marriage license is not needed for sexual interaction, for economic support, for companionship, or even for the bearing of children. So what is missing? Why marriage?

I believe six considerations make marriage the better choice.

1. True freedom. This freedom is what psychologists assure us can only come when we live our lives within defined boundaries, not having to live with the uncertainty of acceptable performance and not having to be on trial. Real freedom is to be able to live with another who has committed his or her all to us in a relationship of mutuality, openness, honesty, and trust that will not end. It is within such a commitment that we can paradoxically experience real freedom.

In true marriage, people have the freedom to be themselves, to express feelings without the fear of losing the relationship. To say, "Let's try it and see if it works" may provide escape, but it does not provide freedom.

2. Commitment. Here I'm assuming that people are honest when they take their marriage vows and, further, that they are mature enough to know what vows mean. Two people cohabiting may claim to be committed to each other, but until it is validated with public commitment in the presence of a surrounding community of those with whom we share family, faith, and friendship (i.e., a community to whom we are accountable), there is something tentative about it; and if it's tentative, it's not marriage.

What kind of love do we have if we can walk away when the road gets rough and sweaty instead of smooth and sensual? When job loss occurs? When the money runs out? When at the age of 28 a diving accident renders one paraplegic?

Mature, fully committed partners, surrounded by a supporting community, can far better withstand these events with an intact love, a stronger marriage. For such committed part-

ners, stress produces growth, not separation.

It isn't easy to form solid bonds and to maintain one's vows in an environment where relationships are falling apart all around us. But the rewards are worth it.

3. The strength derived from a public and legally sanctioned act of promise—a wedding. The reasons baptism is public apply to marriage too. Public commitments are not less apt to be broken; but, more important, they make us a part of a nourishing, supportive community—which, in turn, will be there for us when we need it.

Some still pretend that our private lives are not community issues, but what we do in private has ramifications far beyond our own four walls. We are inescapably interdependent and intertwined. Each of us contributes to community values and behaviors, standards, and beliefs. Individual behaviors combine to create the fabric of a moral community.

Marriages are special blessings for the church, and the church in turn can bless and strengthen the commitment. Christian marriage also affords a spiritual intimacy about which our secular society seems unaware. A shared faith, worldview, and a sense of God's leading and presence fosters a depth of intimacy the secular world does not comprehend.

When the church family can celebrate and support the union, we have added another level of "extended family" to support the commitment—an extended family to whom we can be accountable and by whom we can be empowered.

4. True sexual freedom.

Whether most unmarried partners admit it or not, sexual access is a major motivation for cohabitation. As a physician, I was often asked to help married couples with sexual problems. Very often the difficulties hinged on the differing ways the two partners viewed the meaning of inter-

course. A history of cohabitation was certainly no advantage and more often a complicating factor.

It has been my observation, seen through the eyes of many patients and students, that real sexual freedom is experienced best within a monogamous committed covenant relationship not preceded by premarital experimentation. It is a relationship within which marriage part-



ners experience the freedom to learn to make love together, to be themselves, to not be on trial, to not be compared to previous partners, to not have to perform, to have the freedom to experiment endlessly, to say “no” as well as “yes,” to laugh at themselves, and to be loved unconditionally. That is real sexual freedom.

5. Cohabitation does not have a good track record. Many people cohabit as an alternative lifestyle not intending marriage, but many others cohabit as a trial in anticipa-

Marriage continues to be an excellent choice for those ready and able to make a lifelong commitment to another.

tion of marriage. Here I must disagree. Either one has made a commitment or one hasn't. Marriage can't be practiced beforehand.

A University of Wisconsin study found those who cohabit increased their odds of divorce by 50 percent. Another study found the increase was 80 percent. The author of the new book, *The Living Together Trap*, says that although most women enter the arrangement expecting a monogamous relationship, many find their partners cheating on them. They further discover that the men had a prior pattern of living-together ventures about which the women had not been told.

This data is not very reassuring in the age of AIDS, herpes, chlamydia, and hepatitis B. Only 50 percent of the couples studied ever married, and the casualty rate for those marriages greatly exceeded those who had not lived together prior to marriage. One study found that only 19 percent of men who lived with their girlfriends eventually married them.

6. The blessing of God. In my study of the New Testament, I find only affirmation of monogamy and marriage and only negative statements about either adultery or fornication, the word used to describe illicit sex of all kinds, including intercourse outside of marriage. Marriage is affirmed in the New Testament, and sexual intercourse is placed firmly within the context of marriage.

One of the rewarding experiences for me has always been to note how following biblical guidelines serves our own best interests. Covenantal marriage is the most satisfying. Absti-

nence before marriage and monogamy within it would eliminate our need to worry about unwed pregnancies, sexually transmitted diseases, most HIV infections (AIDS), as well as the emotional pain that derives from multiple sexual partnerships. Why then do we ignore the guidelines? They work. They really do.

My indictment of “living together” is also an indictment of the way too many people go into marriage—casually, prematurely, and not fully committed. Lack of maturity is a major threat to successful marriage. Until we have an adequate sense of who we are and have developed our own—not borrowed—values, marriage should be deferred. We should not establish a committed partnership until our identity is established. That's why there's a correlation between one's age and successful marriage.

In 1 Cor. 12:31, Paul says he will show us a “still more excellent way”—and then follows that great love chapter, 1 Cor. 13. It has been my intention to point to a more excellent way for those who choose to unite their lives with another person.

If you choose singleness, you can have a full life, experience affection, have intimate friendships, enjoy a life of fulfillment. You should receive from all of us a full affirmation as a whole person.

If you choose marriage, take your cues not from society's attitudes toward permanent relationships or the marital example of many of our public figures. Rather, take your cues from the teachings of Jesus, from those who take their Christian commitment seriously, from the wisdom of those who have experienced the trials and rewards of long-term marriage, and from the examples of those who after 40, 50, 60, or 70 years remain loving and faithful till death do them part.

Is marriage still an okay choice? It's an excellent choice—for those who are ready and able to make a lifelong commitment. After that commitment has been made, the meaning of sexual union is multiplied and made celebratory and joyous to a greater extent than otherwise possible. The supporting Christian community affirms engagements and celebrates marriages.

Willard Krabill is college physician emeritus and associate professor emeritus of health education at Goshen (Ind.) College. This article is a condensed version of a chapel talk he gave at Goshen on March 14, 1994. It first appeared in the June 1994 Goshen College Bulletin.

Shared faith, a shared world view, and a shared sense of God's leading and presence fosters a depth of intimacy the secular world does not comprehend.

"But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed."

—Isaiah 53:5, NRSV

Gospel Herald



EDITOR

J. Lorne Peachey

ASST. EDITOR

Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottsdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

The Beautiful and the Bizarre Are Not So Far Apart After

All (July 5) includes a statement which says, "The Muslim who acts like a Christian (Luke 10:30-37)." This obviously refers to the good Samaritan. But it seems to infer that there would have been Muslims in the area at the time of Christ.

Muhammad did not appear until the 7th century A.D. after which the Islam religion evolved. So I think it would be safe to say that there were no Muslims in Samaria at that time.

Hopefully the record can be set straight.

Dana O. Troyer
Goshen, Ind.

I am perplexed by the fearful letters generated by the article, Can Women and Men Be Friends?

(June 21). I think the problem we have with such friendships is not that they are inherently dangerous, but that we make them dangerous by not questioning our culture's assumption that intimacy means sex.

We can hardly imagine a relationship between a man and a woman that doesn't have sexual intercourse as its ultimate goal. Why? Because there are so few models of healthy, nongenital male-female friendships in any of the stories or images that shape our consciousness.

Except in the Gospels. One of the many things that so baffled Jesus' disciples was his repeated reaching out to women in friendship. And such women! For Jesus befriended not only respectable women, like Mary and Martha, Susannah, Joanna, and many others (Luke 8:3). He also opened himself to friendship with women who seemed not to know how to relate to men in any but sexual ways—a known prostitute (Luke 7:36-50) and two adulteresses, one of whom was making a career of it (John 8:2-11, 4:7-30).

Surely his disciples must have worried about "the slippery slope" Jesus was walking with these women, especially since these connections gave the Pharisees more to use against him. For Jesus to take such risks, not once but repeatedly, shows how deeply he was committed to changing popular attitudes toward male-female relationships.

Jesus' way of being with women runs directly counter to our culture's understanding as well. So what shall

we do—submit fearfully to the prevailing notion that sex is inevitable unless men and women keep distance, or let Christ's love transform us so that we too are able to break down gender barriers, as he modeled for us?

Of course it's risky. We open ourselves to being misunderstood. We expose ourselves to temptations that will likely ensnare us, unless we examine them and our own susceptibility to them with the scrupulous honesty that I believe is only possible in prayer. But to refuse to try Jesus' way of responsible male-female friendship, just because we might sin, is like the man who buried the money entrusted to him because he was afraid he might lose it.

We have a great gift to offer our world which sorely needs it—a way of being men and women together that honors each person's identity as God would have us be (not reduced to sexual objects). Let us not be afraid to live and love according to Christ's alternative. With the constant help of God's transforming spirit, it is possible.

Lynne Martin
St. Jacobs, Ont.

When I picked up the July 12 issue of the *Gospel Herald* I took a second look and saw the illustration featuring many different faces. **We Have Met the One Named Legion**, which told the story of the faces, was insightful. I read and reread it with a lot of feeling.

Yes, my name was Legion. I wanted to deny and ignore the presence of my mental illness. As the author mentioned, "This man's chaotic existence was ruled by a fragmented, frenzied set of voices and demands. . . . Naked, torn, bleeding he [I] ran toward Jesus the healer."

Last week I picked up the Aug. 9 issue with the lead article, **Uncle Jesse, Aunt Lydia: A Love Story**. What a moving story! Thank you for publishing it!

Both of these articles brought tears of emotion and I want to thank the authors for bringing to light feelings that we who have been and are mentally ill can identify with. These articles helped me feel more positive about how persons with mental illnesses are accepted.

Anna M. Garber
Lancaster, Pa.

The community of faith of the Mennonite Church in Brazil (AEM) is still shocked over the great loss of our brother Allen Martin. We send to his wife, Irene, and the family our deep sympathy on the death of our beloved brother.

It is impossible for me to portray the extent of his work in the past (1960-67), but today we are reaping the fruits that Allen planted here which confirms the fact that his life and work were guided by God. We can see and are pleased with the brief period of work (Jan. 1993-Aug. 1994) with the Mennonite Church in Brasília and Goiania.

What impressed us, among other things, was his special way of approaching work—his contagious enthusiasm, his sincerity, and his serenity. It is also noteworthy that this couple took early retirement and offered themselves as volunteers to serve our churches. This service was a great distance from family and loved

ones, but they chose to serve the kingdom of God here in our region.

And it was exactly this that Allen and Irene were doing with love and dedication—work that we had let slide and become tired of doing. Allen entered our midst with energy and willingness to work—a model for us younger ones. His yes was yes and his no was no, with all gentleness and firmness of a Christian.

Just as the disciples when Jesus was crucified, we are bewildered and disbelieving. We question the senseless tragedy. God's ways seem strange to our eyes, but we are increasingly aware of God's care and justice on the lives of all saints. God has shown that suffering and death are not in vain.

So we have only gratitude. We are convinced that the fruit of good seeds are growing in our midst with the blessing of our Lord and Savior.

*Antonio Carlos de Faria, president
Associação Evangélica Menonita
Goiânia, Goiás, Brazil*

Maybe J. Robert Charles is right in *A Draft Memo* (Sept. 6). Maybe what we need here in North America is a draft. But not the civilized mail-you-a-nice-letter kind of draft like we have here. How about a draft African style? Or Asian style? Or Latin American style? You know, the kids are on their way home from school, and the army truck stops them and soldiers point their rifles at your children and haul them off to the barracks where they are beaten, starved, sexually humiliated, and stripped of their humanity. Perhaps you get word in a week that your kid was "drafted."

Mennonite communities would be in an uproar. Rescue committees would be formed to go and get the youth out of the military. Meetings might be held secretly at night out of fear of military repression. Conferences would be held to put an end to this abuse.

For non-North American Mennonites, this is often reality. There is no conscientious objection. No draft board. And there is plenty of war to go around. Mennonite martyrs are being made. North American Mennonites now have serious competition for their historical claim to righteous nonresistance.

But this is not a competition for the Mennonite prize for righteous nonresistance. We need a draft about as

much as we need an army. What is needed is a vision broader than "Mennonite" or "North American."

The struggle is twofold. In North America, we struggle against resource-saturation and resultant apathy. In the third world, the struggle is for conscientious objector rights and getting a foot in the door in the struggle for demilitarization and development. These are the two sides of the global coin. So long as they remain as two sides, the twain shall ne'er meet. The problem then becomes how to melt the coin into unified whole without burning everyone up in the process.

As an MCC service worker with the National Interreligious Service Board for Conscientious Objectors (NISBCO), I am engaged in efforts to do just that. NISBCO opposes all war and prepara-

tion for war. NISBCO has also come to understand that obtaining CO rights in Honduras, for example, will not only benefit Hondurans but North Americans as well. And Hondurans understand that the sacrifices made by Mennonite and other COs in the U.S. were seeds carried across the waters to distant lands, where they are now bearing fruit.

I fear that the "other half" of Mennonite history holds the truth about what Charles mistakenly describes as "comfortable complacency." It is not complacency when the majority of Mennonites support a war (e.g. the Gulf War) or register for the draft or serve in the military when drafted (as during WWII). That is simply militarism. We don't need a draft in order to combat militarism.

*Raymond J. Toney
Washington, D.C.*

How Can One Know God's Voice? (July 19). Like a good teacher, God spoke contextually. Abraham was likely aware of human sacrifice in the religions of the times. How could he give less? He may have felt unworthy of God's gift of the promised son. So, like a good student, Abraham kept in tension the conflicting idea of God's love and faithfulness in giving Isaac, the one who made him laugh.

God finally resolved the tension with the voice of an angel and a ram in the bush. Could Abraham's final vision on Mount Moriah be what Jesus spoke of in John 8:56 when he said, "Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad?"

We Mennonites may need to keep in tension our conflicting sense of God's word on such issues as divorce and remarriage, homosexuality, and abortion. God's voice in the context of our present understanding may lead us to our own Mount Moriahs.

*John D. Stahl
Harrisonburg, Va.*

Pontius' Puddle



Why aren't church jobs going

It's not that the things that we are doing are sinful. It's just that we're doing too many things. This can separate us from God. Which in the end makes them sin.

by Diane Zaerr

Why is it so hard to find enough people for our church jobs? You would think that all of us who love God would want to demonstrate that devotion through the programs and the efforts of our congregations. So why aren't church jobs going like hot cakes? There shouldn't be enough of them to go around, should there?

Some people find an answer by saying that we're all victims of a "me" generation; we're a bunch of selfish ingrates. Conference and churchwide people have been saying that the younger generation is not as involved in church as it used to be; we younger folks don't seem to have the passion for church the generation before had.

But I'm not willing to accept that assessment. I think there's more to it than that.

So what else could it be? Perhaps there are too many church jobs. At my church, for example, a special commission discovered there are nearly 200 jobs for our members. And we are a congregation of only 250, average attendance 225. Many people in our church are doing more than one job already.

Maybe our vision needs focus. Maybe we're trying to do too many things at once. Yet as I look at our list of jobs, I can't find one that's not important.

No, I think there is a more basic reason why we have trouble finding enough people to do our church jobs. We're busy people. How many times do we hear people say, "I'm too busy. I don't have time."

I'd like to assume that we love God and want to love God with our time. In this light, let's examine why we don't have the time we need.

If Scripture were written today, I believe there would be a Bible verse that says, "Busyness is a sin." It's not that the things that we are doing are sinful; it's that we are doing too many things. And this separates us from God. That, I believe, is sin.

The inclination toward doing too much is nothing new. Moses, for example, struggled with this tendency. Exodus 18 tells how Moses served as a judge for the Israelites. All day long people came to him and said, "Well, what does the Lord say?" No one else could tell them—which meant Moses was occupied before the sun came up and long after the sun went down.

Moses' father-in-law came along and said, "What you are doing is not good. You will surely wear yourself out, both you and these people with you. For the task is too heavy for you; you cannot do it alone." And he suggested that Moses choose some good people to help out and let them judge over groups of Israelites.

The plan kept Moses from being overworked. In addition, it enabled all the people to get answers for their problems and "go to their home in peace."

A foundational verse for the ancient Hebrews has a special meaning for us today: "Love the Lord your God with all your heart, with all your soul, and with all your mind" (Deut. 6:5).

In our modern world there are a thousand other things that capture our hearts. Our minds are on at least three things at once. When does the soul get some time to love God?

Loving God as one loves a person requires

The sin of busyness is treatable, but we need others to help us as we explore how to do one thing better instead of attempting so many things.

spending time; it doesn't just happen. And so it follows that we need to make God a priority as we schedule our time.

This will require a renewal of faith. Like never before, we need our tradition of nonconformity. We as a church need to refuse to judge ourselves and each other by the standards of North American society. Mennonites need to model and spread that good news in our culture. Certainly our brothers and sisters in Latin and African countries can help us with our time problem.

Now plenty of time management books are on the market. But we must manage our time not only so we can be more healthy; our use of time reflects a different set of priorities. We want to love God with the time that's given to us.

like hot cakes?

Understanding that we each have only 24 hours a day is revolutionary. Making God a priority as we decide how to spend those 24 hours is a new thing in our society. Does the way we spend our time reflect how we really feel about our faith?

If not, the good news is that being too busy is treatable. Here are suggestions for ways that can be done:

- Composer Miriam Terese Winter confronts busyness with a green pen and her datebook. She actually colors in some hours for herself and for God. She calls it green time, growing time: "time when I won't take any appointments, time when I won't do any maintenance things—that's time just for God and me."

- One challenge we can all take is to go for a week without using the word "busy" at all. Instead, use accountability language—like, "It seems I've overcommitted myself." Or, "I'm feeling rushed today. I'm feeling like I need some green time today."

- In an editorial in the December 1993 issue of *Voice*, Terri Plank Brennenman, president of the Women's Missionary and Service Commission of the Mennonite Church, suggests that we write our own personal mission statement. What is it that we believe in?

She also suggests that we write our obituary—what would we like people to say about us after we die? Some of our core values can come from this activity, and then we can see how we are using our time to live out those values.

- *Psychology Today* offers these five ways to mentally apply the brakes in our busy lives.

First, try driving ten miles per hour slower. Most of the time we're not in that big of a rush but we just drive fast anyway. Try a new route. Or even if you go the same way, try to notice things you haven't noticed before.

Second, take a moment before eating (and this from a secular magazine!) to say grace. Sitting quietly before wolfing down food helps us to realize and notice what we're eating.

Third, take a shower after work, washing away the work of the day, to help move gracefully into the evening.

Fourth, wait a few rings before answering the telephone. Rushing to the phone only increases our hectic mood.

Fifth, honor the process itself. Slow down. Just do one thing at a time. Do it well and allow yourself to enjoy the sense of accomplishment without having to rush on to do something else.

- I would also encourage us to say "no" even to good things. This may not seem helpful to



Our modern world has a thousand things that capture our hearts. Our minds are on at least three different things at once. When does the soul get time for God?

those trying to find people to get all these church tasks done. But my theory is that if we recognize where our time goes, even more of us will want to serve God through the church.

We might choose one gift next year that we'd like to explore. And then we can look at the list of opportunities available at church and see if we can try at least one of these things rather than attempting to use five of our gifts at once.

The sin of busyness is treatable, but we need the body of believers to help us. Does our personal vision statement indicate that we should be trying to do one thing better, instead of attempting so many things? We need to talk with each other about this.

We need each other to be faithful in loving God. We need help resisting conformity to an excessive culture. We need to stop evaluating ourselves and each other by how busy we are, by how much we get done.

Perhaps, then, with God's help through each other, we can find ways to manage our time so we can use our many gifts for loving God with heart, mind, and soul.

Diane Zaerr is one of the pastors at First Mennonite Church of Iowa City, Iowa. Two years ago she did say "yes" to Gospel Herald's invitation to serve as an editorial consultant. This article was adapted from a sermon she preached at her church for "Gifts Discernment Sunday."

Whatever happened to the Roman empire?

It's history—a once mighty kingdom, now a fragment in history's mosaic. Throughout, the church has endured, like this 6th century mosaic, found in a church in Madaba, Jordan. Today there are congregations around the world—some tiny, some large—all significant pieces of God's grand plan.

On its 75th anniversary, Mennonite Central Committee has helped establish a Global Church Sharing Fund for Mennonite churches elsewhere in the world.

Today's great, earthly kingdoms will fade like all others.

**Be a part of the enduring story.
Donate to the Global Church Sharing Fund.**

Contributions should be marked "5000-7003" and sent to:
Mennonite Central Committee
P.O. Box 500, Akron, Pa. 17501 or
134 Plaza Drive, Winnipeg, MB, Canada R3T 5K9



For further information about the Global Church Sharing Fund, please contact your nearest MCC office.

Political disturbances erupt near Christian boarding school in India

Mussoorie, India (GCMC)—The pneumonic plague that has caused widespread panic in many parts of India is the least of Ron Flaming's worries. On Sept. 15 an estimated 2,000 protesters dispersed across the main campus of Woodstock School hoping to avoid further confrontation with police, wrote Flaming, a member of Shalom Mennonite Church, Newton, Kan., who serves as the principal.

The children of numerous Mennonite missionaries in India, Afghanistan, Bangladesh, and other countries have attended Woodstock.

For the last two months, Mussoorie and other towns located in the Himalayan foothills have experienced growing political unrest as enrolled students have held countless protests against a government policy that requires universities to reserve a portion of their seats for students from the lower castes. Those who want a separate state for the hill region have joined forces with the students.

At the time of the Sept. 15 protest, the Woodstock administrative staff were holding a meeting to decide whether it was safe to allow the ele-

mentary and high school students of this Christian international boarding school to leave the school grounds for the weekend. Woodstock School is located about one mile from Mussoorie.

An employee interrupted their meeting to tell them that protesters were marching by the school on their way to Mussoorie. According to eyewitness accounts, Flaming said, the police charged with their sticks after the protesters failed to stop at the barricade the police had set up near the school entrance.

"Mayhem broke loose. People were running everywhere across our campus. Others were jumping, falling, or being shoved off the road [and] down the mountain. Windows of the buses and trucks were being busted by the police. . . . Suddenly the campus felt very vulnerable," wrote Flaming in a Sept. 18 fax. None of the Woodstock staff or students, who were in the dorms away from the main campus, were injured.

A number of the participants at the protest were not as fortunate. Most of their injuries were broken bones and head injuries, said Flaming, noting that the staff helped out as they could after the protest had subsided.

"It was a sober night with a lot of soul-searching and prayer If the police had resorted to the use of guns again we could have well been caught in the cross-fire. The agitated protesters could easily have turned their anger upon the school We are thankful for God's protection in a situation which could have been disastrous."

A Sept. 2 protest in Mussoorie had also turned violent when police opened fire on the protesters. One police officer and six to eight protesters were killed and about 30 people received gunshot wounds.

In addition to the protests, there have been numerous curfews and an increased police presence in Mussoorie. Local officials also have tried numerous times to pressure Flaming to close Woodstock School as a show of support for the protesters. Many schools in the hill area have temporarily shut down due to verbal threats and the destruction of school property.

Even though the political situation remains tense, Flaming and other Woodstock staff have decided to keep the school open. "The fact that we as a community have been able to support a decision to continue is an act of God's presence and guidance. At a time like this, it would be easy for us as a community to be torn apart," he wrote.

Flaming said he felt Woodstock School will not be targeted for its decision to remain open. If anything, he said, the school is viewed as a "safe, neutral space," noting that the staff has received credit in the media for helping the injured. Still, he said, "we appreciate your continued prayers." Flaming receives support from the Commission on Overseas Mission of the General Conference Mennonite Church.

Worship that breaks dividing walls: Workshop explores creative expressions of worship

Lancaster, Pa. (EMM)—For Bonnie Ritrovato of Mt. Joy, Pa., worship is more than just singing. During a workshop of the Eastern Mennonite Missions fall training seminar, Ritrovato and several other local worship leaders shared creative ways of using reading, drama, dance, and the arts to honor God.

The seminar was part of the Lancaster Conference mission centennial celebration held Sept. 16-18 at Lancaster Mennonite High School.

"Our society today is very visual," Ritrovato said. "However, most of our church services have been only auditory. Movement can often break through in evangelism. When a message is both seen and heard, it will have more impact. And," she added with a smile, "it is so beautiful to see that message break through."

Ritrovato emphasized that a congregation's focus should not be on the creative movement, but on worshipping Jesus. "Our goal here is to draw attention to him," she told her listeners, who were mostly worship leaders.

Ritrovato created a prophetic inter-

pretation to the song "Break Dividing Walls" by David Ruis. About 25 local church members used dance and drama to bring the lyrics of the song to life during the Sept. 18 worship session.

The song addresses the divisions in the world—between races, denominations, spouses, parents and children, and age-groups—and reveals that only the love of Christ can break through the walls.—*Julie E. Hershey*

David Shenk, Ellen Dyer, Grace Shenk, and Melanie Weaver (seated) portray division between a pastor and the church as Tony Ritrovato and Tabetha Southwick (standing at left) express the grace of God that will mend the division.



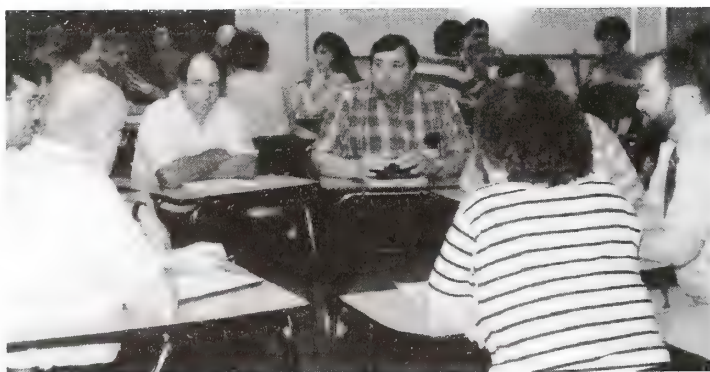
Lay leaders, pastors urged to share the good news at LIFE training events

Harrisonburg, Va.—Hundreds of Mennonites joined members of other denominations in eight Living in Faithful Evangelism (LIFE) events beginning in June and lasting through early August. Six Evangelism Leaders Academies (cosponsored with the Church of the Brethren) met at various places in the United States, and two were planned and carried out by LIFE participants in Canada.

Generally lasting three or four days, training sessions consisted of uplifting and spirited worship, speakers who presented keys to personal evangelism and church growth, focused teaching for LIFE congregational coordinators and pastors, and general speakers.

One of the speakers to LIFE personnel coming from Alberta, Saskatchewan, and Manitoba was Art McPhee of Wilmore, Ky. "We must hold to and believe in the great commandment [love God and our neighbors] before we can carry out the great commission," he said. "In the midst of secularism and pluralism we need 'neighbor-love.'"

New York LIFE leadership meet during the Evangelism Leaders Academy at Eastern Mennonite University, Harrisonburg, Va., to lay plans for outreach back home. Clockwise from far left corner is Lester Bauman, Terry



Zehr, Evan Zehr, Ken Erb, Milton Zehr, Roy Walls, and Ginny Gunnison.

Follow-up to evangelism project discussed

Sioux Falls, S.D. (GCMC/MBCM)—At a Sept. 23-24 meeting here, Mennonite agency and church representatives reviewed the results of Living in Faithful Evangelism (LIFE) and began to envision what kind of congregational evangelism project could follow LIFE in 1996.

Several churches indicated how LIFE helped them change the way they viewed themselves. "We have more awareness of our role and mission in our community as a caring church," wrote one congregation.

Another stated, "We had thought outreach was the sole goal. We almost missed the value of the LIFE pro-

gram. Yet God was able to birth a much-needed awareness of our own spiritual condition."

Those meeting at Sioux Falls agreed that the following three points should be the core of any new congregational evangelism program:

- to develop a mission conscience and spiritual vitality in churches;
- to instill a passion for evangelism in church leadership;
- to help churches articulate the uniqueness of our Anabaptist faith.

The representatives tentatively agreed on "Congregational Evangelism: Building on Our Strengths" as a title for the new project.

In British Columbia, Henry Schmidt encouraged participants to share good news outside their own churches. He reminded listeners that we have four areas of influence on others: biological (family), geographical (where we live),

vocational (where we work), and recreational (leisure time).

Stan Shantz, area coordinator for the Arizona churches, which will be finishing the LIFE process this year, detected a feeling of loss among participants following the LaVerne, Calif., academy.

"There is a sense of sadness because of the uncertainty of whether there will be any more academies in the area," he said. "Our people have come to rely on these events for personal, spiritual renewal, and for support and encouragement."

Presently some 280 congregations are in the second or third year levels of the LIFE process. LIFE is sponsored by the Mennonite Board of Congregational Ministries and the General Conference Mennonite Church Commission on Home Ministries.—from reports by Ed Bontrager and Marilyn Miller

Colleges and seminaries report 1994 enrollment figures

Scottsdale, Pa. (EMU/GC/HC)—While enrollment figures are holding steady at Eastern Mennonite University, Goshen and Hesston colleges report slight decreases in student enrollment this fall. More students have enrolled at Associated Mennonite Biblical Seminary this year than last, but the full-time equivalency figure remains the same.

Eastern Mennonite University, Harrisonburg, Va. Official figures from the registrar's office for the fall semester show a total EMU enrollment of 1,136 students, two more than last fall.

Undergraduate students number 963 compared to 962 last fall.

Eastern Mennonite Seminary has 64 full-time students, four more than a year ago, but a drop in part-time students gave EMS a total enrollment of 117 compared to 135 last fall.

There are 33 students in EMU's graduate programs—the M.A. in counseling and the M.A. in conflict analysis and transformation—compared to 18 last fall. The conflict analysis program began on a limited basis the fall semester and will officially start the fall of 1995.

Goshen College, Goshen, Ind. Official enrollment figures show 1,100 students enrolled, as opposed to 1,122 in 1993. Of these, 887 are full time, 70 are

full-time students in degree-completion programs, and 143 are part-time.

Hesston College, Hesston, Kan. A total of 461 students are on campus compared to 482 in fall of 1993. The full time equivalence is 433, down from 447. Students come from 34 states and 31 countries.

Associated Mennonite Biblical Seminaries, Elkhart, Ind. Enrollment totals 155 students, up from 143 last year; 62 of the students are full-time. With 78 men and 77 women, AMBS has its highest ratio of women students ever. Last year 43 percent of the students were women.

Workshop helps adults relate to youth. *Harrisonburg, Va.*—It takes a heap of time, energy, and unqualified love to do it, but the rewards are eternal. That was the recurring theme at a mentoring workshop planned by the nurture commission of Virginia Mennonite Conference, and held Oct. 1 at the Ridgeway Mennonite Church.

Steve Ropp, youth pastor for Illinois Mennonite Conference and author of *One on One*, a resource manual on mentoring, addressed a group of 55 adults who are involved at various levels of mentoring in local congregations. Ropp, pictured here, believes a lot of the nurturing between the generations that used to happen in close-knit church communities has become diffused in the midst of a pluralistic society and hectic personal schedules. "It takes more than Sunday school and youth groups to minister effectively to young people," he said. "What used to 'work' in youth groups doesn't necessarily work today."



Mentoring sets up a close, one-to-one relationship between a young person and an adult. The program demands time and regular meetings, a strong faith commitment, and active participation in the church for a mentoring relationship to grow and deepen, according to Ropp.

"As mentors, we can't be perfect but we can be genuine," he said. "Be loving, be slow to judge and react, be open to learn, and grow as you relate to your 'mentee.'" And above all, "Have the eyes of Christ [in relating to young people]," he added.—*Jim Bishop*

Indigenous rights included in constitution reform

San Bernardo, Chaco, Argentina—"The strong hand of God was felt, the God of all peoples was with us. It seemed we were dreaming. The word was fulfilled: 'justice and peace will embrace' (Ps. 85:10)."

So commented Mabel Quinteros, national secretary of the *Equipo Nacional de Pastoral Aborigen* (ENDEPA), after the unanimous sanction of a new article granting inclusion of indigenous rights in the reform of the Argentine national constitution.

Much time and energy went into the advocacy work of lobbying for the recognition of indigenous rights. ENDEPA feels the Aug. 11 decision was a definite answer to prayer.

ENDEPA, an organization of the Catholic Church, works countrywide with indigenous people. For several years Mennonite Central Committee has provided a grant to the ENDEPA legal counsel service. The assistance is administered through Mennonite Board of Missions (MBM) workers in the Argentine Chaco.

"It seems to be one good way to share resources from the North in a way

which is making a difference in indigenous rights and which isn't creating greater dependency," notes Willie Horst, longtime MBM worker in the Argentine Chaco.

In addition to the constitutional reform effort, there have been numerous legal cases in which the legal counsel service has been an important resource to the indigenous peoples.

During the three-month convention, the group maintained a permanent rotating presence; included were representatives from 13 native tribes. They were the only group present during the entire convention, and well received by the conventional delegates who considered them a true "indigenous lobby."

Now the need is to enact laws that will put into practice what the new constitution protects.

Presently the Chaco province is reforming its constitution. The politicians seem willing to include practically all that is now included in the national constitution but not land rights. ENDEPA lawyers as well as MBM staff have joined others in that lobbying effort.—*Mike Wigginton*

The African Mennonite & Brethren in Christ Fellowship peace seminar participants meeting in Limuru, Kenya, were shocked to hear the news of the death of Adam Jimale Farah from Mogadishu, Somalia. He died from a heart attack Sept. 24.

"Adam's death is like the death of hope," one man from Somalia said. "He was our father and leader in the faith."

Farah's family, being the Somali clan of deposed President Mohamed Siyad Barre, has been displaced or in hiding for nearly four years. Many clan members, including Farah's family, went to neighboring countries, to Europe, or to North America. Those like Farah, who did not have the means to move, went to a displaced persons' camp in Mogadishu. Farah sometimes lived as a hunted man, both because of his clan and because of his religious faith.

When the Somali believers sing, they sing several of the songs which Adam Jimale Farah has composed. When they read from the Somali language Bible, they appreciate the hours he spent in prayer as he interpreted God's word into the Somali language. "What he started in life will live beyond him," they say.—*Doris Dube for Mennonite World Conference*

Negotiations for a Korean edition of John M. Drescher's *Seven Things Children Need* have been completed, according to Herald Press director Paul M. Schrock.

This book of gentle advice to Christian parents has been published in more languages than any other Herald Press book: Afrikaans, Arabic, English, Finnish, German, Indonesian, Japanese, Portuguese, Russian, Spanish, Thai, and now Korean. More than 100,000 copies of the book have been sold in English.

The seven things children need, according to Drescher, are: significance, security, acceptance, love, praise, discipline, and God.

Mennonites have demonstrated the ideal way for missionaries to work!" On a recent visit to Elkhart, Ind., Joseph Ketchion, Beninese colleague of Mennonite Board of Missions workers Rod and Lynda Hollinger-Janzen, spoke about his contact with Mennonites. "The Mennonite workers in Benin have not tried to make a new church, but have worked with our churches. They have reinforced our churches and made them grow. They came in a spirit of unity. This is unique in Benin. This makes us very happy."

A treasury official in the Beninese government by profession, Ketchion has known Mennonites since their arrival in Benin in 1984. He served with former MBM worker Daniel Goldschmidt-Nussbaumer on the Health Commission of the Interconfessional Protestant Council of Benin. Together they helped the Health Commission start the Bethesda Clinic in Cotonou.—*Katie Kreider*

Anabaptist groups in Spain meet for first time

Zaragoza, Spain (MBM)—Seventy sisters and brothers from three Mennonite-related congregations in Spain met for the first ever Encuentro Menonita Español (Meeting of Mennonites in Spain) Sept. 9-11.

Convened with the purpose of getting to know each other better, people who identify themselves as Mennonites (a result of Mennonite Church and Mennonite Brethren missions in Spain) came to Zaragoza from Barcelona, Burgos, and Madrid.

Mennonite Board of Missions (MBM) worker Dennis Byler spoke on "16th-Century Anabaptists and 21st-Century Spain," and José Gallardo and José Luis Suárez spoke on "Mennonites and Christian Social Service."

"The Barcelona and Burgos groups have had much fellowship over the years, since MBM has been involved with both. These two and the Madrid Mennonite Brethren have been aware of each other for some time, but up to now had not made any serious contacts," Byler says. "The Encuentro

Indonesian Mennonites dream of church-to-church links. *Elkhart, Ind. (MBM)*—"We have a dream," says Paul Gunawan. "We want to establish church-to-church relationships between North American Mennonites and Indonesian Mennonites. We are here to make the first steps toward that dream."

As a part of an educational and relationship building trip sponsored by Mennonite Central Committee (MCC) and the Mennonite churches in North America, Paul and Padma Gunawan visited Mennonite offices in Elkhart, Ind., and Goshen, Ind., Aug. 26-Sept. 2; they were hosted by Mennonite Board of Missions. Paul is the associate general secretary of the Muria Synod of Indonesia. Padma is a chemistry professor.

Together they spent approximately three months in North America—including stops in California, Kansas, Manitoba, and Pennsylvania. In addition to visiting Mennonite agencies and educational institutions, they met with Mennonite leaders and initiated relationships with congregations. They returned to Semarang Sept. 23.—*Katie Kreider*



Latin American youth visit believers in Cuba

Mexico City (MCC/MWC)—Twenty Christian young people from Mexico and five Central American countries visited Cuba July 29 to Aug. 11 as participants in a youth encounter with 60 Cuban young men and women from Mennonite and Baptist churches. The visiting delegation included 16 Mennonites.

Anabaptist participation in this largest-of-its-kind gathering was coordinated by Ofelia García de Pedroza of Maranata (Maranatha) Mennonite Church in Puebla, Mexico, representing Mennonite Central Committee.

Trip organizers hoped the young people would learn firsthand about Cuba's social and economic conditions and that the exchange would foster communion among young people of similar faith.

The young people worshiped together, pondered what it means to follow Jesus in one's own setting, and carried out service projects.

Mexican Mennonites were moved by the economic hardship they observed. Laura Batista of Dios con Nosotros (God with Us) Mennonite Church in Mexico City remarked that the Cuban

Menonita Español could well prove to be an important step in the direction of more cooperation and fellowship.

"There is also talk of creating some kind of a national Mennonite association which could apply for membership in Mennonite World Conference."

diet consists mostly of small quantities of rice and beans, along with cassava, a starchy root vegetable.

Homes are overcrowded. Medicines are almost nonexistent. Even basics such as soap, toilet paper, toothpaste, and shoes are scarce. Travel is difficult; few people have private vehicles and those who don't, endure long waits for infrequent public transportation.

Salvadoran participants, however, noted Cubans do not suffer the absolute poverty of many Central Americans. The difference, said García de Pedroza, is that the Cuban population seems to equally share meager resources, preventing the gross inequality and extreme misery of many Central Americans.

García de Pedroza hopes the trip will inaugurate a series of encounters between other Latin American Mennonites and Cuban believers. She would like to see the relationship with Cuban Mennonites continue to grow, and is also working to identify ways in which Mennonites from other countries can best support their Cuban sisters and brothers.—*Martin Shupack*

Central Americans tour projects on East Coast

Akron, Pa. (MCC)—In the past several years, Mennonite Central Committee (MCC) has sponsored many learning tours to help North Americans learn about people's lives in Latin America, Africa, and Asia.

Recently a group from Central America had the opportunity to learn about North Americans and their lives, as well as to see MCC's work in the United States.

From Sept. 15 to 29, eight Central American pastors and community workers—from Mennonite, Baptist, Roman Catholic, and Church of the Bible traditions—traveled the East Coast.

Highlights of the group's visit included seeing MCC's work with migrant farmers in south Florida, visiting the Amish, and seeing two experimental farms, says Dinora Molina, worker with the Mennonite MAMA (Madres Amigas Miles Apart) project in Honduras.

Niray Bernal, assistant director of a literacy and community improvement program in Costa Rica, said he valued seeing some of the hundreds of people working behind the scenes to allow MCC to send out workers and material resources.

He was especially touched by women quilting at the Ephrata (Pa.) Material Resource Center. "We were impressed by how they work with much love and devotion," Bernal said.

• **Ontario pastor wins.** Arthur Paul Boers, pastor of Bloomingdale (Ont.) Mennonite Church, ranked first in the Harper Collins Publishers' seventh annual Best Sermons Competition. His sermon, "The Great Yes!" won the evangelistic (conversion or spiritual renewal) category and was one of more than 500 sermons submitted from around the world for consideration in six different categories. Boers' sermon is published in *Best Sermons 7*, edited by James W. Cox (Harper San Francisco, 1994); as a prize he receives \$1,000 (U.S.) worth of Harper Collins books.

• **Virginia sale held.** Indian summer weather apparently helped boost the spirits and generosity of the estimated 3,500 people who attended the 28th annual Virginia Relief Sale held Sept. 24 at Augusta Expoland. The benefit grossed \$165,400—up slightly over last year—for Mennonite Central Committee. Again this year an off-white pineapple quilt made by sisters Laura, Anna, and Mary Showalter of Waynesboro, Va., took the top bid of \$7,000 in the quilt auction. Last year, their quilt of similar design sold for a record \$7,900.

• **Pastor transitions:** Carlos Romero, who has served as Coordinator of Youth Ministries for the Mennonite Board of Congregational Ministries since August 1990, was ordained to his churchwide role as Minister of Youth by the Clinton Frame Mennonite Church, Goshen, Ind., on Oct. 16. Robert Shreiner preached the ordination message.

• **Missionary transitions:** Matthew Schloneger is serving as a Mennonite Board of Missions intern in St. Maurice, France, Sept. 1, 1994, until summer 1995. He is working half-time at the Foyer Grebel Student Centre, and studying French half-time.

• **Coming events:** Mennonite Disaster Service meetings: Region III annual meeting, Enid, Okla., Nov. 4-5; Region II midyear meeting, Indiana, Nov. 7; Region V annual meeting, Manitoba, Nov. 25-26; all-unit meeting, Saskatoon, Sask., Feb. 10-11. Information available from local MDS offices or from 717 859-3869.

Lay leadership training. Camp Amigo, Sturgis, Mich., Dec. 2-4. "Finding and Implementing a Personal Ministry," one of eight lay leadership training courses offered through Amigo, is an intensive survey of spiritual gifts, led by Mark Vincent; also included is a look at personal and spiritual disciplines, along with a look at the roles ministering people must fill. Registration requested by Nov. 15; class size is limited. Information available from 616 651-2811.

• **New books:** *A Dry Roof and a Cow: Dreams and Portraits of Our Neighbors*, a book of photographs and quotes, published by Mennonite Central Committee as part of its 75th anniversary observation in 1995. Features full-page black-and-white portraits by award-winning photographers; regions represented include Bangladesh, Bolivia, Burkina Faso, Vietnam, and West Bank. Available from MCC, 717 859-1151 (U.S.) or 204 261-6381 (Canada).

• **New resources:** "A Theological Basis for Intervention Ministries," the 20th in the Mennonite Central Committee Occasional Paper series. C. Norman Kraus explores ideas of "presence ministries," intervention and proclamation, and asserts that MCC is an institution for agapeic intervention in situations of need. Available from MCC, 717 859-1151.

"Mennonite International Peacemaking: During and After the Cold War," the 21st in the MCC Occasional Paper series. In this 35-page paper, J. Robert Charles looks at several ministries of peacemaking (NATO Watch, Christian Peacemaker Teams, International Conciliation Service of MCC) and explores the way in which a changed geopolitical context affects Mennonite peacemaking. Available from MCC, 717 859-1151.

• **Job openings:** *Director of maintenance.* Camp Deepark, Westbrockville, N.Y. Individual will oversee facilities and grounds and host retreat groups two weekends per month. Full-time position available February 1995. Housing provided on grounds; volunteers may apply. Positions open for spouse: director of guest services/housekeeping or food

service director. Contact Marian Sauder at 914 754-8669, or write to the camp at Box 394, Westbrockville, NY 12785.

Staff positions. Camp Friedenswald, Cassopolis, Mich. *Food service director* will manage a food service program that prepares meals for groups of up to 250; willingness to work with volunteers required. Full-time salaried position includes housing. *Business manager or administrative assistant* should have a background in accounting or business, the ability to work with word processing and accounting software, strong interpersonal skills. The level of supervisory expertise will determine the exact position. Send a résumé with references to Doug Luginbill, 15406 Watercress Dr., Cassopolis, MI 49031; phone 616 476-2426.

Staff positions. Laurelville Mennonite Church Center, Mt. Pleasant, Pa. *Operations director* directs and supervises day-to-day operations; manages personnel, personnel records, bookkeeping/accounting, and office procedures. *Program director* directs and supervises all the camp's self-generated program and hosted activities; participates in formulating and administering LMCC's policies and developing long-range program goals. Both positions available immediately. Contact Laurie Weaver or Terry Burkhalter, LMCC, Rt. 5, Box 145, Mt. Pleasant, PA 15666-8908; phone 800 839-1021.

• **Change of address:** Roy Bender from Pinto, Md., to 570 Willow Rd., Lancaster, PA 17601. Mary and Scott Brubaker-Zehr from Kitchener, Ont., to 77B Churchill St., Waterloo, ON N2L 2X1.

NEW MEMBERS

Glennon Heights, Denver, Colo.: Mildred Yoder. Huntington, Newport News, Va.: Stanley Gettys, Laura Hill, and Jane Crutchfield. Hyde Park, Boise, Idaho: Lauresta Piper Ruth. Kalona, Iowa: Sarah Bock, Josh Pickard, Sylvan Schlaabach, and John Gingerich. Leetonia, Ohio: Alysha Blosser, Jason Blosser, Rob Sinsley, Ryan Mercer, Bob Yoder, John Janci, and Michele Janci.

Lockport, Stryker, Ohio: Brian Short and Sandra Short.

Spring Mount, Pa.: Ron Blough and Rhoda M. Blough.

Wanner, Cambridge, Ont.: Doug Horst and Stephanie Horst.

Warwick River, Newport News, Va.: Daniel and Miriam Baer, Jill Barrett, and Wayne and Levina Miller.

Zion, York, Pa.: David Krimmel, Polly Lamison, Kay Lamparter, Charles Miller, Timothy Pond, Carolyn Rudisill, and Betty Jo Small.

BIRTHS

Blosser, Lois Lehman and Clayton, Newport News, Va., Samuel Clayton (third child), Sept. 2.

Bontrager-Singer, Kay Bontrager and Jamey Singer, Indianapolis, Ind., Hans Beck (second child), Aug. 25.

Buckwalter, Marian Becker and Steve, Harrisonburg, Va., Caleb John (first child), Aug. 29.

Cole, Cheri Yoder and Eddie, Iowa City, Iowa, Avery Lourene (second child), Sept. 8.

Cottrell, Bonnie, Orrville, Ohio, Adrienne Michelle (first child), Sept. 18.

Cressman, Elaine Roth and Steve, New Hamburg, Ont., Amanda Ann (second child), Sept. 11.

Gerber, Tammy Bauman and Vern, Goshen, Ind., Heath Michael (second child), Sept. 25.

Groff, Laurie Kreider and J. Robert, Leola, Pa., Amanda Joy (first child), Sept. 9.

Harford, Linda Jenkins and Kenneth, DeGraff, Ohio, Kenneth Andrew (third child), Sept. 9.

Hochstetler, Linda and Jerry, Iowa City, Iowa, Benjamin Richard, Aug. 24.

Lehman, Donna Kincart and Maurice, Beaumont, Alta., Ryan Roth (second child), June 27.

Litwiller, Bobbie Kiehl and Roger, Delavan, Ill., Alexandra Kay (second child), Sept. 22.

Mason, Cindy Friesen and Phil, Hesston, Kan., Laura Areta (second child), Sept. 15.

McKinstry, Colleen Boettger and Paul, Tofield, Alta., Devon James (second child), Sept. 23.

Musselman, Lisa Moyer and Kerrin, Telford, Pa., Emily Kate (second child), Sept. 20.

Parmer, Eileen Knechel and Loren, Harleysville, Pa., Azariah Dean (fourth child), Sept. 12.

Reed, Rachel Millwood and Richard Allen, Jr., Newport News, Va., Richard Allen III (first child), Sept. 8.

Schultz, Rhonalee Jasperson and Kevin, Edmonton, Alta., Laura Joy (first child), June 24.

Slack, Dawn Stehman and Dennis, Bainbridge, Pa., Rebecca Ann (third child), Sept. 25.

Steckly, Anita Moreau and Dennis, Kitchener, Ont., Shelby (second child), Aug. 24.

Steckly, Jan Glick and Brent, Edmonton, Alta., Tyler Dale (third child), July 8.

Steinman, Sandra Shantz and Michael, Kitchener, Ont., Brian Michael (second child), July 13.

Stevens, Amy Stuckey and Mark, Toledo, Ohio, Stephanie Lynne (first child), Aug. 22.

Thornton, Elizabeth Drawbaugh and Jay, York, Pa., Alexis Nicole (second child), Sept. 22.

MARRIAGES

Bean-Naisby: Joanne Bean, New Hamburg, Ont. (Wilmot), and Brett Naisby, New Hamburg, Ont. (Wilmot), Sept. 24, by Will Stoltz and Glyn Jones.

Beery-Berg: Cathy Beery, Toledo, Ohio (Bancroft), and Terry Berg, Leamington, Ont. (Leamington United), Aug. 20, by Phil Ebersole and Jim Brown.

Camacho-Mullet: Josefina Camacho, Goshen, Ind. (Clinton Frame), and Willis Mullet, Goshen, Ind. (Clinton Frame), Sept. 24, by Robert Lee Shreiner.

Eberly-Ringler: Mary J. Eberly, Terre Hill, Pa. (Ephrata), and Curvin O. Ringler, Mohnnton, Pa., Sept. 3, by Leroy Martin.

Evans-Yoder: Jenny Evans, Elida, Ohio (Salem), and Carl Yoder, Syracuse, Ind. (First), Aug. 27, by Ron Adams.

Evers-Shawberry: Patricia Evers, Wauseon, Ohio (North Clinton), and Jason Shawberry, Tiffin, Ohio (Lutheran), June 18, by Robert and Enid Schloneger.

Leinbach-Moon: Kelly Leinbach, Hesston, Kan. (Whitestone), and Samantha Moon, Newton, Kan. (Church of God), Aug. 20, by Mike Cooper.

Nissley-Palko: Dwight Nissley, Frederick, Md. (Kern Road), and Mary Ellen Palko, Frederick, Md., Sept. 3, by Janice and David Sutter.

DEATHS

Bennett, J. Arlie, 76, Newport News, Va. Born: June 20, 1918, Circleville, W.Va., to Walter Lee and Lettie Alice Bennett. Died: Sept. 19, 1994, Newport News, Va., of heart disease. Survivors—children: Robert A., Mabel R. Nelson; brother and sister: Arthur, Lucy Hedrick; 4 grandchildren. Predeceased by: Mabel E. Cunningham Bennett (wife). Congregational membership: Providence Mennonite Church. Funeral: Sept. 22, W. J. Smith & Son Funeral Home, by Ernest M. Godshall. Burial: Peninsula Memorial Park.

Birkey, Vernon Alvia, 79, Manson, Iowa. Born: Jan. 26, 1915, Manson, Iowa, to William and Bertha Zehr Birkey. Died: Sept. 12, 1994, Manson, Iowa. Survivor—wife: Oletha Widmer Birkey. Funeral: Sept. 14, Manson Mennonite Church, by Curt Kuhns. Burial: Rose Hill Cemetery.

Bontreger, Manasseh E., 95, Goshen, Ind. Born: April 5, 1899, Mylo, N.D., to Eli and Mattie Miller Bontreger. Died: Sept. 10, 1994, Goshen, Ind. Survivors—children: Esther Horst, Vernon; brothers and sisters: Levi, Edwin, Katie Miller; 11 grandchildren, 22 great-grandchildren, 3 great-great-grandchildren. Predeceased by: Mary Hochstetler Bontreger (wife). Funeral: Sept. 14, Clinton Frame Mennonite Church, by Robert L. Shreiner, Wes Bontreger, and Alpha Miller. Burial: Miller Eight Square Cemetery.

Brennan, Richard L., Sr., 67, York, Pa. Born: Dec. 2, 1926, Gloucester, Mass. Died: Sept. 23, 1994, York, Pa. Survivors—wife: Patricia Ann Brennan; children: Richard L., Jr., Julie Jacksland; 4 grandchildren. Congregational membership: Zion Mennonite Church. Funeral: Sept. 27, Etzweiler Funeral Home, by Warren Tyson and Maynard Ressler. Burial: Mt. Zion Cemetery.

Davidhizar, Bertha M., 88, Wakarusa, Ind. Born: Dec. 16, 1905, St. Joe County, Ind. Died: Sept. 11, 1994, Goshen, Ind. Survivors—brothers: Otis, Henry, George. Funeral: Sept. 14, Holdeman Mennonite Church, by David Heusinkveld, Russell Krabill, and James R. Davidhizar. Burial: Olive West Cemetery.

Dise, William W., 81, Schwenksville, Pa. Born: Jan. 16, 1913, Schwenksville, Pa., to Charles K. and Mary Elizabeth Conner Dise. Died: Sept. 14, 1994, Allentown, Pa., of cardiac arrest. Survivor—wife: Mabel Weller Dise. Congregational membership: Spring Mount Mennonite Church. Funeral: Sept. 16, Family Life Worship Center, by J. R. Damiani and Ron Blough. Burial: Eden Mennonite Church Cemetery.

Eichelberger, Katie R. Graber, 98. Born: Jan. 4, 1896, Wayland, Iowa, to John and Josephine Roth Graver. Died: Aug. 21, 1994, Wayland, Iowa. Survivors—children: Alie, Calvin, Orrin, Alice Martin, Aldine Wyse, Donna Horst, Anita Swartzendruber; siblings: Alvin Graber, Leah Bachman, Evelyn Graber, Stella Boshart, Lavina Freyenger; 24 grandchildren, 34 great-grandchildren. Predeceased by: William Eichelberger (husband). Congregational membership: Sugar Creek Mennonite Church.

Esh, Harold S., 80, West Liberty, Ohio. Born: Feb. 27, 1914, Allensville, Pa., to Marion and Lydia Zook Esh. Died: Sept. 22, 1994, Bellefontaine, Ohio. Survivors—wife: Lucetta Yoder Esh; children: Lydia King, Joanne Hestand, Paul, Ruth, Jean Nafziger, Effie Sullenberger; siblings: John, Joe, Harry, James, and Kathryn Esh, Florence Sharp, Rosella Wyland; 9 grandchildren, 6 great-grandchildren. Funeral and burial: Sept. 26, Oak Grove Mennonite Church, by Joe Esh and Larry Augsburg.

Fry, Albert R., 85, Manheim, Pa. Born: Aug. 21, 1909, Bainbridge, Pa., to John W. and Amanda Good Fry. Died: Sept. 2, 1994, Lancaster, Pa., of congestive heart failure and pneumonia. Survivors—wife: Ruth Erb Fry; children: Verna E. Shertzer, Albert E.; 6 grandchildren, 7 great-grandchildren. Funeral: Sept. 5, The Mennonite Home, by H. Howard Witmer, Robert A. Martin, and Andrew G. Miller. Burial: Erisman Mennonite Church Cemetery.

Mennonite Central Committee invites applications for the position of:

Executive Secretary

Starting date: January 1996
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Mennonite
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(204) 261-6381

Hershberger, Barbara Anne, 89, Glendale, Ariz. Born: May 31, 1905, Kalona, Iowa, to Ephraim D. and Dorinda Kempf Hershberger. Died: Aug. 4, 1994, Glendale, Ariz. Survivors—siblings: Ralph, Samuel, Edna Gascho Hostetler. Funeral: Aug. 10, Trinity Mennonite Church, Glendale, Ariz., by Peter Wiebe. Funeral and burial: Sept. 24, East Union Mennonite Church, Kalona, Iowa, by Michael Loss and Harold Bauman.

Kaufman, Daniel M., 92, Millersburg, Ohio. Born: July 24, 1902, Holmes County, Ohio, to Moses A. and Bena Raber Kaufman. Died: Sept. 2, 1994, Walnut Creek, Ohio. Survivors—children: Delilah Gingerich, Dean, Gladys Miller, Celesta Zuercher; brother: Malva; 11 grandchildren, 12 great-grandchildren. Predeceased by: Beulah Fern Miller Kaufman (wife). Funeral and burial: Sept. 5, Martins Creek Mennonite Church, by Carl Wiebe.

Kaufman, Lizzie Yutzy, 83, Hutchinson, Kan. Born: Dec. 21, 1910, Plain City, Ohio, to Nicholas and Emma Headings Yutzy. Died: Sept. 20, 1994, Hutchinson, Kan., of cancer. Survivors—children: Richard, Mary Troyer, Marilyn Carmen, Fannie Mae Bontrager, Joyce Parcell, Carolyn Hartman; brother and sister: Fred N. Yutzy, Fannie King; 15 grandchildren, 8 great-grandchildren, 2 step-grandchildren, 2 step-great-grandchildren. Predeceased by: Dick Kaufman (husband). Funeral and burial: Sept. 23, Yoder Mennonite Church, by Dan Kaufman and Peter Hartman.

Lehman, Hilda Mae Gerber, 96, Kidron, Ohio. Born: Sept. 4, 1898, Kidron, Ohio, to Jacob M. and Lina A. Sommers Gerber. Died: Sept. 4, 1994, Kidron, Ohio. Survivors—children: Irene Steiner, Gladys Amstutz, Clifford, Glenn; brothers: Elmer and Willis Gerber; 14 grandchildren, 22 great-grandchildren, 2 step-grandchildren, one step-great-grandchild. Predeceased by: David J. Lehman (husband). Funeral and burial: Sept. 7, Sonnenberg Mennonite Church, by Dennis R. Kuhns.

Liechty, Wesley Paul, 71, Archbold, Ohio. Born: Feb. 11, 1923, Henry County, Ohio, to Joseph C. and Emman Frey Liechty. Died: Sept. 11, 1994, Archbold, Ohio. Survivors—wife: Doris M. Grieser Liechty; children: Ruth Veley, Paul, Joyce Winzeler, Jo Ann Price;

siblings: Wayne, Harold, Herman, Russell, Mary Smucker, Lorraine Wyse; 6 grandchildren, 2 stepgreat-grandchildren. Memorial service: Sept. 13, West Clinton Mennonite Church, by James Roynon and Edward Diener. Burial: Pettisville Cemetery.

Miller, Lawrence R., 81, South Hutchinson, Kan. Born: June 15, 1913, Protection, Kan., to Alfred B. and Lovina Yoder Miller. Died: Sept. 25, 1994, South Hutchinson, Kan. Survivors—children: Marilyn J., Beverly A. Cromwell, Richard L., David M., Alfred P.; sisters: Bernice Bontrager, Louise Headings; one grandchild. Predeceased by: Ruth E. Betts Miller (wife). Congregational membership: South Hutchinson Mennonite Church. Funeral: Sept. 30, Elliott Chapel, by Howard Wagler. Burial: Memorial Park Cemetery.

Nafziger, Scott Randall, 21, Pettisville, Ohio. Born: June 18, 1973, Goshen, Ind., to Randy and Diane Grieser Nafziger. Died: Sept. 3, 1994, Toledo, Ohio, in an automobile accident. Survivors—parents; sister and brother: Stephanie and Stephan. Congregational membership: Tedrow Mennonite Church. Funeral: Sept. 8, Central Mennonite Church, by Phil Ebersole and John Horning. Burial: Pettisville Cemetery.

Neufeld, John William, 64, Beamsville, Ont. Born: Oct. 3, 1929, to William and Anna Willms Neufeld. Died: Aug. 28, 1994, Vineland, Ont. Survivors—wife: Mimi Penner Neufeld; parents; children: Tim, Christine Epp, Mark, Gary; 11 grandchildren. Congregational membership: First Mennonite Church. Memorial service and burial: Aug. 31, Vineland United Mennonite Church, by Kevin Block and Henry P. Epp.

Peachey, Anna L. Hartzler, 85, Belleville, Pa. Born: Sept. 23, 1909, Belleville, Pa., to Jacob A. and Lydia Almeda Byler Hartzler. Died: Sept. 23, 1994, Lewistown, Pa. Survivors—children: Lois Yoder, James L., Harvey L., Patricia Zook, Loren, Jane Diffenderfer, Jo Anne Kauffman, Helen Yoder; brother and sister: John B. Hartzler, Maude Brenneman; 34 grandchildren, 40 great-grandchildren. Predeceased by: Harvey L. Peachey, Sr., (husband) and Solomon (son). Funeral and burial: Sept. 26, Allensville Mennonite Church, by Philip Barr and Erie Renno.

Schneider, Forrest R., 78, Kalona, Iowa. Born: Nov. 29, 1915, Sharon Center, Iowa, to Frank and Fannie Troyer Schneider. Died: Sept. 22, 1994, Kalona, Iowa. Survivor—wife: Leta Brenneman Schneider. Funeral: Sept. 26, Kalona Mennonite Church, by David Groh, Scott Swartzendruber, and Kevin Gingerich. Burial: Sharon Hill Cemetery.

Witmer, Hannah B. Wenger, 92, Salem, Ohio. Born: Dec. 23, 1901, Waynesboro, Va., to Adam and Amanda Rohrer Wenger. Died: Sept. 17, 1994, Salem, Ohio. Survivors—children: Stella Reesor, Vesta Landis, Esther, Marjorie, J. Elmer, Ralph, Owen, Daniel, E. James, Homer; brother and sisters: David Wenger, Stella Good, Anna Mary Rohrer; 53 grandchildren, 123 great-grandchildren. Predeceased by: Enos L. Witmer (husband), Grace (daughter), and Elvin (son). Congregational membership: Berean Mennonite Church. Funeral: Sept. 21, Midway Mennonite

Church, by Fred Augsburg and Larry Rohrer. Burial: Pleasant View Cemetery.

Wolgemuth, Edna Strickler, 85, Mount Joy, Pa. Born: Sept. 10, 1909, Lancaster County, Pa., to Amos R. and Annie Gamber Strickler. Died: Sept. 24, 1994, Lancaster, Pa. Survivors—Wilbur M., Joseph, Jr., Robert M., Ernest M., Martha E. Myers, A. Catherine Heisey; sister: Mabel Haverstick; 23 grandchildren, 46 great-grandchildren. Predeceased by: Joseph M. Wolgemuth (husband). Funeral: Sept. 27, Mount Joy Mennonite Church, by Joe N. Sherer. Burial: Cross Roads Brethren In Christ Cemetery.

Zook, Harold Joseph, 78, Manson, Iowa. Born: Jan. 20, 1916, Manson, Iowa, to Amos and Emma Zehr Zook. Died: Sept. 20, 1994, Fort Dodge, Iowa. Survivors—wife: Helen B. Egli Zook; sons: John, Gene, Jerry; 2 grandchildren. Memorial service: Sept. 23, Manson Mennonite Church, by Curt Kuhns. Cremated, interment Rose Hill Cemetery.

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THE LAST WORD

The unforced rhythms of grace

Eugene Petersen, in his paraphrase of the New Testament called *The Message* (NavPress, 1993), has a phrase that keeps rolling in my mind. I've been trying to explore its meaning, ever since I first read it: "Learn the unforced rhythms of grace."

For many of us, the KJV version of Matt. 11:29-30 is more familiar: "Take my yoke upon you, and learn of me . . . for my yoke is easy, and my burden is light." Peterson paraphrases these verses: "Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won't lay anything heavy or ill-fitting on you. Keep company with me and you'll learn to live freely and lightly."

"Unforced . . . freely . . . lightly." These tell something about God's grace that is spontaneous, unexpected, freeing, and joyful. To live in this grace is to believe that God is waiting to give us gifts and blessings. God's call offers us a life that is abundant and releasing rather than dutiful and burdensome. Further, "rhythms" suggests consistent patterns in the midst of the unexpected ways in which God's grace appears in our lives.

We live with the tension between knowing that our salvation is a gift of grace (Eph. 2:8) and that we are called to follow Christ seriously, daily, and conscientiously. Yet in our rightful emphasis on discipleship in the Mennonite Church, we have sometimes fallen victim to legalism. Some of us experience the Christian life as heavy duty. Some have felt excluded from the church because we believe we can never measure up to the expectations of holiness as the church has taught them.

In short, we sometimes struggle with feelings of inadequacy, failure, guilt, and discouragement because we have lost sight of a grace of God that is not forced.

The hymn writer reminds us: "We make God's love too narrow by false limits of our own. And we magnify its strictness with a zeal God will not own."

How can we resolve this tension of striving for perfection in Christlikeness and yet standing complete, secure, and free in God's grace? Petersen's paraphrase of Jesus' invitation offers the resolution we need:

"Come to me. Get away with me and you'll recover your life. I'll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. . . . Keep company with me and you'll learn to live freely and lightly."

The secret is that our faith-walk is first and foremost a relationship with Jesus rather than an anxious struggle to keep the rules and measure up to perfection. Discipleship is a joyous adventure of walking in step with Jesus rather than a list of should's and ought's, do's and don'ts. It is truly an "unforced rhythm of grace."

And what is this grace of God that is unforced, freeing, and rhythmic? Consider these descriptions:

- *Grace means God is for us even before we repent.* While we were still God's enemies, Christ died for us (Rom. 5:8, 10).

- *Grace is not something we can seek and find.* It is someone who finds us even before we are looking. God in grace is the "hound of heaven" who never stops pursuing us until we stop running. The hymn writer says, "I sought the Lord and afterward I knew, he moved my soul to seek him, seeking me. It was not I that found, O Savior true; no, I was found of thee."

- *Grace is an unexpected gift, undeserved and unearned.* It is contrary to the laws of justice and fairness. It is a free gift that springs from the loving and gracious character of who God is.

- *Grace means there are many surprises.* God doesn't treat us the way we deserve to be treated. He made us alive in spite of our sins (Eph. 2:5).

- *Grace means God assumes responsibility for our past, our present, and our future.* "[God] raised us up with [Christ] and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus" (Eph. 2:6-7).

—David W. Mann

A Gospel Herald editorial consultant, David W. Mann serves as pastor of the Hesston Mennonite Church, Hesston, Kan. He is also past moderator of Mennonite General Assembly.

October 25, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



When ridden by anxiety, one tries to manipulate and control others. One's efforts become focused on changing the problematic other rather than on the issue.

Getting beyond anxiety:

How do we handle the issue du jour?

Anxiety poisons our discussion of issues in the church, because it always focuses on the other person. Thus the issue no longer carries only its own substance.

Anxiety Devours the Mennonite Church! Whole Conference Anxious: Meltdown Imminent!" These headlines have not appeared in the church press. But they well might have. As the Mennonite Church in North America makes its final sprint toward the 21st century, anxiety is everywhere, dulling our senses, sapping our muscles, and cutting our breath.

by
Vernon
Rempel

Take the following all-too-familiar scenario. The annual or biannual conference has been planned with extensive work put into focusing some constructive agenda for the delegates to consider. The agenda might be some aspect of the mission of the church in our day, or a leadership initiative, or a question of organizational definition and function.

But lurking somewhere in the background, or perhaps even introduced at the last minute, is a time-bomb waiting to go off. It is the problem that everybody has been arguing and worrying about and nobody can seem to solve. It is the issue that has people adopting polite smiles

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With anxiety, I am unable to tell where I end and others begin. So I try to manipulate and control them. So my happiness depends on how somebody else behaves.

whenever it is broached. It is the bad dream issue of conference organizers. And it absolutely sizzles with anxiety. It is the issue *du jour*.

Like the soup in restaurants one is offered on the menu for a particular day, there is always an issue *du jour* in life. In our wider society, these have included: alcoholic beverages, communism, oil, Islamic fundamentalism, the family. We might add some of these in the Mennonite church: Sunday school, modernism, divorce and remarriage, New Age spirituality, homosexuality. All of them are substantial issues. And all of them have been distorted in the church by anxiety.

What is anxiety? (I learned this understanding of anxiety from rabbi and family therapist Ed Friedman.) It is an invisible force, so it is known only by its effects. With anxiety, the primary effect is that I am unable to tell where I end and others begin. Therefore, ridden by anxiety, I try to manipulate and control others. My efforts become focused on changing the problematic other. My happiness and destiny in life become dependent on how somebody else behaves.

"If only I can get them to change, then I will be happy" is the theme of anxiety. The ecclesial variation on this theme is "If only they will change, then the church will be a good place."

If we would stop to think, we would realize how useless it is to push other people to get them to change. Remember the old maxim, "Never marry a non-Christian and plan to convert them to Christianity later." Or think about the degree of success you have had in your marriage-long project to change your spouse in that one area especially irritating or infuriating to you. Or consider raising children, especially teenagers. The more you push on them to do better, the better they do *not* do.

If we would stop to think about it, we would realize this is true. But in anxiety, we do not stop to think. Anxiety blocks clear thought. So we pick an issue and start pushing.

Anxiety always poisons our discussion of an issue facing the church. Because in anxiety the focus is always on the other person, the issue no longer carries only its own substance. Instead, it becomes the issue *du jour*, a vehicle for no-size-limit emo-

tional freight which is unloaded onto the other side.

Consider the discussions about sexual abuse or homosexuality in the Mennonite Church. Nothing new here. Sex has always been a grand emotional dumping ground. And here is how it goes. Debate is reduced to *ad hominem* (and *ad feminem*?) arguments. "You just say that because you are a: chauvinist, conservative, feminist, fundamentalist, liberal, man, poor person, rich person, sexist, woman" (alphabetized list).

Sweeping generalizations creep in. "No one who reads the Bible carefully could say that." "Sounds like someone from Lancaster County." "Must be (must not be) seminary educated."

The *ad hominem*s and the generalizations are both evidence of an issue which has "out-grown its drawers." Most important, they are evidence of unmanaged anxiety coursing through the veins of individuals, congregations, institutions, and denominations of the Mennonite body.

Having anxiously focused issues is, of course, not unique to Mennonites. Witness the current furor over the sexuality statements in the Presbyterian and Lutheran denominations. Or the ordination of Anglican women to the priesthood. Or the debates over abortion and gun control in our nation.

Again, these issues do have substance. Sexual abuse is a travesty, which is rightly being

The issues du jour will come and go, and we must struggle with them. But we must not allow them to captivate us.

exposed more than ever today. Homosexuality requires careful biblical exegesis so we may remain faithful to the text. Guns really do increase an individual's ability to kill and therefore gun marketing and handling deserve scrutiny. Abortion represents a moral breakdown (wherever the sin lies) and calls for constructing an intelligible ethic of sex and birth. Leadership by women means a crisis for traditionally defined leadership.

But systemic anxiety propels the issue *du jour* from its proper place—important—to another plane where it takes on a life of its own. The issue begins to define entire communities:



are you "for" or "against" on the subject of issue "x"? The pros are on one side of the church and the cons on the other. Or the issue spawns two new congregations initially defined by a position on one issue. What vast reductionism of the grand scope of life! And how common this is.

How might this be expressed biblically? Jesus' "game plan" is interesting in this respect. He did not come out politically positioned on a few issues of the day to "test the waters" for his "political run." Instead, the Spirit took him to the wilderness for a divine identity struggle. And then he publicly declared himself in the synagogue, not with a listing of what to do about Roman occupation, taxation, and a ruling on divorce, all of which were important and current issues. Rather, he made an identity statement in the deepest sense. He described the kingdom of God and then said, "This Scripture has been fulfilled in your hearing." That is, "This is who I am" (Luke 4:18-21).

The ability to say "this is who I am" is the opposite of pushing other people concerning the issue *du jour*. When we accept the discipline of struggling to understand who we are as followers of Christ in the world today, the issues *du jour* stay in perspective.

Of course, this discipline uncovers our own areas for change and growth. It is therefore difficult. It requires thoughtfulness and work. It is much easier to pick an issue and an opponent, then flail away.

Anxiety might be said to be one of the greatest works of the tempter. With anxiety, Satan successfully turns the church's eye from the kingdom of God. We are distracted by a focus on contentious issues and bullheaded opponents. And we waste good time that we might have spent struggling toward growth and maturity in Christ's kingdom.

At the end of the 20th century, I do not think we have time to waste. We will do well to speak as clearly and strongly as possible to the question, "this is who I am"—as individuals, congregations, and a denomination.

The issues *du jour* will come and go. And we necessarily struggle with them. But we need not be captivated by them.

Vernon Rempel is pastor of Community Mennonite Church of Lancaster, Pa. Also a jazz pianist, he and his wife, Marilyn, have two children, Jess and Diana.

When we accept the discipline of struggling to understand who we are as followers of Christ in the world today, the issues du jour stay in perspective. This discipline, however, is difficult, because it uncovers our own areas for change and growth.

"May those who sow in tears reap with shouts of joy. Those who go out weeping, bearing the seed for sowing, shall come home with shouts of joy, carrying their sheaves."

—Psalm 126:5-6, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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Wilma Bailey approaches the account of the good Samaritan (*How Do We Figure Out What We Are Supposed to Do?* Aug. 23) as story rather than parable—a key decision in determining how the text is read. Her characterization of the Samaritan as an ordinary man moves her to conclude, appropriately, that “what you do is more important than what you are.”

However, if the account is seen as parable rather than story, Jesus’ teaching takes us beyond “doing good” to a radical redefinition of “the enemy.” Parable gives special force to the Samaritan’s compassionate response.

The conflict between the Samaritans and Jews was rooted in their history. The Samaritans, who were not taken into Babylon, resisted the restoration efforts of the returning exiles under Ezra. Babylonian Jewry saw itself as the “holy seed” (Ezra 9:2).

The antipathy between Jew and Samaritan arose as much out of their shared heritage as from their differences. Herein lies Luke’s universalist understanding of Christ’s redefinition of enemy. In the parable the Samaritan is not converted (and thus remains an enemy). The world with its sure arrangement of insiders and outsiders is no longer an adequate model for predicting the kingdom. Jesus shatters the old enemy categories. Jesus cites the despised Samaritan as the one who models mercy.

Gerald Bender
Mount Joy, Pa.

In contrast to William Britt (“Readers Say,” Sept. 6), I was encouraged, even inspired, by *Hart Links Christianity with Native Spirituality* (July 26).

I have not been aware of other native Mennonites who seek to honor and explore the traditional values, beliefs, customs, and lands of their peoples, though perhaps there are others. This valuing of symbols, identity, geography, and culture seems consistent with God’s great interest in the whole creation. It is also consistent with God’s efforts to connect with human life and culture, most intimately in the incarnation of Jesus within a particular time, place, and culture.

I believe that Hart’s courageous attempt to embrace what is deep in his

own culture, even if it’s out of fashion with the dominant consciousness of American—or Christian—society, is a lesson to us. That lesson is to “drink from our own wells,” i.e., to explore and honor the deep things, places, stories, and symbols of our own persons and peoples. To consciously seek the incarnate Christ in our own and others’ cultures is to cooperate with the connecting work of God, is it not?

As for Britt’s “impossibilities” and “absurdities,” aren’t these what the Bible is rather full of? Is an “animistic Christian” today any more absurd than a “pagan (Gentile) Christian” in Peter’s day? To say nothing of a virgin birth and resurrection, transfiguration and transformations, and Holy Spirit baptisms.

Keith Kingsley
Elkhart, Ind.

While I agree with the point (as I understand it) of Larry Augsburger’s article, *The Words of Jesus About Wealth and Compassion Apply to Us Too* (Sept. 6), I fear a casual reader might use his words to stereotype people on the basis of wealth rather than race, nationality, or sex.

Claiming an “inverse relationship between righteousness and riches” is too harsh. If I make \$100,000 per year, am I half as righteous as someone who makes \$50,000? It would be more accurate to state an inverse relationship between righteousness and the risk of riches. After all, wealth does not imply meanness—some with the talent for making money are very aware of the responsibility that comes with such a gift. Often it is we whose hands hold only a little more than we need who clench our fists the tightest.

Avarice is the enemy, not wealth. It is the love of money—not money—that is the root of all evil. Jesus’ comparison between the rich man and the camel is a statement about people, not material goods. The more we have, the more temptation we must combat in order to lead a righteous life. And, as that issue’s editorial makes so clear, we are all rich in someone’s eyes.

That editorial, *Mennonite Money as It Looks from Outside*, gives me an idea. If the General Conference and the Mennonite Church cannot afford separate peace offices, why not start one together? Spreading the peace

function around the denomination sounds good in principle, but in practice if something is the responsibility of no one group, it usually becomes the responsibility of no one at all.

We can call it what we want, a step toward integration, increased cooperation (I’m still not sure what federation means), or doing more with less, but if we can’t agree on peace, what can we agree on?

Wayne Steffen
Goshen, Ind.

I’m a Mennonite youth, age 15. I firmly believe the decision to have True Love Waits at Wichita 95 is for the best.

True Love Waits is a program telling teens to commit to God, their family, those they date, their future mate and children to remain sexually pure until their wedding night. In a world of people telling us, “Go ahead, you’re going to do it anyway,” this program tells us to wait until marriage for the mate God has picked out for us. He’s such an awesome God, isn’t he?

This program meets teens, believers and unbelievers, at their level, just like Jesus does with us. I know this program is changing teens’ lives all over the country.

To anyone out there unsure about True Love Waits, I encourage you to let your teens go. Who knows? You just might be saving your teen’s life.

Laura Bechtel
Delmar, Md.

To the writer who objected to the True Life Waits emphasis at Wichita 95 (“Readers Say,” Sept. 13), I would reply: Abstinence programs when taught without the double message of condom use see the incidence of teen pregnancy and sexually transmitted diseases drop.

To quote from the Family Research Council: “Abstinence works. We have found that programs like those of the National Institute for Responsible Fatherhood in Cleveland, and ‘Best Friends’ in Washington, D.C., are working very well—even in some of the most difficult environments in the country. When the abstinence message works there, and it does, it can work everywhere!”

Betty W. Garman
Eureka, Ill.

Values, priorities, and cooked fish

by
*Jonathan
Beachy*

**What
would
happen
if we
cared
as
much
about
our
rela-
tion-
ships
as we
do
about
the
exter-
nals
of our
lives?**

Staring intently through smoke-glazed eyes, aided only by the dying embers of the cooking fire and by starlight, most of which was obscured by low scuttling clouds, I could almost discern the shapes of two boiled spine-filled fish.

They were the second course. The first had been a bowl of hot fish broth, stretched with a few noodles. The third, to follow, would be a cup of water to properly rinse out my mouth and spit off to the side, where no one was sitting. The rest of the family would have only the first and third courses; rejecting the honor of the second course would have been a rejection of the love they offered me.

The fact that I had arrived only a couple of hours before, unannounced, seemed to intensify my welcome. Slightly, but only very slightly stoop-shouldered Salvador—the Lengua Indian chief and great-grandfather—had welcomed me with his usual all-face encompassing smile.

Yes, I was fine; my wife and children? Yes, they were strong, and no, they had no problems. My father and my mother? Yes, they too are strong; they are old, but they are strong—like you, Salvador. And he laughed.

Sitting in a family circle, we slowly sipped herbal tea, made of the leaves of a certain holly tree. My leather-like throat once again felt like it belonged to my body, but my body reeked with perspiration and grime of a day in the sun and howling, dust-filled wind.

A bath? Of course! A true Lengua, Salvador led the way down the single file path to the pond, which had been gouged out of the earth for building the road near the village. Indicating a partially submerged log as a good place to stand and bathe, Salvador discreetly continued on to the next clump of bushes for his own bath.

Returning to the cleared area around the house, I found the presence of mosquitoes tolerable, but at dusk they swarmed in mass; only the constant swish of handkerchief-size bits of cloth kept them at bay.

Absolutely certain you're all right in the tent? Absolutely, Salvador, see—it's even closed on the bottom so not even snakes can get in. Sleeping arrangements completed, a three-course meal for me, we sat by the fire once again.

Lighthearted laughter, memories of my past and theirs, a recounting of God's involvement with them, and more herbal tea filled the evening. Are you sleepy? Perhaps—are you? We might pray? Of course.

"Father above, merciful, loving again, my

insides spread out because my brother has come here tonight. He is far away from home, and we don't know where it is, but you know. Blow on his father and mother, give him and them new insides (lots of them), and be with us here too, tonight. Be our protector, now and always. That's all I have to say. Amen."

And then it hit me. Here these people are, the same people, the same "houses," the same everything, almost, that I first knew nearly 20 years ago. Oh, the road is new (18-wheelers, Volkswagen bugs, and Toyota 4x4s rush by less than a hundred meters from where I'm sitting, and then only ox carts lumbered by). But the people: they still offer me the same gift of presence, with "no thought for what they shall eat or drink, or wherewithal shall they be clothed." Why? What really matters for them?

Secure in my pup tent, sleep evades me as I look for answers, so I recount again the recent history of this village, and more particularly of the church within the village, made up of most of the adults living there. Two things stand out: the very high value they put on relationships; and the relatively low value they put on material possessions.

What have we learned as a church, as a people in our own settings, about values that are eternal, about temporal things and how those affect the church, our relationships with each other? What priority do these have in our life? How can we pretend to grow in unity when we are so distracted by the world and walls we have built around ourselves?

What would happen if we, within the body of Christ, cared as much about relationships, or more so, than we do about externals?

These were starting questions on a night when my hunger was relieved, but my sisters and brothers may have been hungry because they valued me, and our relationship, more than their bellies.

Since 1973 Jonathan and Ruth Beachy have worked in Paraguay with either Mennonite Board of Missions or Mennonite Central Committee. Their primary foci is health care—teaching and practice—and pastoral counseling within both the rural Native American and urban multiethnic church.



If evil were an electric current,

A meditation on the space between the evil already present in the world and the evil which can be made to flourish because of the sinful choices we make.

by
*Jeremy
Nafziger*

Up until I began working for a newspaper two years ago, I had always read newspapers and watched TV news with the assumption that what the reporters had selected for me to read or see comprised all that was important to the story. But after two years of covering the police departments and courts in my hometown, I have found that what the rest of you read in the paper are only the parts we can print.

What you don't read, for example, includes what the crowd of prospective jurors says while awaiting the appearance of the judge and defendant. The tobacco the deputy is chewing while he tells of finding the body. The bloodlessness in the way a defense attorney creates lapses in an obvious case.

Reporters are uniquely positioned within the gray areas of stories, not participating but present, not reacting but repeating. We see the stories but cannot feel (too much, anyway), because our public is varied and as a body can agree on only the most common stirrings of rage or pity. We cannot assign the blame, only report it when the courts have done so.

Our job as reporters is to explain, even that which no one can—and so arise the vacant phrases which seem to know all and fit so nicely into a 20-inch hole: "the brutal stabbing of," "alleged sexual abuse," "declared dead at the scene of a single-car accident."

Humans, because we have souls, will wonder why the unexplainable happens, but unless one

is prepared to search out the entire answer, that question is usually useless, like the phrases used to answer it. Still, it is more difficult to *accept* that something—something evil, especially—happened for no reason at all than it is to find a reason, real or made up, why it might have. "God moves in mysterious ways," we hear, even when it is obvious that God moved in no way at all.

Truly, awful things may happen out of sheer coincidence, with no reason. Too often, evil seems to be defined as something which lies dormant until a poor choice by a human being allows it to flourish. But that has not been my experience, though sometimes my reports reflect otherwise. There is always more to it.

I imagine: *There is a single tree beside a road. It has been growing there since before the road was paved, even before automobiles were mass produced. It's the kind of tree that's old enough so that you wish it could talk. But now the road carries two lanes of cars each way.*

Late one night, a man comes driving down the road after working a late shift at a poultry plant. As he drives, he falls asleep. His foot gets heavier on the gas pedal; his head leans to one side, and his hand on the wheel follows. While he sleeps, his car goes through the guardrail and collides head-on with the tree—the only decent-sized tree within 100 yards of that spot. The man is propelled through his windshield and dies.

Surely this is an evil event, and the victim is without blame. The story suggests that evil is a presence in the world. It takes the form of dread diseases, hurricanes, famine, and tornadoes. There are and have always been a thousand ways people can be affected by the evil of the world without having sinned or having been sinned against.



sin would be the toggle switch

"Whatever exists under the sun has already been named," Ecclesiastes says (6:10). "This is the evil in everything that happens under the sun: the same destiny overtakes all" (9:3). If no one after Eve had sinned—perhaps even if Eve had not sinned—there would still be evil in the world, and simple bad luck is enough to bring it out into the ugly open.

Sin, then, is one more way that the evil already in the world can be made to flourish. If evil is an electric current, sin is a toggle switch. If evil is a vast lake, sin is a hole in the dam. But in a most important way, sin is a unique method of accessing evil: it is the only one which we ourselves can control.

The new "Confession of Faith in a Mennonite Perspective" says: "We sin by making personal and group choices to do unrighteousness and injustice." While no one can disagree with this, it is still good to remember that this is a general document, and general writing can skip much of the gray area found in specific stories.

I've heard it said that sin is "a means of social control." I go back and forth on whether that's true. True, every culture which has exist-

bly not such a good example, I believe certain things have been declared sin out of the desire of some in power to prevent those under them, for whatever reason, from partaking of a certain item or activity.

Many of the Jewish kosher laws, for example, were cast by their writers as divine interdictions, but they are based on simple rules of safe food handling. Closer to our time, mini-golfing can hardly be considered a threat to the covenant of the Lord, but not as many years ago as one might think the Eastern Mennonite College faculty announced it was "as a unit against mini golf." (That was back when it was still a college, and I'm sure things have changed since.)

Still, there are things which can be said more certainly to be against that which God commands. Killing another person is an example.

But imagine again: *There is a tree, this one in front of a house in a quiet neighborhood. It is a sunny morning. A barefoot man sits in the tree. He has set his house on fire and has climbed the tree with a gun; he isn't sure why. Fire trucks arrive—he points the gun at them and they stay back. Police officers come, and they are also turned away when the man lowers the gun.*

As all take cover, it is learned that someone might be trapped in the burning house. Black smoke circles around the man, who is perched ridiculously 10 feet in the air with a gun in his hand. He won't drop it. If someone is inside, as the police believe, soon it will be too late to help them.

It is clear that given the absolutely absurd variables of the situation, the standoff cannot be resolved without committing one of two versions of what Mennonite tradition, at least, has always considered a sin: either the inten-

*(continued
on page 8)*

Sin is one more way that evil already present in the world can grow. It is the only way which we ourselves control.

ed since Babylon has either developed its own list of what one may or may not do, or destroyed itself, or both. Seventeenth-century poet John Dryden speaks of "pious times, ere priestcraft did begin / Before polygamy was made a sin." And although polygamy is proba-



We find it more difficult to accept that something evil happened for no reason than we do to find a reason, real or imagined, for why it might have happened.

tional taking or passive surrendering of a human life.

The police in this story shot the man once in the head, killing him. No one was in the house, and the gun was unloaded. But was the choice the police made a sin? I can't tell you; none of us knows. Because whether you or I could have done what was done is not the measure of what is or is not a sin.

But at some point in the whole story the evil of the world was brought to bear on the lives of many men and women—one who died, and more who live. And not just on those who were at the scene, but on all who pondered the impossible story of the man in the tree.

For some it was a moral issue, for others a political or sociological question, but all who heard it had a duty to remember what had happened, and to care. English dramatist George Bernard Shaw, an atheist, wrote: "The worst sin towards our fellow creatures is not to hate them, but to be indifferent to them: that's the essence of inhumanity."

But that "essence of inhumanity" can exist in everyone, wherever they live, however they spend their days, and at whatever age a certain moment may find them.

I imagine once again: *There are two girls whose mother loves them very much. For a reason which no one can explain, though, the older girl has become evil beyond her years. Her threats seem so strange to her friends and their parents, who can't really believe that someone of her age could mean all that she says. At the end of the school year, some of her friends write in her yearbook, "Have a good summer. Don't kill too many people."*

Still, by the time school is about to resume, the girl has recruited her sister and a boy to help her. Maybe she has even threatened them. At night, they go into their mother's room with a bat and a knife. The little boy said he was crying while he held the woman down. The young sister says she can't do it, but does. The older sister does most of the work herself. In maybe 15 minutes it is all over. The boy leaves, the girls clean up, and call the police. For a full day, it does not cross the police officer's mind what might have happened. Then it starts to unravel.

Even fearing the penalty for judging others, I will say: surely this was evil, and surely this was a sin.

State law has rules which decide who may possibly be found to have consciously done certain things to others. All these rules are

written down in the big black library books which cannot be checked out and which most people don't read. Still, they are supposed to cover all that we can dream up, but they can't because they are written by people like us and are therefore imperfect.

In my opinion, there is no such book on what God will ultimately call a sin—not even the Bible, with all its guidance. The fact that the Bible and books of state and federal law are the most thoroughly studied books ever written indicates that people want to know what they can and cannot do. There is, however, no way to know, and that is why we confess faith and not knowledge.

That's the way it is: we believe we will know a sin when we see one; that is the best we can do. Since God is perfect, we cannot be. Since heaven is perfect, our earth must be flawed.

I can think of two songs that use this text: "This world is not my home." Though the songs may be wonderful, in this context they are wrong. If this world—even at its worst a howling wilderness, with killing, famine, hurricanes, pain, earthquakes, and hard luck—is not our home, then what world is?

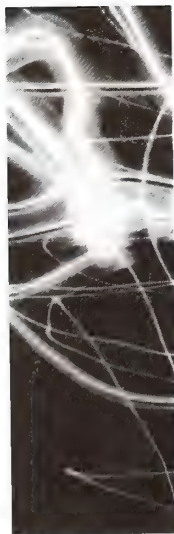
There is no way around one fact: we live here; right now, we live right here. Some things we control; most, we do not.

"The race is not to the swift or the battle to the strong, nor does food come to the wise or wealth to the brilliant or favor to the learned; but time and chance happen to them all," says the teacher in Ecclesiastes. "Now all has been heard; here is the conclusion of the matter. Fear God and keep his commandments, for this is the whole duty of man. For God will bring every deed into judgment, including every hidden thing, whether it is good or evil" (9:11; 12:13-14).

It seems that the teacher, mindful of his place and watchful, would have made a great reporter.

Jeremy Nafziger has spent two years as a staff writer at the Daily News-Record in Harrisonburg, Va. He covers the police and the court system, and other things "when nothing is going on in those areas; it's still a small town."

This piece in its original form was delivered during the April 17, 1994, worship service at Park View Mennonite Church, where Nafziger is a member. He gave it as a response to the sermon that day on Article 6 of the new, proposed Mennonite confession of faith. Article 6 is about the nature and origins of sin.



Ethiopian church increases by 50 percent in two years

Salunga, Pa. (EMM)—Membership of the Meserete Kristos Church (MKC), the Mennonite church in Ethiopia, has reached nearly 75,000, reports executive secretary Bedru Hussein.

"It is with great joy and surprise that I release this good news to the Mennonite family," Hussein writes in a recent letter to Eastern Mennonite Missions offices here. Hussein says most of these 75,000 people are attending one of 106 local churches in Ethiopia.

The church also has 340 operating church plantings. The MKC recognizes a church as an established congregation after it reaches set guidelines, including a certain number of members and leaders.

The Meserete Kristos Church grew rapidly "underground" in small house fellowships during the Marxist government rule in the 1980s. When the Mengistu government fell in 1992 and the churches were permitted to worship openly, the church totaled more than 50,000 members.

"And now for a church to be able to grow from 50,000 to 75,000 in just two years is truly a sign from God," says Harold Reed, EMM Africa director.

Along with this growth comes the challenge of an insufficient number of church buildings. Contributions designated for "Ethiopia Church Buildings" may be sent to EMM.



Gifts and well wishes were exchanged between staff from EMM and Lancaster Conference and six delegates from the Meserete Kristos Church in Ethiopia during a farewell dinner in Salunga Sept. 29; the delegates visited North America for four weeks. Here, Million Belete (left), chair of the MKC, receives a set of Mennonite encyclopedias from Lancaster Conference moderator Ervin Stutzman.

Scarred Haitians rejoice in president's return

Port au Prince, Haiti (CPT)—"The celebration of Haitian President Aristide's return on Saturday is indescribable except to say that everyone, from the oldest person to the very young, almost fell over backwards watching the descent of the plane, some screaming, some crying, some laughing, some singing, but most just dancing with hands in the air as the plane holding its precious cargo landed in victory on the soil they tried to steal him from," reports Carla Bluntschli, Christian Peacemakers Team coordinator in Haiti.

"Yet the day was tangibly different

than the first celebration on Feb. 7, 1991," she continues. "The memories of loss and pain were all too visible in the eyes of those who were the most joyous. 'They've killed four of my children; now they won't kill the last one.' I've suffered a lot for you, Aristide. Now give us the change that we deserve.'"

Bluntschli interviewed nearly 100 people Oct. 15 and found each had a story of suffering. Some showed scars from bullets, clubs, or machetes on their bodies; all carried psychological scars from some act of violence or terror.

A Haitian proverb says, "The one who gives a beating may forget, but the one who carries the scar remembers." "Thus the highest priority on everyone's mind," Bluntschli says, "is justice from an institution of justice."

Called to be translators. In the last weeks, the Christian Peacemaker Team in Jeremie, a coastal town, has found itself relating to the United States army more frequently than desired, according to team member Lena Siegers.

On Sept. 28, the U.S. troops arrived in helicopters; since then the team has been called upon to translate, to give directions, and to do cultural interpretation.

It has been difficult for the team not to be identified with the army, because the team members are white, like most of the U.S. military stationed in Jeremie. In order to reduce time spent with the U.S. troops, the team is searching for ways to encourage Haitians to speak directly to them. Haitians have hesitated to do so because they do not trust the U.S. military.

Egg goes back into the chicken:

CPT member reports on day of Aristide's arrival

Port au Prince, Haiti (CPT)—By the time Christian Peacemaker Team member Kathleen Kern got to the airport on Oct. 15 (around 9:00 a.m.), hundreds of people had already gathered. President Jean-Bertrand Aristide was due to arrive at 10:00 and crowds lined the street leading to the airport for about half a mile.

His plane did not actually touch down until 12:30. In the atmosphere of expectant waiting, each arrival provoked a reaction. When a bus arrived bringing the Haitian military band, people chanted, "Nou pa vle misik!" (We don't want [your] music!) over and over again.

When Aristide's plane finally landed, thousands of people lining the roads began running as fast as they could to the airport. Some did cartwheels and flips.

As three helicopters, one of them bearing Aristide, lifted off and headed for the National Palace, the crowds, too, began heading in that direction. Some of them ran the whole way—three or four miles—in the sweltering 90 degree heat. As they hurried away, people waved at the U.S. soldiers. Kern saw one man run up to a soldier who was armed with an automatic rifle and bayonet and embrace him. The soldier looked sheepish.

The square surrounding the National palace filled with thousands of people. Some members of the crowd were holding eggs above their heads. When asked why, one of them replied that a member of the de facto Haitian senate, in explaining why Aristide could not come back, had once said, "Once the egg has come out of the chicken you can't put it back in."

What vision will preserve Anabaptist identity in the 21st century? scholars ask

Goshen, Ind.—Harold S. Bender's 1944 "Anabaptist Vision" concentrated the central teaching of the Reformation's radical wing into three points: "the essence of Christianity as discipleship," "the church as brotherhood," and "a new ethic of love and nonresistance."

But Goshen College's centennial conference, "Anabaptist Vision(s) in the 20th Century: Ideas and Outcomes," illustrated the diversity of definitions of that vision. Meeting Oct. 13-15, various scholars said the vision should be grounded in urban ministry, peace activism, and in greater communion with the body.

"The Mennonite church is in danger of merely becoming a mainline denomination," said John Oyer, a Goshen College professor of history and former *Mennonite Quarterly Review* editor.

"It seems to me we're all faced with this kind of bulldozer power of a mass

society in which the momentum is toward a homogenized society on a lowest-common-denominator level. Can the Mennonites escape this?" asked Vincent Harding, professor of religion and social transformation at Iliff Seminary in Denver, Colo.

J. Denny Weaver, a professor at Bluffton (Ohio) College, argued for Mennonites to stand by their forebears' insistence that one cannot accept the gospel without accepting Jesus' teachings to reject violence and warfare. "Those activities are more of a threat to American society than a church marked by plain dress or a different language," Weaver said.

"There are different perceptions of the Anabaptist Vision. It defies precise definition," said Robert Kreider, curator of the 'Mirror of the Martyrs' exhibit at Bethel College in North Newton, Kan. "It is a web of relationships, of bonding,

of connectedness. It may be best encapsulated not in precise definition, but in poetry and hymns, in singing and story, the way of the Psalms."

Harding, an African-American Anabaptist, described a variety of manifestations of the Anabaptist Vision, including one which occurred a generation ago in the South.

Titus Bender had invited his family for a visit in Meridian, Miss. "One sign of his craziness is that in Meridian, Miss., a white person does not invite a black person over," Harding said.

Harding's family met Bender at a gas station on the town's outskirts, where a stoic contingent of locals watched them closely.

"Titus, because he is crazy enough to take it seriously, offers us the Mennonite/Anabaptist sign of brotherhood. He hugged us, grabbed and kissed me," Harding said. "For me, there is no greater test to the Anabaptist Vision than this man, who I know literally risked his life and the life of his family in order to be faithful to his beliefs."

Harding wove an epic tale of his intersections with the Anabaptist Vision—working on civil rights with Mennonite Central Committee in Atlanta, Ga.; with Reba Place Fellowship forming a community in Evanston, Ill.; with a Hutterite community in New York ministering to inmates on death row.

"Somehow I sense the Anabaptist Vision will not be fulfilled unless we continue to struggle with the Bosnians, the Haitis, the Evanstons, and the death rows," he said, noting how his pilgrimage came full circle when he arrived at the conference and someone mentioned an old friend.

"Titus had gotten into a lot of trouble recently—church trouble, which is sometimes worse than Meridian, Miss., trouble. He had gotten into a lot of trouble because he insisted on embracing and not condemning a lesbian relative. And I wondered what Harold Bender would say about that?" Harding said.

"Of course, what Harold Bender would say about it is not a certain thing right now. The certain thing is what should we do about it. And I know I could not continue in any way to claim the Anabaptist Vision unless I continued to embrace Titus' hand and hold Titus' hand in my life and continued to take risks because they believe in the way of Jesus, the embracer of the rejected."—Tom Price



Clothing distributed to refugees. Bukavu, Zaire (MCC)—Rwandan refugee women sort through sweatshirts and sweaters. Mennonite Central Committee (MCC) airlifted more than 41,000 pounds of warm clothing donated by people across North America this summer.

The women and other refugee leaders determined who most needed the clothing and then distributed the garments Sept. 16-19. Orphans, families who fled without adequate clothing, and ill people were among the recipients.

The MCC-donated clothing arrived just before the rainy season when the days turn chilly. Because Bukavu is in the mountains, the temperature dips even further at night, creating frosty conditions for the many refugees who continue to live outdoors or in flimsy shelters.

Two additional shipping containers filled with clothing and blankets, one from Canada and one from the United States, are currently on their way to Bukavu. Additionally, Mennonites in France collected clothing and blankets for Rwandan refugees, as did Mennonites in Zaire.

Ghalib Galant, Ron Kraybill, and Thai peacemakers discuss similarities and differences between South African, North American, and Thai conflict resolution models.



Conflict resolution model reshaped to fit Thai culture

Bangkok, Thailand (MCC)—Thailand is known as a land of smiling, gentle people. On the surface, Thai people appear to avoid conflict. But a deeper look reveals a complicated picture that relies on respected go-betweens and subtle contextual clues.

How do Thai people handle conflict? In September Mennonite Central Committee (MCC) Thailand staff invited two consultants from South Africa to help Thai peacemakers develop a Thai model of conflict intervention.

Ron Kraybill, founding director of Mennonite Conciliation Service and now a mediation trainer in South Africa, and Ghalib Galant, a South African lawyer and volunteer mediator, spent 10 days in Thailand.

Originally Jan and Mark Siemens, MCC Thailand co-representatives, planned to invite conflict resolution trainers from North America. But as they learned more about Thai conflict resolution patterns, they became convinced that Western mediation models may not be helpful.

Instead they decided to ask consultants from another third-world country to meet with ordinary Thai people, in villages as well as in Bangkok, to hear their stories of conflict and response. Galant and Kraybill also shared stories about the role of nonviolent groups in South Africa's recent election.

Thai conflict resolution differs from North American and South African models, observed Kraybill and Galant. Thai culture places great value on social position, for example, which means that go-betweens are effective only if they have enough seniority to gain the respect of both sides in a conflict.

In Thai culture the context—such as

social conventions, the situation, and the relationship between the disputants—affects what happens in a conflict. By contrast, Western cultures generally allow individuals to act as they want in a situation of conflict.

During an exercise at Bangkok's Thammasat University, Kraybill asked students to stand along a wall, arranging themselves in order of agreement with a proposed action. No one got up. Finally one young woman asked, "What is the context? For example, what if my mother were sick?"

The exercise had been used successfully in North America and South Africa, but in Thailand it lacked enough context clues to give the Thai participants a basis for deciding how to act.

Later Galant and Kraybill shared their observations with a group of Thai peace activists and encouraged them to use these observations as a starting point toward building a conflict and response model grounded firmly in Thai culture and practice. The meeting started slowly, but at the end six activists lingered an extra half hour, talking with one another.

"I noticed a lot of energy and interest on the part of Thai peacemakers," said Mark Siemens. "I hope this will carry over to some practical applications of Thai style conflict resolution." MCC Thailand plans to continue contacts with people who attended the meeting.

One participant recently phoned the Siemens and said, "Thanks for arranging this meeting, and for showing respect for Thai culture." She said she planned to translate the Kraybill-Galant observations into the Thai language for use in an upcoming training workshop on nonviolence.

After a 35-year hiatus, Associated Mennonite Biblical Seminary president Marlin E. Miller returned to Japan for five weeks of teaching June 17 through July 18.

"It was very challenging to teach via a translator and across cultural boundaries," Miller says. "But it was also renewing to meet with people involved with seminary education in Japan or pastoring in the broader society."

While he was in Tokyo, Miller taught two seminars under the auspices of the Anabaptist Center in Tokyo, led by retired missionaries Peter and Lois Braun. He also participated in a conference at the Tokyo Biblical Seminary where he spoke on "Discipleship and the Holy Life."

"Both seminars were highlights, working with students and pastors on applying these perspectives in a Japanese context," Miller says. "Theological concepts and language are different in Japanese. For example, the kingdom of heaven is understood in Japan as the place where the ancestors are and God is related to the ancestral spirits. The ways to express the Christian faith in Japanese language are still being worked out."—*June Mears*

Bethel Mennonite Church, Warfordsburg, Pa., tried something different this year for summer Bible school. Instead of meeting each evening for a week or two, Bible school was held one day, July 17, all day.

The day was arranged similar to a school day with five different periods, plus an assembly where the children were introduced to Dandy Lion (member Vickie Quackenbos) who told them a story about her "ancestors" in the lion's den with Daniel. —*Anna Rutherford in The Burning Bush*

Mennonite educators in church, private, and public schools are invited to share ideas in an unprecedented gathering July 24-25, 1995, at the general assembly in Wichita, Kan. John Toews will give the keynote address on teaching in a post-Christian era. Other speakers will be Mike Yaconelli and Ruth Naylor.

This meeting will bridge church and public school educators across grade levels and curriculum areas. It also will identify, discuss, clarify, and resolve issues related to Mennonite church schooling and to Mennonite educators in public and other schools.

The planning committee is seeking proposals for seminars to be offered to the participants during this conference. Short descriptions (40 words or less) of proposed seminars may be sent to Gloria L. Lehman, Eastern Mennonite High School, 801 Parkwood Dr., Harrisonburg, VA 22801; or Reg Klassen, Westgate Mennonite Collegiate, 86 Westgate, Winnipeg, MB R3C 2 E1.

Angolan refugee finds home in Brazilian Mennonite church

Campinas, Brazil (GCMC)—Joao was studying mechanical engineering at a university in Angola when he was ordered to serve in his country's armed forces. A 26-year-old at the time, he recalls his initial reaction to the news. "I was just a civilian like anyone else. I never thought I would have to serve in the military."

Angola's 19-year-old civil war has intensified in recent years. Since the September 1992 elections, tens of thousands of people have been killed in fighting between the military and the rebel National Union for the Total Independence of Angola (UNITA).

As a result, the government decided to implement obligatory military service for single men between the ages of 20 and 30. Once the young men are ordered into the military, they are immediately sent to fight in the war, says Joao, noting that without any training,

the men "die just like that."

But it was more than a fear of death that prompted Joao to flee his country in order to avoid military service. "I am a Christian. Even if you think about war for a little bit, it doesn't seem right to kill other people."

His decision was a risky one. Prior to leaving Angola, Joao had to remain inside his home for a period of two to three weeks. "If I went onto the street, the police would have taken me and I would have been sent directly to the war. My life was in danger."

It was also extremely difficult to find a way out of Angola. "Only by the grace of God" did Joao manage to leave in January 1993, flying from Luanda, the capital city, to Rio de Janeiro, Brazil.

Approximately 30-50 people on that flight were leaving Angola for political reasons, Joao estimates. He became friends with two of them. One was a

Mennonite who had a letter from his pastor that contained the address of the Mennonite church in Campinas, Brazil. The three men decided to try to find the church together since none of them knew anyone in Brazil.

The Mennonites agreed that the Angolans could live in their church building. And they helped the three men obtain the documents they needed to stay in Brazil, including official United Nations refugee status.

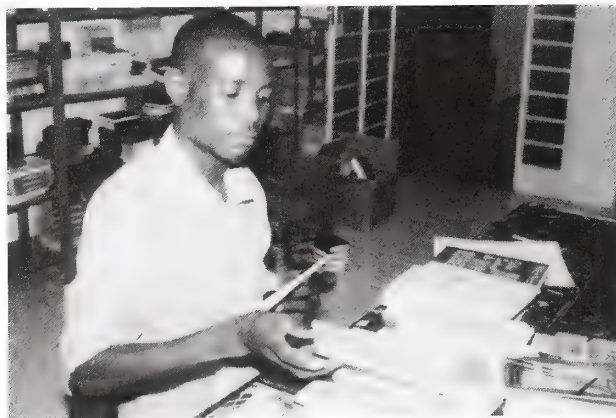
While two of the men have moved to another city to pursue work there, Joao continues to live at the church, where he is now a member. "Every denomination talks about God, but I like the work that the Mennonite church is doing," he says. He also appreciates the way the Mennonite members here study the Bible and act on their beliefs. "At my church in Angola, the leader said, 'This is the way to do it.' Here, everybody discusses the Bible passages and arrives at some commitment," he says.

Joao's plans for the future are uncertain. Presently he works at the Mennonite bookstore in Campinas.

Ideally, Joao would like to return to Angola, where his family remains. But the political situation remains too dangerous for him to return safely.

The Mennonite church in Campinas belongs to the Portuguese-speaking Evangelical Mennonite Association, which receives support from COM and the Mennonite Board of Missions of the Mennonite Church.—*Carla Reimer*

Angolan refugee Joao at work at the Mennonite bookstore in Campinas, Brazil.



Cyclists tour Oregon coast, raise \$10,000 for MCC

Portland, Ore. (MCC U.S.)—Question: How long does it take 35 Mennonite bicyclists to raise \$10,000 for Mennonite Central Committee (MCC)?

Answer: Five invigorating, muscle-building days.

A bike trip that would raise money for MCC was the dream of Oregonian MCC alumni Gwen Peachey and Clark Yoder. The dream finally became a reality this summer—after over a year of planning—as a group of enthusiastic bikers gathered in Corvallis, Ore., on the sunny morning of Aug. 5.

The bikers included people from Pennsylvania, California, Oregon, Washington, Indiana, Arizona, Michigan, and Virginia. Ages ranged from 27

to 76, with the average age being 41. They represented not only the Mennonite Church but also Southern Baptist, Assemblies of God, Christian and Missionary Alliance, Evangelical Covenant, Mennonite Brethren, and Brethren in Christ churches.

Some had biked long distances before, but many had not. They were about to put on 315 miles in five days.

After a hearty "carbo-load breakfast," the group headed from Corvallis over the coastal mountain range toward Lincoln City, Ore. The group spent two days following beautiful coastal route 101 with stops at the Beachside State Park in Waldport and the Umpqua Lighthouse Campground

in Reedsport. Bikers traveled at their own pace, taking in the sights, including Oregon's dunes, historic lighthouses, bridges, coffee shops, and the many gorgeous views of the Pacific Coast.

Midweek brought ominous, steep climbs back over the mountains to Oregon's Willamette Valley. But what goes up must come down—and the bikers finally arrived at Veneta State Park, where they took a dip in the lake and gathered for their final meal together.

The next "MCC Bike Oregon" trip is being tentatively planned for Aug. 5-9, 1996 (information available from 209 638-6911). An East Coast trip is tentatively planned for summer 1995 (717 859-1151).—*Kathleen Hayes*





MBM workers begin North American assignments. *Elkhart, Ind. (MBM)*—Fourteen Voluntary Service workers began assignments in the U.S. following orientation at Mennonite Board of Missions, Elkhart, Ind., Sept. 12-18. Pictured are (left to right):

Back row: Jeremy Hajdu, New Kensington, Pa., to Washington, D.C.; Matt Sears, Tiskilwa, Ill., to Washington, D.C.; Lowell Eastman, Curran, Mich., to Mashulaville, Miss.; Ron Kropf, Hubbard, Ore., to Richmond, Va.; Tim Swartley, Quakertown, Pa., to La Jara, Colo.

Middle row: Mark Sampson, Edina, Minn., to Washington, D.C.; Angela Dyck, Birds Hill, Man., to Evansville, Ind.;

Melanie Yoder, Wellman, Iowa, to Washington, D.C.; Cheryl Swartley, Quakertown, Pa., to Jara, Colo.; Doug Ambs, Colon, Mich., to Brownsville, Tex.

Front row: Jennifer Browne, Evansville, Ind., to Evansville; Kara Hartzler, Harrisonburg, Va., to Harlingen, Tex.; Stephanie Wenger, Lebanon, Pa., to La Jara, Colo.; Marlys Ambs, Colon, Mich., to Brownsville, Tex.

• **Native fund grows.** A total of \$70,500 (Can.) has been given to a Mennonite Central Committee (MCC) Canada and Conference of Mennonites in Canada (CMC) fund to help Native youth who want to pursue postsecondary studies. The Jubilee Fund was established in 1992 when MCC Canada and the CMC decided to find a way to make tangible their declarations of support for and apologies to Native people on the 500th anniversary of the arrival of Columbus in the Americas. Menno Wiebe, who coordinates MCC Canada's Native Concerns work, says he hopes the first scholarships can be given sometime next year. The fund will also make grants available to Native people who want to lease land for urban garden plots.

• **Videos to air.** Three Mennonite programs will air on the Faith & Values channel Oct. 31-Nov. 16. "Beyond the News: Homelessness" will air Oct. 31 at 7:00 p.m., Nov. 1 at 2:00 a.m., and Nov. 2 at 2:00 p.m.,

EST. Check cable program guides for "One in the Spirit," the series in which Mennonite programs are released with programs from other denominations. "Beyond the News: Firearms Violence" will air Nov. 7, 8, and 9 at the same times listed above. "The Innocent" is a Mennonite Central Committee video on the "bombies" left in Laos since the end of the Vietnam War, and will air Nov. 14, 15, and 16.

• **Skilled workers needed.** The Manhattan Mennonite Fellowship in New York City is seeking short-term volunteers to do maintenance work on its Menno House, a residence for young adults and service workers in the city. Experienced carpenters, masons, drywallers, plumbers, and electricians are needed. Lodging provided. Projects range from building shelves to renovating rooms to installing drainage pipes. Contact Virgil Wiebe, Menno House, 314 E. 19th St., New York, NY 10003; phone 212 677-1611 (7-10 p.m. EST).

• **WMSC projects chosen.** The Women's Missionary and Service Commission of the Mennonite Church has chosen support of two translation projects for its 1994-95 annual project. Jean Hounmondji, an African pastor, will make a French translation of *How Christians Made Peace with War* by John Driver. Maria Chapel from Hesston, Kan., is translating Martha Kolb-Wyckoff's study of 1 John, *Strength for the Journey*, into Spanish for use in Hispanic Mennonite churches. Further information about the translation projects is available from executive secretary Marian Hostetler, 421 S. 2nd St., Suite 600, Elkhart, IN 46516-3243.

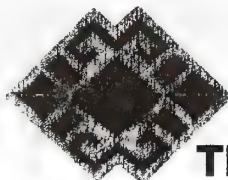
• **Pastor transitions:** *David H. Burkholder* was ordained at Carpenter Community Church, Talmage, Pa., on Oct. 2. Bishop Charles Wert preached and gave the ordination charge. *Dorothy Kratz*, pastor of North Suburban Mennonite Church,

Mundelein, Ill., was ordained Oct. 2 by conference minister Glen Horner.

Ken Nauman, former pastor of Ashton Mennonite Church, Sarasota, Fla., was installed Sept. 18 as pastor of Pine Creek Chapel in Arcadia, Fla. His new address is: 922 W. Hickory St., Arcadia, FL 33821; phone 813 993-9353.

Jay Ulrich was installed as pastor of the Locust Grove Mennonite Church near Burr Oak, Mich., on Sept. 11. He has served most recently as pastor of the Trinity New Life Fellowship, Henry, Ill. Tom Schrock gave the installation message.

• **Coming events:** *College and career fair*, Melingers Mennonite Church, Lancaster, Pa., Nov. 13. Representatives from the three Mennonite colleges will be available from 4:00 to 8:00 p.m. to talk to students about educational options. Information available from J. Kenneth Brubaker at 717 653-9434.



The Past is Present



The Past is Present, a 7-minute video, explains how U.S. bombs dropped on Laos during the Vietnam War continue to maim and kill Lao people. Live bombs still explode in northern Laos, killing farmers who inadvertently hit them while hoeing and children who mistake them for balls. Tells how MCC and a British ordnance disposal agency are training and

equipping Lao teams to safely remove unexploded bombs. For free loan or purchase contact the MCC office nearest you.



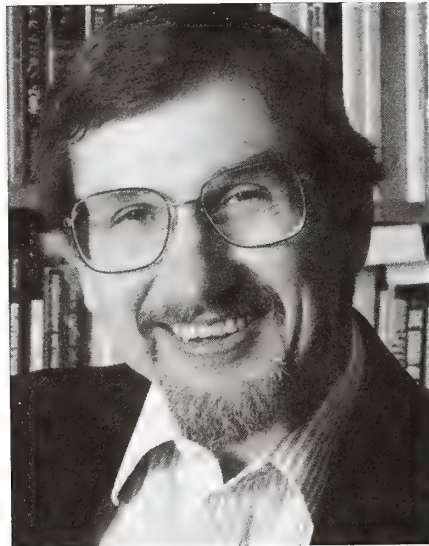
**Mennonite
Central
Committee**

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
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Mennonite Central Committee Canada
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Willard Swartley would have been a salesman, he says, if the Lord had not intervened. Instead, Willard has devoted his life to growing in knowledge of God's word, and helping others do this, too. He is a writer and editor in addition to teaching at AMBS since 1978.

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MENNOSCOPE

Workshops on "Conflict in the Church: An Opportunity for Growth," to be held at: Rainbow Mennonite Church, Kansas City, Kan., Nov. 19; Mennonite Church of Normal, Ill., Jan. 21; St. Paul United Methodist Church, Atlanta, Ga., Feb. 18; Newburg United Methodist Church, Livonia, Mich., March 11. Information available from the Lombard (Ill.) Mennonite Peace Center at 708 627-5310.

Facilities dedication, Groffdale Mennonite Church, Leola, Pa., Nov. 20, 9:00 a.m.

• Job openings:

Director of nursing, Greencroft retirement community, Goshen, Ind. The director of nursing gives leadership to the day to day administration of, and supervision of, all Health Care facility nursing services. Individual should: be an RN with a current license, or able to be licensed in Indiana; possess a BSN; have a good understanding of Medicare regulations pertaining to skilled nursing facilities; and preferably will have geriatric experience. Send résumé and salary history in confidence to: Tim Croyle, Director of Human Resources, Greencroft, PO Box 819, Goshen, IN 46527-0819; phone 219 537-4000.

• Change of address:

First Mennonite Church from Cairo, Neb., to c/o Earl Yantzie, 624 Sioux, Broken Bow, NE 68822.

Raleigh Mennonite Church from 2300 Lora Lane, to PO Box 11282, 1116 N. Blount St., Raleigh, NC 27604; phone 919 833-1182.

NEW MEMBERS

Cazenovia, Ill.: Curtis Zoss.
Covenant Community Fellowship, Lansdale, Pa.: Todd and Becky Delp, Jennifer Hale, Julie Kooker, Mark and Jan Madeira, and Jeff and Jean Yothers.

Elmira, Ont.: Jeremy Brox, Geoff Evans, Todd Martin, Andrew Schiedel, and Ruth Bell.

Fountain of Life, San Antonio, Tex.: Fabiola Flores, Gilberto Flores, Jr., Angie Bravo, Carlos Betancourt, Allen Betancourt, Beatriz Merlos, and Luisa Tejada.

Gulphaven, Gulfport, Miss.: Dee Williams, Renee Williams, and James Williams.

BIRTHS

Allan, Tamara Uttley and Mark, Elmira, Ont., Justin Rodney (first child), Sept. 6.

Denlinger, Tamara Hunsberger and Duval, Quakertown, Pa., Tyler Duane (first child), Sept. 25.

Derksen, Claudia Helbrecht and Brian, Kincardine, Ont., Andreas Jacob (first child), Aug. 11.

Groff, Merry Schantz and William, Red Hill, Pa., Sara Gabrielle (third child), Sept. 14.

Kahila, Kerri Miller and Chris, Constantine, Mich., Christen Ann (first child), Sept. 24.

Peachey, Dee Bartlett and Willis, Reedsville, Pa., Clayton Charles (second child), July 28.

Peachey, Judy Price and Melvin, Belleville, Pa., Colton Charles (third child), Aug. 20.

Pence, Zelah Kratz and Robert, Bridgewater, Va., Benjamin David (third child), Sept. 6.

Speck, Erin, Belleville, Pa., Brock Philip (first child), Aug. 18.

Stalter, Kris NeuKomm and Jason, Thomosboro, Ill., Cole Aaron (first child), Sept. 23.

Stalter, Kristine Summers and Timothy, Madison, Wis., Elliot John (second child), Aug. 21.

Zook, Cynthia Yoder and Benue, Elverson, Pa., Ashley Dawn (third child), April 10.

MARRIAGES

Allemand-Higgs: Stephen Allemand, Kitchener, Ont. (First), and Heather Higgs, Elmira, Ont. (Elmira), Sept. 24, by Brice Balmer and Ruth Anne Laverty.

August-Nissley: Tom August, Baltimore, Md. (North Baltimore), and Mary Ellen Nissley, Baltimore, Md. (North Baltimore), Sept. 24, by Frank E. Nice, C. Woodbury Bowman, and Jay Nissley.

Bauman-Meyers: Marvin Bauman, Chesley, Ont. (Hanover-Chesley), and Leslie Meyers, Goderich, Ont. (Salvation Army), July 30, by Walter Clarke.

Cagle-Cox: Lance Cagle, Fisher, Ill. (East Bend), and Jennifer Cox, Fisher, Ill. (Baptist), Sept. 17, by Dale Leischner.

Coffey-Hoover: Sandra Coffey, Nome, Alaska (Covenant), and Joseph Hoover, Golovin, Alaska (Prince of Peace), July 17, by Jim Carpenter.

Herr-Lamberts: Amy Herr, Lancaster, Pa. (Sunnyside), and Peter Lamberts, Manheim, Pa. (Perington Community), Oct. 1, by Ira Kurtz.

Kopp-Magill: Ingrid Kopp, State College, Pa. (University), and Renny Magill, Lancaster, Pa. (First Deaf), Oct. 1, by Kathrine Rempel and Marlin Martin.

Netherton-Irwin: Tracey Netherton, Congerville, Ill., and William Irwin, Lowpoint, Ill. (Cazenovia), Sept. 3, by Dennis Kennell.

Piper-Weber: Troy James Piper, Southampton, Ont., and Tania Jean Weber, Chesley, Ont. (Hanover-Chesley), June 4, by Wayne Nafziger.

DEATHS

Bast, Lena Stere, 86, Tavistock, Ont. Born: 1908, East Zorra Twp., Ont., to John and Leah Erb Stere. Died: Sept. 14, 1994, Stratford, Ont. Survivors—children: Laurene Zehr, Audrey Steinman, Glenn, Mary Ellen Ruby, Phyllis Lichti, Sharon Gingerich; sisters: Melinda Roth, Marian Gerber, Lauretta Fleming; 22 grandchildren, 27 great-grandchildren. Predeceased by: Sam Bast (second husband) and Ezra (first husband). Memorial service: Sept. 17, East Zorra Mennonite Church, by Orland Gingerich.

Conrad, Amos Ben, 69, Albany, Ore. Born: May 27, 1925, Albany, Ore., to Orie M. and Eda Zehr Conrad. Died: Sept. 6, 1994, Salem, Ore. Survivors—wife: May Martin Conrad; children: Amy Phend, Landon, John, Jay, Peter; brothers and sisters: Clarence, Mark, Reuben, James, Verna Birky, Lucile Hochstetler, Mary Brenneman, Lois Kauffman; 11 grandchildren. Funeral: Sept. 9, Albany Mennonite Church, by Lynn Miller. Burial: Riverside Cemetery.

Eash, Emelius M., 94, Kalona, Iowa. Born: Aug. 19, 1900, Wellman, Iowa, to George and Katie Bender Eash. Died: Sept. 19, 1994, Iowa City, Iowa. Survivors—wife: Dorothy Rensberger Eash; children: Maynard, Betty Jean Essex; brother and sister: Sam, Mary Fairchild; 5 grandchildren, 10 great-grandchildren. Predeceased by: Lamonte Eash (son). Funeral and burial: Sept. 22, West Union Mennonite Church, by Mervin Birky.

Holsopple, Mary J., 91, Versailles, Mo. Born: Jan. 2, 1903, Versailles, Mo., to William and Priscilla Wenger Holsopple. Died: Aug. 9, 1991, Versailles, Mo. Funeral and burial: Aug. 12, Mount Zion Mennonite Church, by Joe Diener.

Martens, John K., 87, Hutchinson, Kan. Born: Aug. 21, 1907, Inman, Kan., to Gerhard and Marie Klaussen Martens. Died: Sept. 28, 1994, Hutchinson, Kan. Survivors—wife: Clara "Billie" Eastman Martens; children: Jimmie, William, Jalayn, Nancy Shattuck; brother and sisters: Edward, Marie Nikkel, Kathryn Koehn; 4 grandchildren, one great-grandchild. Funeral: Oct. 1, South Hutchinson Mennonite Church, by Howard Wagler. Burial: Eastside Cemetery.

Miller, Lawrence R., 81, Hutchinson, Kan. Born: June 15, 1913, Protection, Kan., to Alfred B. and Lovina Yoder Miller. Died: Sept. 25, 1994, Hutchinson, Kan. Survivors—daughters: Marilyn J., Beverly A. Cromwell; brothers and sisters: Richard L., David M., Alfred P., Bernice Bontrager, Louise Headings; one grandchild. Predeceased by: Ruth E. Betts Miller (wife). Congregational membership: South Hutchinson Mennonite Church. Funeral: Sept. 30, Elliott Chapel, by Howard Wagler. Burial: Memorial Park Cemetery.

Smucker, Mary Hostetler, 106, Goshen, Ind. Born: July 6, 1888, Walnut Creek, Ohio, to Abraham and Gertrude Miller Hostetler. Died: Sept. 26, 1994, Goshen, Ind. Survivors—children: John, Mary Hulburt, James; sisters: Gertrude Evans, Celeste Good; 12 grandchildren, 26 great-grandchildren. Predeceased by: Vernon Smucker (husband). Congregational membership: North Goshen Mennonite Church. Funeral: Sept. 28, Greencroft Central Manor, by James Smucker (son) and Jim Smucker (grandson). Cremated.

Swartzendruber, Ernest F., 99, Manson, Iowa. Born: March 17, 1895, Eagle Grove, Iowa, to Elias and Sarah Knepp Swartzendruber. Died: July 20, 1994, Manson, Iowa. Survivors—children: Twila Wenger, LeAnna Miller, Clifford, Emory, John; sister: Minnie Graber; 15 grandchildren, 17 great-grandchildren. Predeceased by: Sarah Wenger Swartzendruber

(wife) and Hazel (daughter). Funeral: July 25, Manson Mennonite Church, by Curt Kuhns. Burial: Rose Hill Cemetery.

Trumbo, Sarah M. Meyers, 97, Broadway, Va. Born: Feb. 17, 1897, Broadway, Va., to Christian M. and Mary Grossman Meyers. Died: Oct. 1, 1994, Harrisonburg, Va. Survivors—children: Norvell P., Jr., Helen T. Shank, Thelma T. Shank, Alma T. Alderfer; 7 grandchildren, 4 great-grandchildren. Predeceased by: Norvell P. Trumbo, Sr. (husband). Congregational membership: Crossroads Mennonite Church. Funeral and burial: Oct. 4, Zion Mennonite Church, by Samuel Jantzen, Earl Delp, and Dan Longenecker.

Wenger, Alice Indergaard, 86, Edmonton, Alta. Born: March 29, 1908, Anamoose, N.D., to Kristian and Carrie Indergaard. Died: Sept. 19, 1994, Edmonton, Alta., of chronic anemia. Survivors—children: Carol Martin, Gwen-

dolyn Peachey, Rae Hackman, Donna Carle, John, Rowland, Colin; brother and sister: Pearl Ferguson, Carl Indergaard; 16 grandchildren, 21 great-grandchildren. Predeceased by: Irvin Sollenberger Wenger (husband) and 2 infant sons. Funeral: Sept. 22, Holyrood Mennonite Church, by Ray Landis, Urbane Peachey, and Charles Ramer. Burial: Duchess Cemetery.

Williams, Emma Martin, 81, Gettysburg, Pa. Born: Sept. 29, 1912, Ringgold, Pa., to Denton and Mary Elizabeth Reeher Martin. Died: Aug. 23, 1994, Chambersburg, Pa. Survivors—children: Velda Sease, Susan Reid, George, Merle, Ray; siblings: Adam, George, Iva and Edna Martin; half-sister: Mary Weber; 8 grandchildren, 3 great-grandchildren. Predeceased by: David S. Williams (husband). Funeral: Aug. 26, Bethel Mennonite Church, by Robert L. Shreiner and James A. Burkholder. Burial: Stouffer Mennonite Church Cemetery.

Mennonite Central Committee invites applications for the position of:

Executive Secretary

Starting date: January 1996
Location: Akron, Pennsylvania
Applications will be accepted through November 30, 1994.

Direct inquiries and applications to:
Paul Quiring, Chair, Search Committee
6548 North Thorne Street, Fresno, CA 93711

Work phone: (209) 432-2800
Home phone: (209) 431-8290



Mennonite
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Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA
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(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

THE LAST WORD

Flight 427

In those rare occasions when I've been in conversations that speculate on how we might die, no one mentions airplane crashes. There's something just too terrible about hurtling to death in a machine over which one has absolutely no control along with a hundred other what must surely be screaming passengers.

As one who flies frequently, I find it impossible to imagine what happens in those final moments before a crash. Likely that's why I keep as much emotional distance as possible from accounts of such tragedies.

That became impossible for me on Sept. 8 when USAir Flight 427 crashed six miles from the Pittsburgh International Airport. This is the terminal I come "home" to. I became glued to the TV in spite of myself.

As the details came in, I could see it all. The Green Garden Plaza where emergency personnel were gathering—yes, I think I knew where that was in the landing approach. The patches of dense woods—and then my mind raced ahead: There would have been a cemetery, a huge church on a hill, then the freeway, and finally—oh, sigh of relief—the white lines of the runway. If anything happened now, we'd still surely make it.

One hundred thirty-two people never got to see those runway lines that night. One hundred thirty-two didn't make it.

Within hours I got two phone calls. Was anyone from our organization, Mennonite Publishing House, "on the road"? I didn't think so . . . I thought I had seen all our travelers at work that day . . . my God, I didn't know!

We didn't talk much about the crash the next day at work. A few of us admitted, briefly, quietly, that we flew 427 at times . . . it was a favorite because of its early evening arrival. Days later some of us also told how we had timed the incredibly long 23 seconds it took Flight 427 to plunge to the ground.

No one from MPH was on that plane. It was difficult to know how to acknowledge that. "Thank God" or "fortunately" seemed blasphemous in light of what hundreds of friends and family were going through—including a sister denomination, the Church of the Brethren, who had an employee on that plane.

Because of their sheer horror and senselessness, accidents like Flight 427 put one in touch

again with those very difficult facets of life that continue to plague the human soul.

One of these is *evil*. The tragedy of 427 was surely evil. As such it joins a host of other irrational events that happen every day, as Jeremy Nafziger points out in this week's issue (see page 6). Nafziger struggles with this evil as he encounters it as a newspaper reporter.

Then there is the *unexplainable*. Investigators continue to search for what caused the crash of 427, painstakingly reconstructing the wrecked plane. Perhaps finding a cause will avert a similar tragedy. But that does little to comfort or answer the questions of those who had loved ones on that plane.

We all continue to search for answers, Nafziger notes. If we can't find real ones, we'll make some up. One of the most difficult things for humans to accept is that things may happen for no reason.

Which brings us to the most difficult issue of all: *God* in relation to evil and the unexplainable.

Some will find an answer to the why of Flight 427 in God's will. For others, that answer only compounds pain. Yet to leave God completely out of the picture is just as problematic. "Oh God . . ." were some of the final words of Flight 427's crew. Whether an oath or a prayer, did God hear?

That is a question with which humanity has always struggled. Take Job. Or Jonah. Isaiah. All the prophets. Even Jesus cried out from the cross, "My God, why . . . ?"

In the end, all that is left is faith, Nafziger tells us. Eventually, knowledge runs out.

That does not mean we do nothing. Again Nafziger, quoting George Bernard Shaw: "The worst sin [is] to be indifferent . . . that's the essence of inhumanity."

We must continue to struggle together. We must continue to face the pain, the evil, the unexplainable. We may have no answers, but we can give each other what we do have: presence.

Nor will we ever have assurance that Flight 427 will not happen to us. Through faith we can only believe God's grace is sufficient. For those horrible, final 23 seconds. For those left behind. For the future of us all.—jlp

November 1, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



When Jubilee Mennonite Church finally said 'yes' to accepting an 18,000-square-foot building, it got these stained glass windows at the back of the auditorium—along with 18 classrooms, pipe organ, commercial kitchen, chapel, and a completely furnished nursery.

Miracle on 9th:

The gym itself was bigger than the structure Jubilee wanted to build

How one congregation with a vision for outreach keeps being pushed to accept new gifts and challenges almost beyond what it feels it has the ability to receive.

The attendance board on the wall above the piano read, "Enrollment—35," but worshipers pressed into the church until the long rows of benches filled and a crowd stood in the back of the sanctuary under the stained-glass windows.

They had come in celebration of the miracle on 9th Street. They had come to thank God for the amazing series of events that brought a small congregation from a house on Hooper Street to a grand old building downtown.

On Feb. 6, 1994, more than 200 friends joined Jubilee Mennonite Church, Meridian, Miss., to rededicate their church building. The event was a rededication, since Federated Presbyterian Church first dedicated the rambling worship center on Feb. 7, 1932, in a weeklong ceremony. Guests at the rededication represented churches from Gulf States Mennonite Conference, the Red Line Christian Community Coalition, and churches who helped Jubilee during its four-year pilgrimage.

by
Elaine
Maust

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whoever you are' 6

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'God hears the cries of our hearts,'
counselors assure Rwandans 10

'This was one of our more important congregational decision-making periods. People made a strong effort to act in the well-being of the entire church without sacrificing their integrity.'

Jubilee's journey began in 1990 when Highland Methodist—under leadership of former pastor Don Leo—rented its fellowship hall to Jubilee. According to Jubilee's pastor, Daryl Byler (who left this past summer to become director of Mennonite Central Committee's Washington office), the young church accepted the invitation because it needed space and visibility. "That move helped us think of ourselves in a new way; as a church that was going to grow," Byler says.

While at Highland, Jubilee hosted inmates through Prison Fellowship's Community Service Program. Jerry Hemphill stayed with the Byler family. Before he returned to prison, Jerry handed Daryl an index card with an address written on it. "The women at Central Presbyterian Church prepared lunch during the project," Daryl remembers. "Jerry had a good conversation with them, and he had a real strong sense that 'God had something for Jubilee at that church.' He wrote the name and address [of Central Presbyterian] on a card and gave it to me before he

left. I kept it on my desk for a long time, but I wasn't sure what I was supposed to do with it."

After a year and a half it was time to leave the Methodist church. Father Henry Hudson of Saint Paul's Episcopal heard Jubilee was looking for a meeting place and offered the Episcopal's Parish Hall.

"Everywhere I turned, when we were working on community service projects, Jubilee was there," Father Henry says. "There were so many things that we were doing in common in ministry, it seemed appropriate to have Jubilee praying with us in the same building."

For two and a half years Jubilee met at Saint Paul's on Sunday afternoons. The Episcopalian's cordial attitude, "This building is to use," taught Jubilee about stewardship of church facilities. Jubilee members learned to expect to find St. Paul's busy with people any time of the day, any day of the week.

Despite the warm relationship with the Episcopal Church, Jubilee continued to look for its own building. According to trustee John Opel, churches should "not only have love but also have a place in common. I felt our congregation needed a home just like a family needs a home."

In late 1991, Jubilee purchased a school from the city. Donations from church members and friends of the young congregation provided funds to purchase the property and demolish the old school littering its lot.

In a step of faith in the fall of 1992, the group voted to construct a 3,000-square-foot worship and outreach center. The building committee began working with an architect.

Though excited to begin the project, Jubilee members felt overwhelmed. At congregational meetings they looked each other in the eye and asked, "How can we do this?" With such a small group, with so many committed to the church's ministries, with small children and new businesses, how would it be possible to build?

Then an anonymous caller contacted Duane Maust, Jubilee's congregational chair. "She told me that she thought Central Presbyterian was near the point of closing. She thought maybe our group would be interested in their facility." Duane explained that Jubilee had already purchased a piece of property and would soon begin building. When the caller persisted, Duane called the spokesperson for Central Presbyterian, Gary Webb. To Duane's astonishment, Webb explained that they wanted Jubilee to be



The author, Elaine Maust, on the steps of the congregation's new building, with some of Jubilee's children (from left): Jodi Schiedel, Regina Martinez, Rebecca Snider, and Emma Baldwin.

the new owners and that they needed to be out of the building in two months. They encouraged the Mennonites to "make any offer they could afford."

"When Duane Maust mentioned it," Byler says, "the index card from Jerry Hemphill was the first thing that came to my mind!"

A tremendously difficult time followed for Jubilee. "It brought goose bumps over me," says longtime member Bob Coblenz. "It kind of felt like the children of Israel when God told them to move into new territory. It was a scary thing."

For example, the gym in the 18,000-square-foot building was approximately the size of the structure Jubilee had hoped to build. With its 18 classrooms, commercial kitchen, sanctuary with pipe organ—plus a chapel—the building seemed too spacious and elegant for the small group of Mennonites. According to Duane Maust, "The giant utility and maintenance bills scared us. But I tried to explain that the Presbyterians wanted to give it to us."

"It was one of our more important congregational decision-making periods," Daryl Byler says. "People made a strong effort to act in the well-being of the entire church without sacrificing their integrity."

Central Presbyterian was struggling, too. According to Arthur Barrett, elder at Central since 1949, diminishing numbers and the aging of the congregation were two factors motivating them to disband.

"Nobody wanted to see the church turned into an office building," Barrett explains. "Most of us wanted the church to go to another

'Jubilee has been a giving congregation. The challenge with this decision was learning how to receive graciously.'



[group] to use the building as a place of worship. All of us, everybody in the church, had a great deal of respect for the Mennonites. We knew they would take good care of the building."

Through the weeks of praying and discussing that followed, Central urged Jubilee to make "any offer they could afford" on the building valued at \$750,000-\$800,000. They encouraged the Mennonites to include their community ministries as well as cash in the offer.

In the end Jubilee offered \$100,000. The Presbyterians accepted. According to Barrett, "Some in the church would have given it to the Mennonites for nothing."

When it was time for Jubilee to move from Saint Paul's Episcopal, there where tears in the eyes of Rector Henry Hudson. He expressed again the love he and his church felt for "their Mennonites." Then he astounded them by presenting Pastor Byler with a check for the entire amount of rent Jubilee paid during the two and a half years, with interest.

This act of kindness on top of the generosity of Central Presbyterian left members of Jubilee shaking their heads. "The way the building fell into our laps left no questions that it was a gift from God," says Jubilee member Paul Shelly.

"Jubilee has been a giving congregation," Byler adds. "The challenge on this one was

Jubilee Mennonite Church was able to purchase this building in downtown Meridian, Miss., for one-seventh of its market value.

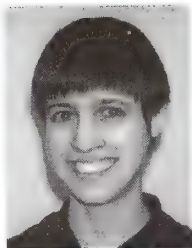
(continued on page 8)

"The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you."—Deut. 6:4b-6a, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

I noticed the news item about a United Methodist church in Idaho that began a fragrance-free worship service ("Items & Comments," Sept. 27). It may interest your readers to know that Peoria-North Mennonite Church has been fragrant-free at all of its worship services for well over a year.

A member of our congregation has a severe allergic reaction to most colognes and perfumes, and in the spring of 1993 she asked if there was some way the church could help her. The church council decided to make a request of the entire congregation to discontinue wearing perfume or cologne on Sunday mornings. We put reminders in the bulletin on a periodic basis.

As a result, this member has been able to attend more frequently and breathe easier.

*Ryan Ahlgrim
Peoria, Ill.*

I've wanted to write a letter of appreciation for a long time. *Gospel Herald* is the only newspaper that my husband, Rod, and I regularly read cover to cover. It occupies the most privileged place in our home, propped up beside the toilet. Although we left North America nine years ago, we still feel somewhat in touch with the Mennonite scene because of the way *Gospel Herald* links us to our church there.

Thank you especially for *Have You Hugged a Missionary Today?* (Aug. 9). It feels good to be appreciated by the people who sent us to Benin. God is doing exciting things here. Thanks for publicizing that fact.

What has finally prodded me into writing was the *MCC Contact* in your issue of Aug. 23. The graphics and the photographs give the opposite message from the two excellent statements by Jim Shenk and Eric Offert on the pages that follow. The North American church scene occupies the superior position, while the African assembly is under it. A white man is leading the African congregation.

In the almost eight years that Rod and I have worshiped with hundreds of different churches in Benin, West Africa, we have never been in one led by a white person. Surely MCC has in their photo files a more appropriate image than the one they chose.

In the area of overlap, between the

two circles, the white hand reaches down from on high to shake the black hand. I hid this issue from our African colleagues because of the subtle racist symbols. Let us all be careful that our actions are as free from racism as our words.

A wonderful photo that illustrates more truly what we in the Mennonite Church want to be about appears on page 13 of the same issue of *Gospel Herald*. There Mike Roberts and So Khat sweat together, shoulder-to-shoulder, on a common project.

*Lynda Hollinger-Janzen
Cotonou, Benin*

I have read *Mennonite Money as It Looks from the Outside* (Sept. 6) several times and each time I see the same thing. Without knowing it, you are stating the cause of the decrease in giving to our church institutions.

One has to have something in order to give something. If you see an inverse relationship between riches and righteousness, you discourage people from earning the money that you want for your institutions. Perhaps you should read the first chapter of Psalms or the parable of the talents.

The second cause is the "peace and justice" agenda being pushed by many leaders of our institutions. We grew up with the gospel of salvation being obscured by coverings and dress codes. We now see it obscured by a political agenda wearing the label of "peace and justice."

Put simply, "We ain't buyin' it." That doesn't mean that those of us who disagree with that agenda are any less for peace and justice. It is just that we see the agenda being pushed under that banner as being counterproductive to the stated goals.

The "peace and justice" agenda is failing because it depends on the capitalist system that it rails against. For there to be the opposite of poverty, at some point someone has to produce something and make some money.

If our church institutions would once again preach and teach the gospel of Jesus Christ instead of pushing a substitute agenda, they would find their coffers full. Until then perhaps our institutions can be less consumptive of the riches which they denounce.

*Stephen E. Roth
Canby, Ore.*

I am puzzled by Larry Hauder's *Learning to Travel with Empty Pockets* (Aug. 9). The author describes being robbed at gun point while visiting Botswana, and blames it on his display of tourist wealth and his camera. That seems plausible, but robbers prefer to rob the defenseless, wealthy or not. As Hauder recounts, the robber considered anyone who had enough money to eat to be a potential victim.

Hauder writes that the goal of his trip was to give his North American life a "jolt," and to pursue "another close encounter with the God" he had found in Africa. This is laudable, but his journey burned up nearly two thousand pounds of jet fuel. If I were to go such a distance, I'd at least take a few photographs.

Robert Erck
Lombard, Ill.

Bill Detweiler ("Readers Say," Aug. 30) seems to be comfortable with the traditional understanding of the Abraham/Isaac story. As I recall, my father was also. I now regret that I didn't think about asking my father what he would have done had he heard God telling him to sacrifice me.

May I ask anyone who is comfortable with the traditional understanding, what you would do if you heard God telling you to sacrifice your son?

Clif Kenagy
Albany, Ore.



From the *Panorama of Possibility to the Reality of the Mundane* (Sept. 27) ignores in its reasoning the fundamental theological debates that are affecting the church.

First, if the authority of consensus is not to be adhered to on issues which give us our Anabaptist identity, then how are we to decide what and who is Mennonite?

Also, churches and countries are being divided by the influence of a conservative fundamentalist ideology with its legacy of economic oppression, militarism, and patriarchal abuse. The theological rhetoric of these fundamentalists has deceived many who now believe that righteousness can be equated with a political party or earthly realm.

Alas to call the members of our body that have been disenfranchised and left "spiritual tourists" (*Girding Up*

the Loins and Moving On) is to ignore the reasons why they left. I'm sure most of these people came seeking to know only Christ among us, but found instead sicknesses we are afraid to face and therefore heal.

Hal and Jill Wilhite
Morson, Ont.

For in the *Peace of the City You Will Have Peace* (Sept. 27): I agree that "we must learn to live together and celebrate our diversity" as a step toward peace. However, my experience is that there is diversity we can celebrate; diversity we endure; and diversity which we as Christians must resist.

One step in learning to live together is to identify which diversity is to be celebrated, endured, or resisted. Scott apparently endures or resists, but hardly celebrates the diversity offered by "right wing believers like Pat Buchanan, Jerry Falwell, and Pat Robertson." Likely these men would not consider being grouped with "warring clans . . . stealing food from starving children or Islamic fundamentalists" making bombs for Allah" as celebration nor does such judgments lend themselves to learning to live together.

Other divisive stereotypes such as a "Pentecostal preacher selling Jesus, and Republican campaigners trying desperately to peddle a lost cause" hardly sounds like celebration of diversity but rather a battle cry for division.

Perhaps Scott does not mean we must learn to live together in diversity but rather we must learn with what circle of diversity we wish to live.

I am reminded that whenever the New Jerusalem is described in the Bible one does not have to search far to find a judgment against certain diversities. In Rev. 21:25, 27, John

completes his glorious description of the city by stating, "On no day will its gates ever be shut . . ." but "Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life." It is evident that the Bible narrows the circle of diversity which is acceptable.

You do not have to reject historic Christian values to enjoy urban diversity or public spaces, nor do you have to be a liberal (social, political, theological) to promote a biblical view on peace and diversity. Associating large sections of believers with "gangster religion" is hardly a good start toward celebration of diversity.

Dennis R. Brooks
Klaipeda, Lithuania

I want to thank Carlos Romero for his response to Frank Trnka's letter (Oct. 11). I was so excited when I saw that they were going to incorporate "True Love Waits" into the youth activities at Wichita. This would definitely be a drawing factor for involving my teenager at Wichita!

Shirley Kouns
Harrisonburg, Va.

I was quite inspired by Ramon Lianez's letter regarding his path to conscientious objection to war (Sept. 27). However, I have to wonder about his conclusion: "But while in service to our God, we have to take both persecution and praise with a smile. Your pictures do just that!"

In this regard, I would like to point out that, on closer inspection of your photographs, it looks like Lorne is wearing a shoulder holster. Is packing heat *Gospel Herald's* response to persecution? Just a thought.

Chris Lubienski
Lansing, Mich.



Pontius' Puddle



'You have no excuse,

God has not given up on any of us. But God has given us up to a variety of unjust, abusive, and evil tendencies which come because of our rebellious behavior.

by Jacob W. Elias

Sometime before his trip to Rome and Spain, Paul's practice and teaching concerning the Jewish law had departed significantly from the conservative norm. So Paul had a lot of explaining to do to the church fathers in Jerusalem when he met with them.

Some of this uneasiness was also felt in the churches in Rome. Some were Jewish, others Gentile, likely some integrated. From Rom. 14:1-15 we learn that these ethnically diverse believers struggled to get along, especially with regard to kosher laws and the observance of Jewish festival days.

So, in setting quill to parchment when writing his letter to the Romans, Paul was keenly aware of both the reservations in Jerusalem and the conflict in Rome. Since he planned first to go to Jerusalem and only then to go to Rome for a stopover on his way to Spain, Paul needed to think carefully and prayerfully about Scripture and tradition, about revelation and personal experience. The epistle of Romans emerged as a result.

The gospel: God's power and justice. In Rom. 1:16-17 Paul sounds the keynote of the letter. What characterizes the gospel? The gospel of Christ reveals God's power to save all who believe. The gospel also reveals the justice or righteousness of God. For much of the epistle, Paul develops the theme of God's power and justice as made known in Jesus Christ, crucified and raised.

But, as Paul in Rom. 1:18 immediately shows, the gospel also reveals another dimension of God's power and justice: "The wrath of God is revealed from heaven."

I have trouble comprehending the meaning of God's power to save and God's commitment to justice. I confess that I struggle more with the theme of wrath. What does Paul actually say?

Looking around on his world, Paul saw immorality, abuse, greed, and human degradation. He asked himself: "What has gone wrong

here?" Taking many of his cues from the Genesis story of creation and the Fall, Paul identifies the root cause of the mess the world is in: humanity has rejected God. Pondering humanity's stubborn rejection of the God revealed in creation, Paul declares, "They are without excuse" (Rom. 1:20).

What has gone wrong? Humanity has rejected God. And what comes of this rebellion of the creature against the Creator? Paul spells out a threefold exchange, each of which has dire results.

Essentially Paul says that in the course of history people have made some bad trades. Three times he says, "They exchanged. . . ." Humanity traded the glory of God for images, the truth about God for a lie, and natural relations for unnatural (Rom. 1:23-27).

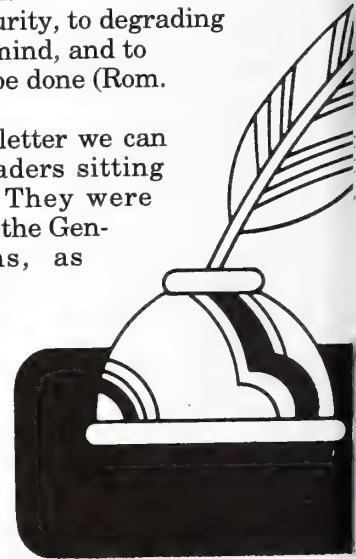
What they gave in trade was precious. What did they get in return? Three times Paul depicts what they got back: "Therefore God gave them up"—to impurity, to degrading passions, to a debased mind, and to things that should not be done (Rom. 1:24-28).

By this point in the letter we can picture the Jewish leaders sitting back rather smugly. They were hearing Paul denounce the Gentiles and their sins, as traditionally viewed by Jews. "Let 'em have it, Paul!" we can imagine them saying.

The climax of these self-satisfied expressions would have come when Paul says, "They know God's decree, that those who practice such things deserve to die—yet they not only do them but even applaud others who practice them" (Rom. 1:32). We can imagine a chorus of approval from the Jewish believers: "Yes, the Gentiles have no excuse."

But the shocker for the Jewish audience came in the very next sentence.

You have no excuse! Paul did not say, "Therefore they have no excuse." Instead, what he said was, "Therefore you have no excuse, whoever you are, when you judge others; for in passing judgment on another you condemn yourself, because you, the judge, are



whoever you are'

doing the very same things" (Rom. 2:1).

Like King David in the story from 2 Sam. 12, who recognized injustice and wickedness in others but not in himself, the judgmental hearers in Rome heard those shocking words: "You are that man! You are that woman! In judging others you condemn yourselves. You have no excuse, whoever you are!"

From this point in Romans to the end of the letter, the readers know—"all have sinned and fall short of the glory of God" (Rom. 3:23). That holds true for Gentiles. That holds true even for Jews who observe the rituals of the law.

We might add that holds true for women and men, for Mennonites and non-Mennonites, for homosexuals and heterosexuals. "You have no excuse, whoever you are."

But what does Paul mean by his haunting, threefold refrain, "God gave them up?"

Paul is not saying God gave up on people. If that were the case, then where would be God's power to save all those who believe? Paul says rather, "God gave them up." That shows God's justice. A just God does not force people to choose to be faithful.

Nor does a just and loving God protect people from the consequences of their choices. In his theological diagnosis of the mess the world is in, Paul takes the long view of the history of humankind and says, "God gave them up to

to rebel and therefore also to bear the consequences. These consequences are often passed on for several generations: "I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me" (Exod. 20:5).

To choose—and suffer the results. Most parents know that one of the most difficult of all parenting tasks is to grant their children the freedom to choose and inevitably to make mistakes—and then to suffer the results. Divine wrath is part of God's parenting role toward all of us.

God has not given up on any of us. But God has given us up to a variety of unjust, abusive, and evil tendencies which express themselves in our relationships and behavior.

Paul identifies female and male homosexual activity as symptomatic of this human rebellion against God. But there's more. Many of us undoubtedly would rather that Paul had left out some of the other things on this list of rebellious behavior: envy, covetousness, gossiping, haughtiness, rebellion toward parents, faithlessness. Is anyone among us not on this list? Surely there is no room for smugness nor judgmental attitudes.

Why does Paul cite these symptoms of rebellion? He does so in order to point to the cure. Both God's power and God's justice have been revealed in the gospel (Rom. 1:16-17). This is the gospel of Jesus Christ. God gave him up for us all!

God did not give up on Jesus, not even when he died on the shameful cross. In fact the cross and resurrection show us God's justice and power: "If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us!" (Rom. 8:31-32).

What a profound and moving expression of the tireless mercy and love of God! Indeed the iniquity of the parents brings consequences to the third and fourth generation. Yet God in Christ shows steadfast love to the thousandth generation of those who love God and keep God's commandments (Exod. 20:6)! Having given us up to the consequences of a legacy of rebellious choices our just and powerful God gave up Jesus the divine Son—and that gift is offered to all!

Jacob W. Elias has served at Associated Mennonite Biblical Seminary, Elkhart, Ind., for 17 years, including nine as dean. Currently he is associate professor of New Testament with

The iniquity of parents brings consequences to the third and fourth generations. God's love extends to the thousandth.

those dynamics unleashed through centuries of unfortunate exchanges and bad choices."

So God's wrath actually comes as part of God's justice. God the Creator in a very special way loves humanity above all the rest of creation. God created humanity as male and female, made in the image of God. Among many other things this means that the human creation has been given the freedom to choose to defy the Creator. As Paul is quick to point out, such defiance expresses itself also in the area of our sexuality.

God's wrath, therefore, comes out of God's compassion and justice. God lets people choose

The gym itself was bigger than the structure Jubilee wanted to build

(continued
from page 3)

'The way this building fell into our laps left no questions that this was a gift from God.'

learning how to receive graciously from others!"

In December 1993 Jubilee took possession of the building. Central merged with Trinity Presbyterian. A local television station and the city's newspaper picked up the story: churches working together. In a newspaper commentary about the event a local pastor wrote, "May such a spirit of selflessness permeate the entire Christian community in our city."

A sense of wonder descended on Jubilee as they explored the stately old church. If the building were not gift enough, Jubilee discovered kitchen cabinets filled with dishes, Sunday school rooms supplied with tables, chairs, glue, and scissors, a nursery furnished with toys, and library shelves lined with books.

The Mennonites are not alone in the building these days. The east wing and chapel are rented to Meridian's First Church of the Nazarene. Upstairs Jubilee's Community of Hope tutoring program finds ample room for the children, tutors, and equipment for its after-school endeavor. On many nights, the gym is

noisy with basketball games of local youth groups.

The imposing brick building on the corner of 9th and 28th is beginning to feel like home to the Mennonites. They learned to run the commercial dishwasher and heating and cooling systems. They know where to find an extension cord and a mop (most of the time). *Hymnal: A Worship Book* rests behind the pews.

Yet the support and love of generous people—the Presbyterians, the Methodists, the Episcopalians, and many who gave financial gifts—still amazes Jubilee.

A miracle, a long and complicated miracle, brought Jubilee from the old house on Hooper Street to 9th Street. The miracle made Jubilee a church willing to share its building and confident of God's direction in the uncertainties of the future.

Elaine Maust, Meridian, Miss., is stewardship minister of Gulf States Mennonite Conference. She also serves as chair of Jubilee's elders.

What will happen next?

God's Spirit is moving in Gulf States Mennonite Conference. One of the clear evidences of this is the facilities God is providing for our small, but growing congregations.

Lighthouse Fellowship near Venice, La., was first to receive a "new" facility. From its inception in 1983, the congregation met in the home of George and Ruby Reno. When a local Baptist congregation closed its doors several years ago, they offered their furnished facility to Lighthouse for the sum of \$6,000! Along with a sanctuary which seats 75-100 persons, there is adequate space for Sunday school and the Cajun fellowship meals for which the congregation is well known.

Amor Viviente, a Hispanic congregation in New Orleans, recently purchased a store front property on Airline Highway (a major New Orleans thoroughfare) at well below market value. The congregation has done major renovation and now has worship space for 300. Their property also includes a number of small apartments which will provide rental income to help meet monthly loan notes.

In December 1993, Jubilee Mennonite, Meridian, Miss., was the beneficiary of the merger of two Presbyterian congregations. The "extra" building was sold to Jubilee for \$100,000, about 1/7 of its market value. The 18,000-square-foot facility in downtown Meridian includes a sanctuary which seats 200, a gymnasium, chapel, commercial kitchen, and 18 Sunday school / community ministries classrooms.

We are waiting to see what will happen next!—J. Daryl Byler

This item by J. Daryl Byler, former pastor of Jubilee and moderator of Gulf States Conference, first appeared in Connections, published by Virginia Conference.



MEDA gets green light on \$5 million civil reconstruction project in Haiti

Winnipeg, Man. (MEDA)—The Canadian government has given the go-ahead to a stalled Haitian job-creation project it awarded last year to Mennonite Economic Development Associates (MEDA).

In September 1993 MEDA won a \$5 million (Can.) contract from the Canadian International Development Agency (CIDA) to help jump-start Haiti's economy after two years of political turmoil. The contract was for a short-term civil reconstruction project that will recapitalize the poorest levels of society by funding labor-intensive job-creation activities such as rebuilding roads, canals, sewers, and garbage disposal activities.

Ongoing unrest and the refusal of the military government to permit the return of ousted president Jean-Bertrand Aristide stalled the start of the project. CIDA asked MEDA to put the project on hold until the political situation improved.

This was a reasonable request, says Allan Sauder, MEDA's director of international operations. "You can't do this type of work in isolation from municipal authorities."

With the recent return of President Aristide and growing hopes for civil stability, the Canadian government put the project back in gear. On Oct. 20 MEDA was given the green light to proceed.

Jean Claude Cerin, a Haitian who

New Yorkers put on God's armor.

Queens, N.Y.—Members from the Ethiopian Evangelical Church in Manhattan sang during the 11th annual assembly of the New York City Mennonite Convention Sept. 23-24. Nearly 600 people met at the First Presbyterian Church for fellow-



ship, congregational updates, and worship on the theme, "Fitted With God's Armor." Not only are "homeless people lying down in the streets, but many people are lying down in our churches," said speaker Stanley Green, president of Mennonite Board of Missions. "There are some people here tonight who are lying down in their spirit, discouraged, despairing, defeated . . . We must be aware of Satan . . . [who would] rob us of the joy of the abundant life that is ours in Jesus Christ."

has been living in Philadelphia while studying at Eastern College, will direct the project as well as serve as MEDA's country manager in Haiti.

Cerin expects to begin receiving proposals soon from the local partner organizations, so that actual work could be underway by February or March. The project will call for a lot of screening and monitoring, as "demand will be very high," he says.

MEDA will administer a fund

through which local organizations will be selected to take on various parts of the reconstruction. The immediate impact will be to:

- create a million person-days of short-term employment over the next three to five years;
- inject \$2.1 million into the economy in direct labor payments;
- inject \$1.1 million into the economy through the purchase of local goods and services.

The longer-term benefits include rehabilitating physical infrastructure and supplying rural workers with tools for agricultural development.

The MEDA project is one component of a larger Canadian response that will see \$30 million of Canadian aid injected into the Haitian economy in coming months. The U.S. government, meanwhile, has pledged more than \$1 billion in aid over the next five years.

The aid is considered vital to the revival of Haiti, which has seen a collapse of essential services during the crisis. The national treasury has been depleted, and public services like schools, roads, hospitals, and electricity have ground to a halt. Half the workforce is reported idle.

The new project gives MEDA a chance to provide a different range of emergency services, Sauder says. "The needs are even more acute than when the project was designed," he notes. "We're excited to be able to maintain our commitment to the Haitian people."

Community marks 50 years of health services

Aibonito, P.R.—The community here is remembering and celebrating 50 years of health services with a series of events throughout 1994.

The first Mennonite volunteers to go to Puerto Rico actually had trained and planned to serve in China. When the U.S. government refused permission for these Civilian Public Service workers to serve in a foreign country, the conscientious objectors developed an alternative plan to go to Puerto Rico.

They arrived in 1943, and by 1944 they had begun a formal health service in the rural community of La Plata de Aibonito. The Puerto Rico program, originally directed by Mennonite Central Committee, later was transferred to the Mennonite Board of Missions.

Founders and early workers were invited to a celebration in August to be recognized and to observe the progress which has occurred.

A painting by Felix Ramirez, a dietary employee, illustrates the feelings expressed by the leadership. Pictured are the old building in La Plata which housed the original hospital in 1994 and the current hospital building—overshadowed by a large tree with the following verse: "When I see a tree, so proud with its leafy branches, I admire also the humble and invisible roots which sustain it."

Mennonite Hospital is now a very modern, fully equipped, four-story building in the city of Aibonito. It includes a nine-story retirement facility and an acute care hospital in the nearby city of Cayey.

Ownership and management of the entire program has been turned over to a not-for-profit community corporation. The board includes members appointed by the Puerto Rico Mennonite Conference.—*Luke Birky*

'God understands the cries of our hearts,' counselors assure Rwandan refugees

Akron, Pa. (MCC)—A Tanzanian pastor found Rwandan teenager Augustine Munyeshaka wandering, dazed, and alone near the Rwandan refugee camps in northwestern Tanzania. He, his parents, and two sisters had fled Rwanda together. He was the only one to survive the trip.

A. Richard and Ruth Weaver of Ephrata, Pa., recently returned from a six-week Mennonite Central Committee assignment spent ministering to Rwandan refugees, like Augustine, who suffered traumatic losses during their country's civil war. The Weavers, members of Ephrata Mennonite Church, also met with Rwandan church leaders in Kenya and Tanzania.

Every refugee has a painful story to tell, report the Weavers. People have seen friends, neighbors, and family members murdered. Some also participated in killings.

"People faced horrendous moral dilemmas," Ruth relates. For example, Hutu soldiers forced a Hutu man to kill his Tutsi brother-in-law whom they had badly mutilated. This Hutu man, now a refugee, is caring for the dead man's children.

The refugees are dealing with their

trauma in different ways. Some are still in denial, unable to accept what happened. Some appear dazed; many suffer intense nightmares. Some are tormented by guilt over their role in the killings.

Some, especially church leaders, feel they must be strong so they can minister to others. Some refugees have "survivor's guilt," wondering why they are alive when so many have died.

Others, like a woman who doesn't know where her two daughters are, don't know whether to hope or grieve.

The Weavers are particularly concerned about the refugee children. "Thousands of impressionable children have witnessed brutal murders. This kind of trauma will require healing ministries for generations," Richard says.



Mother and child hurry into Benaco refugee camp, Tanzania, before dark.

As Weavers met with groups of refugees, they felt inadequate to address people's deep spiritual needs and relied heavily on Scripture and prayer.

At one church service, Richard preached from the laments in Psalms. Later a Methodist pastor said it helped him to hear that it is all right to mourn and to stay in that stage as long as necessary. "God understands the cries of our hearts," Richard often stressed to the refugees.

Nearly all the refugees are Hutu, the group accused of committing most of the recent atrocities. Hutu people feel a deep sense of collective shame even if they themselves did not participate in the killings.

The Hutu refugees also told the Weavers that they feel misunderstood by the international community, saying that the latest massacres followed a long history of conflict that included oppression by the Tutsis.

"We tend to believe that the bloodshed on both sides was extensive and that both groups have much to confess and much to forgive. Reconciliation will be a long, slow process, but it will have a greater chance if it can begin with the church," the Weavers report.

As the Weavers spoke at church services and visited with refugees, they felt honored to be representing North American Mennonites. More than once, Rwandan pastors expressed appreciation to the Weavers, saying that although the international community had come with food and other material aid, Mennonites were the first to come as visitors specifically to share spiritually with them.—*Pearl Sensenig*

Strength amidst struggle in a refugee camp

Ngara District, Tanzania (MCC)—When we got to Benaco refugee camp, some Rwandan refugees were also arriving, struggling along rocky, twisting roads, carrying all their worldly possessions.

One woman balanced a tall load of household goods on her head. A toddler was riding astride her shoulders and a baby was tied to her back. Three or four other small children walked with her, each with age-appropriate loads on their heads, except for the smallest boy. As he stumbled along, his mother grasped his shirt collar to support and encourage him to keep walking.

As we watched the family pass, Jessica Mkuchu, a Tanzanian colleague, looked at me and said, "Umph! Mama Ruthie, and now what will you tell the Christians in North America when you return home?"

The plight of the homeless woman and her children overwhelmed me. I wondered where her husband was and if he had been killed.

"What can I possibly say?" I finally

asked Mkuchu, shaking my head.

"You will tell them," she replied, "that the women of Africa are strong and that the future of the people in these camps will be built on the strength of women such as her."

This Rwandan woman became my icon for all the women I later counseled in the refugee camps. Their theology is not written and articulated. Their theology is lived and practiced everyday. Even in the privations of a refugee camp they begin again to build, to nurture, to maintain life for the survival of their communities.

And they do it with such grace—carrying heavy burdens, fetching water, caring for their children, preparing food. The Christian women do so with an awareness that Jesus is the one who enables them to carry on. More than once women told us, sometimes as a preface and sometimes as a conclusion to their stories of trauma, "Jesus is my helper, my strength, my comforter. He shares with me in my troubles. He teaches me."

—*Ruth Weaver*

'The projects we've worked on for years are finally bearing fruit': Bible teaching and garbage collection projects underway in Benin

Cotonou, Benin (MBM)—What do garbage collection and Bible instruction have in common? Not much in most places of the world. But in Benin, it's different.

Here, local churches have developed a vision of wholistic ministries which meet both physical and spiritual needs of people in this West African country. And they have invited workers with Mennonite Board of Missions (MBM) to assist them in realizing their vision.

"This is an exciting time for the churches here," says Lynda Hollinger-Janzen, in Benin with MBM since 1987. "It has the feel of a harvest festival, a time when many of the projects we've worked at over the years are finally bearing fruit."

One of these projects has been to put into place a systematic program of Bible instruction for church leaders in the economic capital city of Cotonou.

"We have tried all kinds of sporadic seminars for individual denominations or groupings of churches," Rodney Hollinger-Janzen notes. "But now for the first time, we are able to offer a full program of 24 seminar courses designed to equip local leaders in their various ministries."

The first course in the three-year program was held here Sept. 30-Oct. 7 on the theme "Introduction to the Bible." Upcoming seminars will deal with individual book studies, church, history, world religions, worship planning, communication principles, and Christian

faith in the African context. Over 90 church leaders from 15 different denominations attended the first seminar.

The need for some kind of garbage effort likewise developed as local Christians in various medical professions became concerned about health conditions in Cotonou.

"Imagine a city," Lynda says, "with 800,000 people producing nearly 230 tons of garbage each day, yet with no municipal collection services available to the population. This is Cotonou."

As huge mounds of garbage piled up in the streets, contributing to the spread of diarrhea, dysentery, and malaria, members of the local churches' Bethesda Health Center took action to create a department for "Community Development and Environmental Concerns."

According to CDEC's director, Raphael Edou, the department has fixed for itself two principal objectives: to prevent sickness by fostering a

healthy environment, and to create employment by collecting and recycling garbage waste for use in organic farming projects.

CDEC has recently received funding from the Caisse Francaise du Developpement (the French government development agency) to put its project into action. Hiring is currently taking place for the collectors, the sorters, and the gardeners. A 50-person team is anticipated.

"CDEC's proposal has been named 'Best Project—most likely to succeed' by the Caisse Francaise," reports Lynda, technical adviser for the program. National television aired the community kick-off in the neighborhood marketplace. Several women produced music and drama to highlight the negative consequences of dumping garbage in the streets. The event was attended by representatives from two government ministries, Health and Environment.—James R. Krabill

Health care reform advocacy slides down priority list

Akron, Pa. (MCC U.S.)—Congress has buried health care reform for this year and the U.S. public doesn't appear to care, so advocacy for reform is sliding off the agendas of both Mennonite Central Committee (MCC) U.S. and Mennonite Mutual Aid (MMA).

Two MMA representatives met with the MCC U.S. executive committee at the latter's Sept. 16 to 17 meeting here, part of an ongoing effort by the two

agencies to reach common ground on health care reform concerns.

The agencies learned earlier this year that they were advocating for different goals in Washington—MMA concentrating on the inclusion of a Mennonite health care alliance as an alternative to alliances composed by geographic region, and MCC U.S. backing principles (such as universal coverage and cost containment) the single-payer plan best embodied. Both groups did agree universal coverage is essential, however.

Perhaps the common ground no longer matters.

"I think the church is not much more excited about health care reform than the general public," remarked board member Don Steelberg of Wichita, Kan. "Nothing is happening because nobody is twisting Congress' arm, and the church reflects this attitude. No one in my own congregation is talking about it."

MMA president Howard Brenneman said Mennonites may be even more conservative than the general public about government becoming involved in health care. "The grassroots is saying they're pretty well taken care of and 'let's make sure it's broke before we fix it,'" Brenneman said.—Emily Will

In an attempt to raise Cotonou's awareness of the hazards associated with garbage, Bethesda Health Center sponsored a public conference in the marketplace. The message was effectively communicated by the market women themselves. Here two girls are being reprimanded for dumping their garbage baskets in a public place.



• **Workers return to Haiti.** Mennonite Central Committee (MCC) workers who left Haiti due to political unrest are now returning to that island nation. Gordon Zook, MCC Haiti country representative, his wife Carol, and their three children flew to Haiti on Oct. 24. Duane Miller returned to Haiti Oct. 19. Sharon Wyse Miller and Ed and Sylvia Denning and their two daughters will return within the next several weeks. MCC worker Margaret De Jong returned to Haiti in mid-August, despite the international flight ban. De Jong flew to the Dominican Republic and walked several hours to cross the border into Haiti.

• **Doctors address retirees.** "If one is terminally ill, is it okay to stop feeding and allow natural death?" "Can the price of drug treatment be controlled? Should it?" "How do you feel when your patient requests a second opinion?" These were some of the ques-

tions fielded by a panel of three medical doctors at the fall Michiana chapter MARP (Mennonite Association of Retired Persons) meeting. Willard Krabill, Don Minter, and Floyd Rhineheimer led discussion at the gathering, held at Eighth Street Mennonite Church, Goshen, Ind.

• **Correction.** The correct phone number for Irene and LeRoy Bechler of Mountain View Mennonite Church, Up-land, Calif., is 909 985-5677.

• **New appointments:** Calvin J. King, development manager, Mennonite Board of Missions, Elkhart, Ind. King joined MBM's development office in September 1989. He is a member of Kern Road Mennonite Church.

• **Pastor transitions:** Garry and Gloria Jost were licensed and installed as pastors of Pacific Covenant Mennonite Church, Canby, Ore., on Oct. 2.

Marlin Thomas is the interim pastor at Beth-El Mennonite Church, Colorado Springs, Colo.

• **Coming events:**

Conference, "Choices and Challenges: Health Care Among the Poor," Eastern Mennonite University, Harrisonburg, Va., Nov. 4-6. Speakers—David Hilfiker, Carolyn Parks, David Hilton—and workshops will explore the biblical mandate to care for the poor and the opposing cultural pressures for health professionals to seek prestigious positions. Information from 703 432-4186.

Breakfast meeting for members of the St. Joseph and Michiana MEDA (Mennonite Economic Development Associates) chapters, South Bend, Ind., Nov. 5. Reserve breakfast by calling Boyd Nelson, 219 537-4334.

School for Leadership Training, Eastern Mennonite Seminary, Jan. 16-19, 1995. John H. Westerhoff and John E. Toews will speak and lead workshops on the theme, "Passing on the Faith in a Post-Christian World." Westerhoff will lead a special workshop, "Nurturing Faith in the Congregation," on Jan. 16, prior to the start of the leadership school. Registration information available from 703 432-4260.

50th anniversary, Belleville (Pa.) Mennonite School, June 16-18, 1995. Activities include golf and tennis tournaments, open house, historical display, banquets, athletic events, thanksgiving services, and class reunions. Information available from 717 935-2184.

• **New books:**

Amish Women: Lives and Stories. Author Louise Stoltzfus describes her own experiences in a Lancaster County Amish family and tells stories collected from interviews with 10 Amish women. Available from Good Books, 717 768-7171.

Culture for Service: A History of Goshen College, 1894-1994 by Susan Fisher Miller offers the college's history against a backdrop of changes within the broader Mennonite Church, the evolution of higher education, and world events. Includes 24 pages of photographs. Available from College Relations, 219 535-7000.

The Festival Cookbook: Four Seasons of Favorites by Phyllis Pellman Good is now offered in paperback as well as hardcover concealed spiral binding. Available from Good Books, 717 768-7171.

Living with Conviction: German Army Captain Turns to Cultivating Peace. Siegfried Bartel, longtime Mennonite Central Committee board member and church leader, describes his eight years in the German army and traces his commitment to pacifism. Available from MCC Canada offices, 204 261-6381.

• **Job openings:**

Creative manager, Mennonite Mutual Aid, Goshen, Ind. Individual will manage MMA's team of writers and graphic designers. Candidates should have at least four years experience as a creative director for an agency or internal communication department, strong writing and graphic design skills, knowledge of prepress production, and a commitment to objectives-based communication. Send résumé to Human Resources Dept., MMA, PO Box 483, Goshen, IN 46527.

Director of aviation, Hesston (Kan.) College. Position begins fall 1995. Master's degree preferred. Send letter of application, biographical résumé, and names of three references to James Mininger, Academic Dean, Hesston College, Box 3000, Hesston, KS 67062; phone 316 327-8206.

• **Change of address:**

Eve and Richard MacMaster from Bluffton, Ohio, to 423 Ridge Rd., Elizabethtown, PA 17022.

Cloy and Ora Roth from Omaha, Neb., to 2607 Albert Pike Rd., Hot Springs, AR 71913.

NEW MEMBERS

First, Morton, Ill.: Doane C. Brubaker and Sharon Brubaker.

Habecker, Lancaster, Pa.: Alan Harnish, Anita Harnish, and Jennifer Harnish.

Oak Grove, West Liberty, Ohio: Katrina Johnson, Daniel Johnson, James Thoman, Brice Hostetler, and Beth Steider.

Pike, Elida, Ohio: Jared Hartman, Benjamin Waggamon, and Matthew Mumma.

Raleigh, N.C.: Spencer Bradford, Skip and Andrea Long, and Stan Wiebe.

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..... **A MENNONITE CENTRAL COMMITTEE ANNIVERSARY PUBLICATION**



Rosedale workers commissioned. *Irwin, Ohio (RMM)*—Nine voluntary service workers have begun assignments with Rosedale Mennonite Missions following orientation Sept. 10-17. Pictured are (left to right):

Front row—Brian Taube, Castorland, N.Y., to Rosedale, Ohio; Megan Noftsier, Castorland, N.Y., to London, Ohio; Karen Wagler, Rosedale, Ohio, to El Dorado, Ariz.; Michelle Roes, Lowville, N.Y., to London, Ohio.

Back row—William Wisener, Rosedale, Va., to Rosedale, Ohio; Jeremy Zehr, Castorland, N.Y., to Phoenix, Ariz.; DeAnn and Todd Miller, Goshen, Ind., to Rowdy, Ky.; Gen Ressler, Kennett Square, Pa., to Rosedale, Ohio.

BIRTHS

Blum, Janet Landis and Robert, Harleysville, Pa., Dexter Landis (second child), Sept. 23.

Bontrager, Lynette Beck and Phil, Clinton, Iowa, David Roman (second child), Sept. 30.

Burbank, Lynda Kropf and Tim, Phoenix, Ariz., Nicole Lauren (first child), Oct. 1.

Castello, Laurie Bell and Joseph (Jay), Kitchener, Ont., Jessie Anne (second child), Sept. 28.

Cressman, Elaine Roth and Steve, New Hamburg, Ont., Amanda Ann (first child), Sept. 11.

Derstine, Janet Crutcher and Christopher, Champaign, Ill., Heather Michelle (second child), Sept. 27.

Freed, Barbara Burkhart and Dennis, East Petersburg, Pa., Abigail Elise (second child), Oct. 6.

Gingerich, Karla Coblentz and Bill, Accident, Md., Zachary Daniel (first child), Oct. 5.

Gregory, Amy Bonham and John, Eureka, Ill., Kolten Lane (second child), Sept. 14.

Grieser, Alice Leazenby and Jonathan, Clarksville, Mich., Gerald Wayne II (second child), Sept. 3.

Hall, Jennie and Don, Hartville, Ohio, Meghan Ashley (first child), Aug. 31.

Herschberger, Crystal Miller and Scott, Sarasota, Fla., Colton Scott (second child), Oct. 7.

Hostetler, Lisa Snyder and Daryl, Austin, Tex., Madalyn Louise (third child), Sept. 29.

Huber, Pauline Nafziger and Bryan, Stratford, Ont., Nicholas Bryan (first child), Sept. 23.

King, Patricia Martin and Bruce, Burlington, Vt., Isaac Jonathan (first child), Oct. 6.

Largent, Julie Gibson and Scott, Tremont, Ill., Seth Scott (first child), Oct. 6.

Leonard, Jennifer Farrell and Gary, Lake Odessa, Mich., Kaleb James (first child), Aug. 6.

Miller, Janet Ross and Rod, Sarasota, Fla., Adam Ross (first child), Oct. 9.

Parker, Kathy Wittmer and Michael, Uniontown, Ohio, Amanda Rae (second child), Sept. 27.

Parmer, Eileen Knechel and Loren, Harleysville, Pa., Azariah Dean (fourth child), Sept. 12.

Penner, Sharon Friesen and Keith, Lawrence, Kan., Jacob Friesen (first child), Oct. 7.

Sauder, Kathy Beck and Patrick, Franklin, Tenn., Megan Elizabeth (first child), Sept. 14.

Shalaway, Carol Moyer and Dave, Bechtelsville, Pa., Ethan Zane (second child), Sept. 28.

Stoll, Kathy Hilty and Hugh, Glendale, Ariz., Lydia Mae (second child), Sept. 23.

Stutzman, Tanya Hill and Mike, Nokomis, Fla., Natacha Marie (fourth child), Oct. 8.

Troyer, Brenda Miller and Don, Hartville, Ohio, Ethan Andrew (second child), Oct. 12.

Troyer, Karmen Miller and Lydell, Goshen, Ind., (twins) Riley Renee and Raina Jo (first and second children), Sept. 26.

Tyson, Debby Fox and Steve, Zionsville, Pa., Katie Sarah (second child), Sept. 15.

Ulrich, Lonnie and Randy, Roanoke, Ill., Jordan Christopher (third child), Sept. 30.

Yoder, Leslie Reiman and Neal, Wakarusa, Ind., Jana Marie (third child), Oct. 9.

Yoder, Pam Nyce and Rodney, Landisville, Pa., Trentin James (first child), Sept. 5.

MARRIAGES

Eshleman-Williams: Cathy Eshleman, Paradise, Pa. (Mt. Pleasant), and Christopher Williams, Paradise, Pa. (Mt. Pleasant), Sept. 3, by Bob Zook.

Flory-Hallman: James Flory, Dayton, Va. (Park View), and Yvonne Hallman, Harrisonburg, Va. (Presbyterian), Sept. 17, by Owen Burkholder.

Jantzi-Schell: Gary Jantzi, Wellesley, Ont. (Mapleview), and Leanne Schell, Elmira, Ont. (Zion Fellowship), July 2, by Doug Zehr.

Krabill-Kropf: Valerie Krabill, Williamsburg, Va. (Hartville), and Jeremy Kropf, South Bend, Ind. (Belmont), Sept. 17, by Duane Beck.

Kush-Pomery: Norticea Kush, Kitchener, Ont. (Zion Fellowship), and Jason Pomery, Kitchener, Ont., Aug. 21, by Jacob Roes.

Metzger-Ruza: Christine Metzger, Elmira Ont. (Zion Fellowship), and Valentin Ruza, Kitchener, Ont. (Zion Fellowship), May 28, by Doug Zehr.

Riley-Wyse: Jaycee Riley, Archbold, Ohio, and Beverly Wyse, Archbold, Ohio (Lockport), Oct. 15, by Allen Rutter.

Ritchie-Schmidt: Clara Ritchie, Harrisonburg, Va. (Pentecostal), and Vernon Schmidt, Harrisonburg, Va. (Park View), Sept. 17, by Owen Burkholder.

Rohrer-Smucker: Julia Rohrer, Manheim, Pa. (East Petersburg), and Steven Smucker, Bird-in-Hand, Pa. (The Worship Center), Oct. 1, by Samuel Smucker and Karl Steffy.

Weaver-Yoder: Melissa Weaver, New Paris, Ind. (Walnut Hill), and Keith Yoder, Goshen, Ind. (Walnut Hill), Sept. 17, by Steve Thomas.

DEATHS

Alderfer, Lizzie Mae, 57, Souderton, Pa. Born: March 7, 1937, Telford, Pa., to Wilmer and Eva Kratz Alderfer. Died: Sept. 29, 1994, Sellersville, Pa. Survivors—brothers and sisters: Clyde, Arlen, James, Evelyn Wismer. Funeral and burial: Oct. 3, Franconia Mennonite Church, by John M. Ehst and Russell M. Detweiler.

Bontrager, Polly Yoder, 88, Yoder, Kan. Born: July 21, 1906, Yoder, Kan., to Jacob E. and Anna Miller Yoder. Died: Oct. 9, 1994, South Hutchinson, Kan., of a stroke. Survivors—children: Barbara Stokes, Amy Bontrager, Earl, Eldon, Roberta Dinges, Larry, Robert; brothers and sisters: Moses J., Edwin J., and Sarah Yoder, Lizzie Troyer, Rachel Bontrager; 20 grandchildren, 24 great-grandchildren, 2 great-great-grandchildren. Predeceased by: William E. Bontrager (husband). Funeral and burial: Oct. 12, Yoder Mennonite Church, by Howard Wagler and Peter E. Hartman.

Fall reading from Herald Press

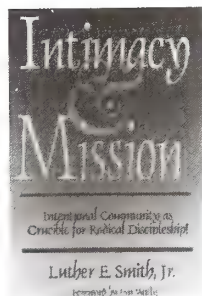
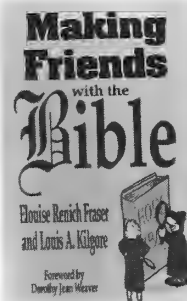
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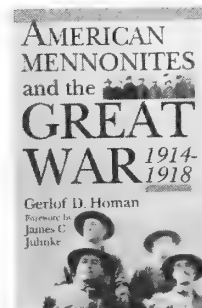
American Mennonites and the Great War, 1914-1918

by **Gerlof D. Homan**

foreword by James C. Juhnke

The many Mennonites who did not conform suffered greatly. Particularly intense were the trials of Mennonite men who refused to serve their government as noncombatants—the only option then open to conscientious objectors. Blending sound scholarship with a gripping storyline, Homan tells the ordeal of the Mennonites who tried to remain faithful. Volume 34 in the *Studies in Anabaptist and Mennonite History Series*.

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Carpenter, Thelma J. Landis, 66, Manheim, Pa. Born: March 21, 1928, Lancaster, Pa., to Edward and Mary Nauman Landis. Died: Sept. 26, 1994, Manheim, Pa. Survivors—husband: Stanley M. Carpenter; children: John W., Jay S., James R., Joyce E. Frey, Mary Jane Sensenig; 13 grandchildren. Funeral and burial: Sept. 30, East Petersburg Mennonite Church, by John B. Shenk, and Karl E. Steffy.

Ebersole, Martha M., 87, Lancaster, Pa. Born: Dec. 22, 1906, W. Donegal Twp., Pa., to Levi and Anna Miller Ebersole. Died: Sept. 23, 1994, Lancaster, Pa. Congregational membership: Steelton Mennonite Church. Funeral: Sept. 28, Mennonite Homes chapel, by Russell Baer, Ralph Ginder, and William Yovanovich. Burial: Good's Mennonite Cemetery.

Eicher, Samuel Jon, 4, Lincoln, Neb. Born: Aug. 10, 1990, Lincoln, Neb., to Jon and JoAnn Busboom Eicher. Died: Sept. 6, 1994, Malcolm, Neb., from an accident. Survivors—parents; sister: Sophie; grandparents: Merle and Verba Eicher. Funeral: Sept. 9, Beth-El Mennonite Church, by John C. King. Burial: Milford Mennonite Cemetery.

Godshall, Mamie L. Moyer, 85, Souderton, Pa. Born: Feb. 19, 1909, Blooming Glen, Pa., to William R. and Lillie L. Moyer. Died: Oct. 11, 1994, Souderton, Pa., of congestive heart failure. Survivors—children: Gloria Moyer, Laverne, Richard F.; brothers: Abram and Wilson Moyer; 13 grandchildren, 19 great-grandchildren. Predeceased by: Wilmer W. Godshall (husband). Funeral: Oct. 14, Souderton Mennonite Homes, by Truman H. Brunk and Doug Jantzi. Burial: Blooming Glen Mennonite Church Cemetery.

Good, Cranson S., 88, Petersburg, Ont. Born: Feb. 11, 1906, Wilmot Twp., Ont., to Abraham and Barbara Shantz. Died: Oct. 9, 1994, New Hamburg, Ont., of a stroke. Survivors—wife: Violet Shantz Good; children: Kathryn Violet, John Cranson; brothers and sisters: Oliver, Aaron, Eden, Laverne, Viola, Olive; 3 grandchildren. Predeceased by: Elizabeth Ann (daughter). Funeral and burial: Oct. 12, Wilmot Mennonite Church, by Glyn Jones.

Jones, Margaret Diener, 48, Glen Ellyn, Ill. Born: June 5, 1946, Clarence, N.Y., to Ed-

ward and Esther Swartzentruber Diener. Died: Aug. 14, 1994, Chicago, Ill., of cancer. Survivors—husband: David Jones; brothers and sister: Larry and David Diener, Diane Omondi; grandfather: L. L. Swartzentruber. Funeral: Aug. 17, Lombard Mennonite Church, by Edward Diener (father), and Ron Diener. Burial: Glen Oak Cemetery.

Knavel, George L., 91. Born: May 24, 1903, Salix, Pa., to Levi and Christina Wingard Knavel. Died: Sept. 15, 1994, Davidsville, Pa. Survivors—wife: Goldie Shaffer Knavel; children: Ellsworth, Lois Adams; 4 grandchildren, 8 great-grandchildren. Predeceased by: Leona Mae and George Richard (infant children). Congregational membership: Weaver Mennonite Church. Funeral: Sept. 19, Dalla Valle Funeral Home, by Harold E. Thomas and Elvin Holsoople. Burial: Dunmyer Cemetery.

Lapp, Esther Catherine Good, 87, Sterling, Ill. Born: Dec. 12, 1906, Rockingham County, Va., to Daniel and Nannie Burkholder Good. Died: Oct. 10, 1994, Sterling, Ill. Survivors—sons: Jon E., Joel D., Jerald R.; brother: Lloyd Good; 7 grandchildren, 6 great-grandchildren. Predeceased by: Mahlon C. Lapp (husband). Funeral: Oct. 13, Science Ridge Mennonite Church, by S. Roy Kaufman.

Martin, Eldon R., 65, Wakarusa, Ind. Born: May 29, 1929, Harrison Twp., Ind., to Lewis and Florence Ramer Martin. Died: Oct. 1, 1994, Goshen, Ind., of a heart attack. Survivors—wife: Rosemary Wallace Martin; children: Beverly Clindaniel, Janice Meyers, Larry Douglas; brothers and sisters: LaMar, Dale, Rosetta Martin, Gladys Martin; 9 grandchildren. Funeral and burial: Oct. 5, Yellow Creek Mennonite Church, by Wesley J. Bontreger and Clare Schumm.

Neuschwander, Blanche Helen Stutzman, 82, Albany, Ore. Born: June 16, 1912, Wood River, Neb., to Ora and Lydia Boshart Stutzman. Died: Sept. 25, 1994, Albany, Ore. Survivors—husband: Paul Neuschwander; children: Oren, Larry, James, Lois Hersherberger; brothers and sisters: Gordon Stutzman, Harry, Amos, Wayne, and Percy Gerig, Dortha Detweiler, Mary Krabill, Clara Krabill, Wilma Sanderson; 13 grandchildren, one great-

grandchild. Funeral and burial: Sept. 29, Fairview Mennonite Church, by Al Burkey, Percy Gerig, and Greg Hersherberger.

Schmitt, Newton Hallman, 76, Kitchener, Ont. Born: March 27, 1918, Baden, Ont., to George and Ida Hallman Schmitt. Died: Sept. 5, 1994, Kitchener, Ont., of a stroke. Survivors—wife: Reta Klein Schmitt, children: Joan Scheklesky, Debra Schott, Bryan; sisters: Erma Cressman Rohr, Idella Shantz; 9 grandchildren, one great-grandchild. Funeral: Sept. 8, Stirling Avenue Mennonite Church, by David T. Martin. Burial: Shantz Mennonite Church Cemetery.

Zook, Sara E., 92, Alliance, Ohio. Born: June 5, 1902, Lawrence County, Pa. Died: Oct. 2, 1994, Alliance, Ohio. Survivors—children: Donella Coblentz, Floy Lapp, Shirley Wengerd, Vern E.; 17 grandchildren, 24 great-grandchildren. Predeceased by: Lester W. Zook (husband). Funeral

and burial: Oct. 5, Hartville Mennonite Church, by Richard Ross and Dave Hall.

CALENDAR

November is Missions Month
Mennonite Economic Development Associates annual convention, South Bend, Ind., Nov. 3-6

Stewardship Sunday, Nov. 6
Hesston College board of overseers meeting, Hesston, Kan., Nov. 11-12

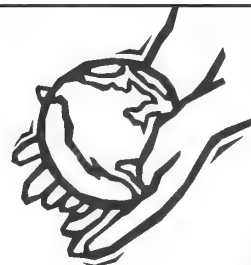
Franconia Conference fall assembly, Franconia, Pa., Nov. 12

Mennonite Central Committee Canada annual meeting, Ontario, Nov. 17-19

Mennonite Church General Board meeting, Sarasota, Fla., Nov. 17-19

Eastern Mennonite University board of trustees meeting, Harrisonburg, Va., Nov. 18-19
Mennonite Mutual Aid board meetings, Chicago, Ill., Dec. 2-3

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THE LAST WORD

Camels and gnats in our soup

How do we talk about sin when we are all sinners? In this issue Jacob Elias unearths the bombshell in Romans 2:1—"You have no excuse . . . when you judge others."

"Like King David in the story from 2 Samuel 12, who recognized wickedness in others but not in himself," Elias writes, "the judgmental hearers in Rome heard those shocking words: 'You are that man! You are that woman! In judging others you condemn yourselves.'"

These days we hear many voices challenging the church to call sin *sin*. I don't think Paul would be at all approving of an "anything goes" attitude toward sin. Both Paul and Jesus call God's people to be very concerned with right living.

So we continue to talk about sin—but preferably someone else's. And while we believe that all sinners are equal ("There is no distinction, since all have sinned and fall short of the glory of God"), we still have trouble with whether or not all sin is equal.

Jesus lashed out against the Pharisees on this very subject. "Woe to you, hypocrites!" he says in Matthew 23:23. (Seems no sin angered Jesus more than hypocrisy.) "For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others. . . . You strain out a gnat but swallow a camel!"

This is where we Mennonites get into trouble. What's a gnat? What's a camel? We can see sins around us—see people on our membership roles living ways we feel is not right—and sometimes experience a sinking feeling, down deep, that we as a church are losing integrity for not adequately challenging such behaviors.

But it gets messy. What one person is willing to swallow chokes another. That's why we prefer to judge sins removed from us.

Which is easier to discuss: homosexuality, which represents a small percentage of the population; or the increasing number of our heterosexual sons and daughters who are living together before marriage? A conference minister told me that the last four marriages he helped with were for couples who had been cohabiting.

Yet the subject of living together is almost

completely ignored in our congregations. "It seems impossible to face head on," one pastor said. Another recounted stories of parents who are simply unable to talk about this with their children. In the deafening silence, pastors sometimes choose to play ignorant. An obvious reason not to broach the subject is the fear of further alienating young people who already may see the church as irrelevant, out of touch.

And true, you don't hear sexual sins being discussed much among the Mennonite crowd, a word coined by the new magazine for Mennonites "on the fringe." The latest issue strikes back at congregations and conferences which are speaking out against homosexual activity by making its own list of sins which aren't being dealt with—including sins related to golfing (poor stewardship of land resources) and wealth.

The editors have their point. What pastor doesn't occasionally worry about preaching one too many stewardship sermons? Offending the rich can have serious consequences. And hearing that we North Americans are *all* rich—in global terms—gets tiresome.

No, there's no lack of sin among us. We are that man. We are that woman. We are all utterly dependent on God's saving grace. And God generously, faithfully extends that grace to all who ask. This is the greatest news of all.

But there's more. A call to holy living isn't a call to a dreary, joyless life. Quite the opposite. As Goshen College professor John D. Roth puts it, Christianity isn't intended to be "grit your teeth discipleship." We believe God, like a loving parent, wants us to experience the best way to live. That's why we seek to follow Jesus, rejecting Western society's version of "the good life"—which is nothing more than a pretty, empty lie.

We are a people in process, dealing with the brokenness among us, but responsible to hold out to others the same redemption and grace we claim for ourselves. As we poke at the gnats and camels in our soup ("What *is* that?") we are well reminded of our own sin. The Romans passage continues (*italics mine*): "Do you not realize that God's kindness is meant to lead you to repentance?"—*cmh*



Diann Takens-Cerbone with some of her students from Summer Club: 'We begin to reach parents through the children, and when we reach the parents, it impacts the kids' world more than anything else we do.'



November 8, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

West Side Church of the Living Word:

Setting the tent pegs deep

How one congregation strives to build a sense of community that translates into action—action that will transform the lives of people in inner city Buffalo, N.Y.

Ask Robert Tice where the solutions are to the problems of North America's inner cities, and he'll make one thing clear: there are no quick answers. "The only way is to stay long term," he says. "The trauma is so immense, the skepticism so deep-seated, you have to set your tent pegs deep."

This is the understanding that guides Bob Tice's work as pastor of the West Side Church of the Living Word in Buffalo, N.Y. This 5-year-old Mennonite church plant is located in one of the city's roughest neighborhoods.

It's a congregation striving to build a sense of community that translates into action—and transformation of the inner city. How? Service and the gospel. As Bob says, "You can't be church without taking both very seriously."

A Buffalo native, Bob and his wife, Polly, started the congregation with about 15 core people in a rented facility. By now the group has grown to some 40-50 adults who regularly attend; with children, an average Sunday

by
Cath-
leen
Hock-
man

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exchanges between churches 14

'All I've done is just be here and shown them respect. I haven't even told them to pray.... So when I do open my mouth, they want to hear everything that I have to say.'

attracts about 100 people. They're young, evangelical in nature, and educated.

Now they meet in what used to be the gym of a large Episcopalian church in West Side. But the congregation's presence in the neighborhood is much more than just their church building—several Living Word members have made an intentional effort to move into the area. "It really is a mission church," Bob says.

The neighborhood has rich ethnic diversity. Residents are Hispanics (45 percent), Anglos (25 percent), African-Americans (15 percent), Native Americans (10 percent), and Asians (5 percent). Many are single mothers, getting by with aid from the federal government.

Although their primary form of outreach at this time is through programs for children and youth, the Mennonite church periodically distributes food and clothing, as needed (Bob estimates the donations total some 700 bags of groceries over the past three years). And the church has worked to bring to court absentee landlords who were irresponsible in the upkeep of their properties—which, in some cases, were used for drug activity.

Four sister Mennonite churches in upstate New York—Alden, Clarence, Akron, Harris Hill—have helped provide money, food, clothing, and other support. These congregations, Bob says, had been discovering a deepening

hunger for church planting and aggressive outreach. So the benefits have been mutual.

"We've given them a sense of passion for the lost and lonely; they've given us support. I've been encouraged by their sense of family."

And it is precisely this sense of family, of community, that Bob and his congregation hope to extend to their neighbors. It can be too easy to see only the inner city's violence. "But for every person who is ultra violent, 100 are just trying to make it, looking for a sense of community and support," Bob emphasizes.

This is not to ignore the realities of the area, which have not left the congregation untouched. There's a good deal of drug-related burglary; someone broke into the church the Halloween of 1993, stealing equipment and trashing the place, doing some \$1,500 worth of damage. And Polly Tice recalls how their young daughter, Jessica, practiced her numbers by counting cocaine bags on the street. One day their son, Matt, was beat up by four boys ("for no apparent reason," as Matt puts it).

But the family is here with a deep sense of call—that "God is demanding this of me," Bob says. Furthermore, he adds, "Jesus is among the most needy, hurting, ignored. And he said, 'Where I am, there will my servant be also.' There's a test built into that statement. God has called all true disciples—whoever we are—to places of need."

How can a congregation of 50 members provide programs for 60 to 70 community children? Only by everyone giving their full support. Congregation volunteers take turns assisting Diann with club activities.



'Nonviolence is the only way for the inner city'

It's 12:30 a.m. when the phone rings at the home of Diann and Mark Takens-Cerbone. "Do you know where my daughter is?" a neighbor asks, weariness and worry in her voice.

Another time it'll be another mother, drunk, who calls and accuses Diann of not being fair to her children. Then a third woman who's upset in a different way—her son has just told her about being sexually abused, and she needs to talk. Then another mother calls just to say thanks: "I don't know what my kids would do without these programs."

It's a week in inner-city Buffalo, where Diann runs programs for children and youth in conjunction with the West Side Church of the Living Word. Now in its third year, 60-70 children come to Homework Club for after-school tutoring—and much more.

Each phase of the relationship between Diann and Living Word has been one step of faith after another, Diann says. She had spent more than two years working with inner-city children in Camden, N.J., with Tony Campolo's Evangelical Association for Promotion Education ministry. Mark and pastor Bob Tice were longtime friends. The Mennonite church was seeking leadership for an outreach program for neighborhood children. Diann needed a building. "It was a perfect fit," she says.

There wasn't even a budget set for the program. "They just said, 'Come on out, and we'll figure it out.'"

The need for such a ministry could hardly be greater. Drug traffic and use, alcoholism, domestic violence, and limited income that runs out at the end of the month are matter-of-fact realities in the lower West Side. And not a single child that participates in the church's after-school and summer programs comes from a two-parent home where one of the household heads is employed.

Where does one even begin to work with such children? With love, attention, discipline. And not with altar calls.

"It's like God's been saying, 'Come in and keep your mouth shut'—90 percent of my job is listening," Diann says. "All I've done is just be here and shown them respect. I haven't told them they need to pray."

This way, she continues, when the youth bring up questions of faith, "when I do open my

mouth, they want to hear everything I have to say. There's a quote by St. Francis that says, 'Preach the gospel at all times; if necessary, use words.' That is my life here. Isn't that the heart of the gospel?"

Diann's approach starts with learning and fun at the after school programs, but she's also made a real effort to draw the children into the life of the Living Word congregation. One successful experiment has been offering a pancake breakfast in her home each week on Sunday mornings—after which the whole group walks to church. A highlight there for many of the children is the singing—upbeat, contemporary choruses accompanied by electric bass, piano, percussion.

Although Diann raises most of her own financial support, Living Word church members are squarely behind the children's programs—"and not just one or two voices," Diann notes. "The church as a body is completely behind my work here."

Just this fall, one member has begun a program to complement Diann's Homework Club. Shirley Powell is starting a mother's club.

The issues these neighborhood women identify as their greatest concerns include violence (in the streets and in homes), parenting issues (especially how to discipline children), and finding a safe place for children to play (parks in the area are unsafe). Other issues Shirley

"If you could come to Homework Club with me, you'd be surprised and pleased by this small taste of the kingdom of God. Hispanics, whites, Native Americans, and blacks; girls and boys; 5- and 15-year-olds—all come daily, seeking safety, understanding, teaching, and fun. Oh, how angry the devil must be! We are seeing the radical—for the streets—idea of 'turning the other cheek' take root; curses swapped for praises; fear challenged with prayers; rage rooted in long-neglected generational wounds pacified with truth and healing."—from a newsletter published by Diann Takens-Cerbone

'Where I am, there will my servant be also.' There's a test built into that statement. God has called all true disciples, whoever we are, to places of need.

(continued from page 3)

hopes to tackle include economics, self-esteem, and abuse—"helping the women take charge of their lives," she says. She emphasizes this is not a "do-for" program, but rather one to help the women find the solutions themselves.

"We begin to reach the parents through the children, and when we reach the parents, it impacts the kids' world more than anything," Diann says.

And what could impact

the world of the inner city? The way of peace.

Diann is not from a peace church background, but she is fully convinced that nonviolence is "the only way for the inner city."

"Now I have kids come in saying, 'Today I turned the other cheek,' " she relates. "One time I asked them, 'What would it be like if everyone in school always turned the other cheek?' They were quiet, thinking about it for a while. Then someone said, 'Nice.' 'Peaceful.' "

Assistant editor Cathleen Hockman visited West Side Church of the Living Word this past July.



Bob Tice, pastor of Buffalo's West Side Church of the Living Word: The only way to help solve the problems of the inner city is to stay long-term.

West Side's 15-minute miracle

When the muscular young man wearing a T-shirt decorated with a picture of a giant marijuana plant rode up to the curb near West Side Church on Sunday morning, July 17, 1994, members saw a miracle taking place before their eyes.

Within the last month, Chewchoe, the 23-year-old brother of two Teen Club participants, had started a gang in the neighborhood. It was largely a defensive measure; too many youths were being picked on by other local gangs. The week of sign-up for Living Word's youth programs was the same week teens were recruited to become tattooed members of the new gang.

Now here on his bicycle comes this gang leader—who'd already done time at Riker's Island penitentiary—to attend a worship service. Not only did he come, but he brought a friend with him.

As the young men seated themselves in the back row, Diann Takens-Cerbone quietly got together a group of four people to pray. "Let him stay at least 15 minutes," they asked God; "anything beyond that we'll consider a miracle from you."

The singing ended as the minutes ticked by. At one point the two young men left. But they came back—with a third young man. "It's the end of the world!" Mark Takens-Cerbone muttered to Diann.

"The man's an evangelist and he doesn't even know it!" she replied. "See what a gang leader can do?"

Pastor Bob Tice gave listeners the Scripture reference as he began his sermon. Chewchoe pulled out a pocket New Testament so he could follow along. And then he pulled out a second copy and handed it to one of his friends.

"You just can't *make* things like this happen," Diann observed, later. "This is God telling us, 'I do what I please here, no matter what you do.' "

When Chewchoe left, he said, "I'm definitely coming back next week."
—Cathleen Hockman

"Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him."

—Hebrews 9:28, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-1800
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

I feel compelled to respond to Galen Kauffman's displeasure with church publications for not covering North Central Conference's negative attitudes toward integration ("Readers Say," Sept. 20). Many of us were assured that integration had been debated but that no vote on a resolution was ever taken. I would not only be deeply irritated but also embarrassed if the conference had passed such a resolution as Kauffman's comments imply.

Thirty years ago some of us began working for integration, and our congregation became the first in the conference to take on dual membership in hopes of encouraging integration. Some of us feel it ludicrous to maintain separate conferences when not a single doctrinal difference exists between the two bodies.

I can assure readers that the couple dozen persons eligible to vote on any such resolution does not represent all viewpoints in the conference. Three of our 15 congregations already have dual membership. North Central Conference may well be the "smallest conference in the Mennonite Church" as Kauffman states, and it also is a lot smaller than it was 50 years ago.

*Dellis Schrock, chair
Fargo Faith Mennonite Church
Fargo, N.D.*

Toward a *Theology of Institutions* (Sept 13 and 20). J. Lawrence Burkholder addressed a smoldering issue for Mennonites of our time. During this century we have built many institutions to fulfill the various aspects of our Christian vision. These institutions provide the means through which Mennonites accomplish numerous good works within the larger mission of the church.

But despite this good, we are often ambivalent about whether we should continue to support these agencies and organizations, especially when they become strong entities and sometimes become the focus of controversial issues. While we were enthusiastic about starting them, and continue to be energized about starting other new ventures, we are less enthusiastic about guiding them when they become strong, effective institutions. At the very time their potential usefulness is highest, we turn aside and distance ourselves from them. In so doing we

cause harm to the church and its ministry in the world.

For the Mennonite church to be strong, it must have strong institutions. In our increasingly urban world, where technology enhances individuals' ability to be autonomous, we are confronted by the negative implications of this autonomy, negatives such as individualism and loneliness. But the church can help overcome these evils of our urban, technological society by boldly utilizing stable structures in the church's life and in society—institutions, large and small, to bring us together in meaningful association and work toward shared Christian goals.

The church's health and human service institutions comprise an important cutting edge of our church's ministry in American society. Reflection on how we as a Christian people have used our hospitals, psychiatric centers, retirement programs, nursing homes, programs for developmentally disabled people and specialized youth services to work corporately in ministries of mercy and healing in our society would strengthen our grasp of the place of good institutions in the life of the church.

Mennonites have a rich heritage of service and mutual aid. We ought to draw on this heritage to develop our concept of how Christians work together to do ministry and nurture in the urban, technological world in which most of us now live. This will give us real alternatives to the many forms of selfish individualism that have grown up among us.

*Carl L. Good
Mennonite Health Services
Lancaster, Pa.*

Thanks for J. Lawrence Burkholder's excellent two-part article on church institutions (Sept. 13 and 20). As he points out, church institutions provide cohesion, help maintain a sense of denominational identity, allow local congregations to collectively expand their ministry, and may even serve as seedbeds for new ideas.

On the other hand, Burkholder reminds us that an institution is by nature "a concentration of ordered power bound by the laws of incorporation." As such, they can easily become places to preserve and protect the interests of the most powerful in the church. The

same institutions which preserve the traditions and provide roots and places of rich meaning for many in the dominant culture of the Mennonite Church at times seem unwelcoming and unwieldy to persons from other cultures and backgrounds.

In Burkholder's words, institutions "have as many lives as a cat. You couldn't kill them if you wanted to." Did Jesus call only individuals to "lose their lives for the sake of the gospel" (Mark 8:35)? Or might the same principle apply to institutions? Perhaps that's a dangerous question, coming from one who works for a church institution!

I have sometimes wondered whether a "Jubilee year" in the life of institutions might allow the church to benefit from both their strengths as well as to recognize their inherent limitations. The Jubilee year had to do with redistribution of power and resources. Recognizing that over time power imbalances develop, the Jubilee provided a corrective every 50 years.

Would we be so courageous as to establish our church institutions with 50- or 100-year sunset provisions—a future date when all their assets would be liquidated and boards dissolved? Then institutions could be formed as the Spirit leads at that time, in new locations, with new leaders, more fully representative of the diverse people groups in the church at that time.

J. Daryl Byler
Cheverly, Md.

As a student at a Mennonite institution, Eastern Mennonite University, I approached J. Lawrence Burkholder's articles (Sept. 13 and 20) with eagerness, hoping to resolve the questions that have plagued my study. Burkholder's articles clarified some points, but I still question the validity of Christian institutions.

Is an institution Christian because the leaders are Christian, because the masses of members are Christian, or because its values are Christian? Can a structure have values? To what extent can a Christian institution invite non-Christians to enter its doors until it no longer is a Christian institution? To which will we give priority—helping the church grow in numbers or in strength? Do we spend more time encouraging our Christian friends or

witnessing to those outside or on the edge of the church?

Though it may be comforting for Christians to live with each other and thus maintain their identity, does conformity to a Christian institution encourage faithless works and empty deeds, motivated by pressure to fit in instead of by love for Christ? While Burkholder pointed out that institutions provide places to generate creativity, it has been my experience that they generally try to maintain their structure instead of risking change. If institutions are born of awakenings and spiritual insights, is the formation of more and varied institutions the only way to continue a flow of new ideas and approaches?

Most important, what role will the current Christian institutions play in making the kingdom of God a reality? As we seek to answer these questions, may we never forget that institutions are made of people. If we as a people allow God to be in control of our lives, God will be in control of our institutions as well.

Kirsten Brown-Bieber
Harrisonburg, Va.

Why I Work for a Church Institution (Sept. 20). I needed to express a loud "amen" to the second point you made in this editorial: "I dare to believe that what we do can make a difference."

You are a living testimony to the truth of those words. Speaking as one loyal reader, you have made a great difference for me.

You know the issues that face us as a Mennonite church. You won't let us sweep them under the rug. Sometimes it's hard to face those issues that make us look less than the idyllic picture we would like to portray.

An example is the reporting of certain sins of leaders, a stand I myself took issue with. You may recall I spoke to you about it at a conference meeting. I was impressed with your conviction and honesty. While you merely gave me the reasoning behind your decisions, you didn't try to change my mind. But I found myself understanding and seeing the issue from a new perspective.

And isn't that what the forum we call church journalism is all about? Dialogue and communication, discussion and hopefully understanding and

acceptance of each other's convictions and beliefs?

I for one am glad that you dared to think you could make a difference.

Freda Zehr
Wilmington, Del.

Editorial balance is always good to have. Usually though, articles tend to advance the major tenants of the publisher. According to Scott Holland's article, *For in the Peace of the City You Will Have Peace* (Sept. 27), your magazine's paradigm must be, "The enemy is us."

Holland seems typical of the "everything's okay" doctrine that the secular world loves Christianity to be. If the world can't get us to shut up, at least conveniently attack the morally inclined instead of the socially decadent.

Holland's effusive praise for multiculturalism lacks nothing except a call to righteousness and witness. Unfortunately, he seriously confuses loving acceptance and sincere mutual interest in other cultures with the tacit promotion of immorality.

He specifically speaks against Pat Buchanan, Jerry Falwell, and Pat Robinson for their stance against immoral lifestyles and the political popular anything-goes mentality. Yes, Christ is loving and forgiving, but "the unrighteous shall not inherit the kingdom of God" (1 Cor. 6:9).

Pat, Jerry, and Pat aren't excluding anyone from the political process. They are daring to state that certain behaviors have serious social consequences. Accommodation should not be the tail that wags the dog of unrighteousness.

Robert Madeira
Lancaster, Pa.

For in the Peace of the City You Will Have Peace (Sept. 27) is a well-crafted, culturally relevant reflection. It appears to be permeated with a very attractive, boundless, and all-inclusive appreciation and tolerance of all that is naturally "there"—except for human conflict. Like the contractor said of the rooftop theology, "It does make you think, don't it?"

But does that stimulating, all-embracing project move us too rapidly from Eden, to an experience of aliveness in Pittsburgh's Market Square, to a heavenly city where it is still all there, except for the explicit and uni-

versal particularity of the Lamb and the peace of Messiah and his cross?

On the precarious itinerary from Eden to the New Jerusalem of Scripture with its tragic exclusions (Rev. 21:8, 27), have not the religiosities of the nations been the ever-recurring nemesis of God's people?

Was not Jeremiah's word addressed to a severely chastened people in exile who had broken covenant with the Lord God of Eden, Exodus, and the Torah? Purged of gods and goddesses, were they not urged to speak and act for shalom out of their recovered unique, peculiar identity of hope in the living God who promises a new covenant and the Spirit as fulfilling presence?

Without sharing powerful theocratic impulses of many Americans, one might ask: within the fluid chaos of Western baalism, is it really helpful today to treat peculiarly Christian theologies and congregations as "retreat into sacred reservations," "separate, so-called faithful communities," "emerging communitarianism or gang religion"?

Without sharing the powerful cultural canons of American town or gown, one might also ask: is it really adequate to look upon God's mission, revealed in the Scriptures of Christ's universal church, and the ecclesial life and story for which it is canon, as simply "our own texts, our own traditions, our own stories, our own communities"?

There we are taught that God in Christ is indeed in all and over all, but that all is not God, nor inspired by God. The eyes, voices, and practices of the stranger, the foreigner, and the other are certainly a most important gift to us who are alienated by shopping mall blah. But would not we Christians become seriously side-tracked along the way if we were to take into the public arena only deep experience of diversity in God's creation as we know it today, and then project it ideally into the heavenly future as canon?

David A. Shank
Sturgis, Mich.

I was drawn to the title of Willard Swartley's article, *What Does It Mean to Be Ready for the Celebration?* (Oct. 4). However, I was disappointed by his assertion that

kingdom celebration demands renunciation of both world and body. He writes: "But the bottom line stands: that the kingdom call requires conversion in our desires, renunciation of natural joys and rights, and living so that we are a fertilizing influence for good in this world."

This theology continues and extends the Western patriarchal tradition's harsh divisions between freedom and nature, reason and feeling, desire and duty, church and world, body and the sacred. It provides little cause for celebration.

Why do we set the Lord's Table with day-old bread and generic grape juice and call it a banquet? Why do so many leave the table hungry for something more, indeed ravenous for a taste of real bread and wine? Perhaps it is because our Anabaptist theologians give us an anthropology of the disciple, not the human. They give us a cosmology of the kingdom, not creation.

Only when discipleship dances freely with the ambiguity of desire and our natural joys and rights are baptized as holy will our famished hearts and bodies enter the celebration of God's sensuous wedding banquet.

Scott Holland
McKeesport, Pa.

I read with much concern *Drop Your Guns* (Oct. 4). This was not because of the concept of trying to do something about violent crime in America. Rather, the author seems to have accepted the idea of treating the symptoms of our crime problem and not the cause.

Years ago many cities and locales gave the idea of gun buy-backs a try. The truth of the matter is that buy-back programs are a waste of time and money. Most of the guns collected are old and rusty, ones someone realized

they could get a few bucks for. Not only that, buy-backs allow criminals to dispose of weapons used in crimes without the possibility of the weapon being used as evidence against them.

The danger here is that of allowing ourselves to fall into the trap of thinking that society's problems can be solved without addressing the basic cause. That is a nonscriptural, secular idea which will not work. Immorality is the cause of our country's woes. We will not stop crime by paying our hard-earned dollars for old, worn out .22 rifles.

Timothy W. Senne
Watertown, N.Y.

Law Passed to Help Prevent Abortion of Female Fetuses ("Items & Comments," Oct. 4) illustrates the moral incompatibility between abortion on demand and true feminism. If unborn babies can be the victims of sex discrimination, they must be persons with rights we are bound to respect.

Abortion for sex selection has been especially common in India, but it's also been known to take place in the United States. But groups like the National Organization for Women view the right to kill unborn babies as an absolute, so they are hardly likely to take a stand against sex selection abortions.

Feminists of an earlier era were of a different spirit. In the 19th century Susan B. Anthony and Elizabeth Cady Stanton referred to abortion as "child murder" and classed it with the killing of newborns under the single term "infanticide." They refused to run ads for patent medicines in their paper *The Revolution* because these often were thinly disguised abortifacients.

Jerry C. Stanaway
Elmhurst, Ill.

Pontius' Puddle





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SELFHELP Crafts is a handicraft marketing program
of Mennonite Central Committee.

Bob Herr's letter (Oct. 11) in response to *A Draft Memo* (Sept. 6) inspired me to write. I affirm the need for peace practitioners—youth and adults.

But I learned recently in a seminar by the Pennsylvania Commission on Crime and Delinquency that our law enforcement people cannot fight guerilla warfare in our streets. They cannot legislate morality. They cannot replace the home, church, and community. Youth violence did not start overnight, and it will not be solved overnight.

Law enforcement people are looking to homes, churches, and communities to work *now* with younger children to create atmospheres for positive activities and teaching on alternate methods of dealing with violent and abusive behavior.

Yes, Bob Herr, we as peace loving "nonviolent" Mennonites need to be professional and communicate in Washington, D.C., and at the UN. But the United States has a 35 percent higher crime rate than other industrialized developed country of our world.

Being tough is not enough. Fighting crime is not a political thing, and it can be worked at by "nonviolent peace practitioners."

The challenge is to form partnerships as communities that care for prevention of violence. Is this what some of us in the U.S. Mennonite Church should be doing in the next decade?

Peace begins at home. Are our Mennonite homes, churches, and communities environments of peace? Who will pick up the challenge?

Rosemary Shenk
Biglerville, Pa.

I commend my good friend Caleb Miller for his article, *If Mennonites Really Got Serious About Church Discipline* (Oct. 11). Nowadays Mennonite church discipline seems to mean showing up at the photographer lest we be left out of the church directory.

Miller might have put the matter of discipline more in terms of dilemma. Caught on the one horn, no discipline, we offer the world a most confused message—or none at all—about how to be fully human as God wants us to be and about the regeneration God offers us toward that end. On that horn we ignore the principles behind 1 Cor. 5:1,

the language of Christ's spotless bride, and many other passages.

Yet, when impaled on the other horn, rigid and presumptive discipline, we sin by being unloving and vindictive—like those whom Jesus invited to cast the first stone. We know very well the temptations of the second horn. But I fear that nowadays, we MC Mennonites sin just as grievously by grasping only the first.

A third temptation is to try the golden mean; but that will not do either. In each direction, we end up obeying a little and sinning a little.

Instead, the solution is to do discipline as Jesus taught. At their best, our foreparents knew that. Jesus' way proceeds from love and concern for redemption. Nor can the love and redemption be only for the violator. We must discipline also for all others to whom we have a mission to give a clear message of the real-life standards which God teaches for humans' full salvation. Our discipline must help those people to understand redemption.

Not the least of "those people" is ourselves. Let us not err by taking horn # 1, horn # 2, or some golden mean. Let us do discipline biblically, to love and redeem both the violator and all (ourselves included) who need God's full salvation message.

Theron F. Schlabach
Goshen, Ind.

Caleb D. Miller explored a basic concept of New Testament Christianity in his article, *If Mennonites Really Got Serious About Church Discipline* (Oct. 11). Our nonconformity of the past marked us out as a separate people. Today our conformity may easily deny our profession.

Earlier our leaders stressed the word "of" in the phrase, "in the world but not of the world." More recently leaders have emphasized the word "in."

There's a world of difference between the two! Reading the Gospels will quickly show Jesus was a misfit in his world. We are urged to be like Jesus, but we find it extremely difficult to be otherworldly minded like he was.

Give us more articles like Caleb's. His biblical name's sake also gave a minority opinion when Israel should have claimed the Promised Land.

J. Otis Yoder
Breezewood, Pa.

If Mennonites Really Got Serious About Church Discipline (Oct. 11) by Caleb Miller hits home for me. It reinforces my increasing realization of how independent I am. I've prided myself somewhat on that, but I'm coming to realize that this often interferes with my dependence on God and my interdependence with my church community.

How do I confront another person and call sin "sin" while maintaining a loving attitude? How might I respond to a member of my church community if he or she were to challenge a decision or behavior of mine? These are tough questions. I'm working at finding answers. It's important to both the church community and to me.

Karen Smucker
Richmond, Va.



On Sept. 30-Oct. 2 I attended the women's conference sponsored by the African-American Mennonite Association. In attendance were 50 or so African-American and three Anglo-Saxon sisters.

One of the questions my African-American sisters raised was why more of their white counterparts in the Mennonite Church don't attend these conferences. It is a legitimate query.

I found the conference worthwhile on many counts. It also got me in touch with an as-of-yet unexperienced part of the church. I encourage all Mennonite women to experience each other with the common bond of Jesus Christ.

Nancy Jane Derstine
Harleysville, Pa.

I am quite amazed that we never hear a word about the belief that the return of the Lord for his true church may be very imminent. We hear at least eight serious prophetic scholars on TV who, having studied for some 40 years, all say the same thing: The prophecies in Daniel, Ezekiel, and Revelation are being fulfilled every day. They believe that the evil worldwide must surely bring our Redeemer very soon.

Why is our Mennonite church so silent on these vitally important issues? Why no warning from our pulpits against today's great evils? These concerns are the issues that are building churches of thousands.

Eleanor Engel
Princeton, Ill.

Visiting speakers who serve us don't do it for

'The laborer is worthy of his hire,' the Bible says. We still have work to do to make that true for times when we invite persons to address our congregations.

by
Mark
Vincent

Some time ago I drove a 70-mile round-trip to speak at a Sunday morning service. I enjoyed my time with the congregation, renewing old acquaintances, forming new friendships, and presenting a Bible message. They in turn seemed to enjoy me.

When it was time to go, the pastor gave me an envelope and a warm thank-you for my efforts that morning. I learned early in my ministry to leave such envelopes unopened until I was far away. Money should never influence a pastor's time with God's people.

These days I am fortunate enough to be in a conference staff position. Whatever compensation I receive for services I turn over to the conference office which pays my salary, regardless of whether the stipend covers expenses or not. Few pastors have this privilege, however. The amount of compensation they get as visiting speakers becomes a problem when it is not adequate.

During my nine-year involvement in pastoral ministry, the fifty-dollar stipend has been more the rule than the exception. It seems to be impervious to inflation and unaffected by escalating budgets. While fifty dollars no longer buys the same amount of groceries, it is somehow expected to cover the same amount of ministry expense. Fifty dollars is what I received that Sunday morning.

What did this fifty dollars actually pay? The U.S. Internal Revenue Service says the mileage reimbursement rate is currently 27.5 cents per mile. This means \$19.25 of the fifty dollars went toward my automobile expense (gasoline and maintenance to drive 70 miles). \$30.75 remained to pay for my time.

On this particular Sunday I preached an original message prepared for this congregation in consultation with the pastor. Original sermons take me ten to fifteen hours of study to prepare. Add an average preparation time of twelve and a half hours to two hours travel time and two hours spent with the congregation—and the hourly rate of compensation is \$1.86 per hour for sixteen and a half hour's work.

If I am honest, however, I don't always

preach an original sermon. I sometimes recycle or adapt one I have used in another setting. This cuts the preparation time considerably. I usually spend four to eight hours reviewing and adapting previously developed material for a new setting. If I add an average preparation time of six hours to two hours travel time and two hours spent with the congregation, the remaining \$30.75 pays me an hourly rate of \$3.08 for ten hour's work.

The figures don't improve too much even when the stipend is raised to \$75. If I use the same scenario (mileage and time invested) but start with \$75, I would receive \$3.38 per hour for an originally prepared message and \$5.85 per hour for previously prepared material.

Most pastors who serve us don't do it for the money, but we have done pretty well in making sure those women and men aren't tempted to either! Clearly we have a problem in providing adequate compensation for those who provide special services to the church.

Some might argue pastors and conference staff already receive a salary and don't need extra income, but many pastors turn all stipends over to their congregations or apply it toward ministry expenses their congregations do not cover. In effect, when a congregation underpays a visiting pastor, it also undercompensate his or her home congregation for allowing their pastor to fill a different pulpit.

Congregational expenses in all areas of ministry continue to rise. We are pressured to send more money to missions, place more financial muscle behind our evangelism efforts, provide finances more intentionally in the biblical education of our children, and compensate all church staff better. Most churches don't intentionally short-change guest speakers who give their best; they simply don't have the resources to do any better.

Here are three suggestions which can help us more adequately compensate special speakers to our churches:

1. Plan for special events so they can be budgeted. Congregations should anticipate how often they would use guest speakers in a given year and budget accordingly. A budget of \$75-100 per session is a good place to start. For instance, if a congregation plans weekend renewal meetings each year with the speaker preaching three times, they should budget at least \$300 plus expenses for that weekend.

Congregations are further assisted in their



money—and aren't tempted to either

planning if they request their speakers a year in advance. In this way they can be even more specific in the budgeting process, already having worked out stipend details with anticipated speakers.

2. Be willing to spend more money for fewer but higher quality presentations.

When congregations plan ahead for visiting speakers and commit themselves to adequate compensation, they find out how much it can drain the budget. But planning ahead also allows for high quality special programs, although perhaps fewer of them. Planning ahead

allows a congregation to state expectations, develop themes, and construct worship services around the material a speaker will present. I believe a congregation is better served by two productive weekends of inspiration than it is by six mediocre Sunday mornings.

This could leave pastors in a dilemma. It is a rare pastor who can hold the attention of his or her congregation with brilliant preaching 48-50 Sundays a year. Preaching requires preparation time. Good preaching requires a discipline of study often interfered with by other pastoral duties, and it is helpful to have

So what are preachers to do?

I am a preacher. I also have a specialty to which I have devoted much study, preparation, and time. And so I am often asked to speak at gatherings across the church. I depend on such appointments for more than half of my support—and I do not lack for invitations. But this is where the problem begins.

During the past three months my wife and I spent more than half our time away from home responding to invitations to minister in numerous Mennonite congregations, camps, and conferences. After adding up what we received over all for this time and subtracting 20 cents per mile as expenses, we found we had received nothing for our 6-7 weeks of work. In fact, we paid out a sizable portion for our travel.

We served seven days at another setting with an average of three input sessions per day. We were told registrations were in the hundreds and overflowed the facilities because we were the resource persons. We had an exciting week.

Of course, we needed to do prior preparation for the sessions. We again used two half days to drive to and from the place. This means we spent eight days of our time in traveling and speaking. This time our total payment amounted to less than \$2 per day after allowing 20 cents per mile in travel.

Several times, over the years, I have been asked if I have a fee. When asked, I have dared to suggest a time or two that perhaps I might be worth what a school-teacher receives per day in their community and that I'd appreciate reimbursement for travel costs.

But this sounds high to give a preacher. And it's a good way to be accused of serving God for filthy lucre.

Does our estimation of ministry show up in what we pay? In one instance, four sizable congregations got together and invited me for a meeting. The pay: half my mileage. I learned later some of these same people were part of a group rejoicing when they were able to secure the services of a religious movie star for "only" \$7,500 per performance.

So what are preachers to do? Should they refuse to serve if there is no stipulated and adequate payment? Heaven knows, that would not work. Should they turn down invitations because they simply cannot afford to pay out of their own pocket? Should they limit themselves to those invitations in which they are rather sure to get paid?

Or should ministers stick their neck out and try to help people understand that, along with their desire to be a willing servant who doesn't expect to get paid for everything, there is a responsibility on the part of people who have asked the ministers to serve?—*Anonymous*



'During my nine-year involvement in the pastoral ministry, the \$50 stipend has been more the rule than the exception.'

an occasional week without preaching responsibility in order to catch up.

How can a congregation adequately provide a few additional Sundays away from the pulpit for their pastor when they are funding only two special speakers a year? Take a look at three.

3. Develop alternatives. There are a number of ways for churches to provide outside preaching without spending a dime. Some ministerial councils have agreements to cover each other's pulpits without cost as a form of mutual service to each other. This means when a pastor is sick, on vacation, or requests a local pastor to preach on a subject for which she or he is uniquely qualified, ministerial services are provided without cost. Someday the requesting pastor will be called upon as well.

Another form of bringing preaching variety to churches is the pulpit swap—two pastors preaching to their colleagues' congregations. Some churches engage in platform swaps—hosting a Methodist service at a Mennonite congregation, for example, and vice versa—

including choirs, music and worship leaders, and order of service. Not only does this provide congregations with variety in preaching, but it also provides pastors with fresh audiences.

We can also do much to develop lay preaching within a congregation. Many congregations have committed, informed lay persons who have a divine word burning to get out. A pastor who aids the development of such potential will have more than adequate preaching resources to call on when they need a break.

Pastors have a call from God to preach. They are compelled to do it wherever the opportunity arises. Money should never influence where or when they proclaim the gospel. By being more proactive and providing better compensation, congregations can do much to remove the temptation to compromise.

Mark Vincent and his wife, Lorie, serve as ministers of youth for Indiana-Michigan Conference and as adult program directors at Camp Amigo, Sturgis, Mich.

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Glenn Witmer

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Unearthing women's history requires 'listening for the silence,' historians note

Harleysville, Pa.—Minnie Eberly Holsopple Good is an 86-year-old woman from Lititz, Pa., who married a farmer with an eighth-grade education; Irvin Holsopple had been chosen by lot to be pastor. Minnie would think about spiritual things as she went about her housework. Friday night, after the day's work was done, Minnie and Irvin would sit down together, and she would preach a sermon to him—complete with gestures and illustrations. Irvin would have Saturday to mull it over, and then Sunday morning he would preach her sermon to their congregation.

Only recently did Minnie tell anyone about this weekly ritual.

Stories like this one, told by Mary Jane Hershey, president of Mennonite Historians of Eastern Pennsylvania, highlighted the first conference on the history of Mennonite women.

Held Oct. 20-22 at The MeetingHouse heritage center, the conference drew some 30 participants, mostly conference historians and archivists, who recounted discovered tales of "disappeared" women, entrepreneurs, rape, church splits—and the difficulties associated with finding the "other half" of history.

Women's activities and influences in history sometimes are forgotten because their names have been dropped from official sources, Hershey noted. A history text, for example, may list that Jacob Kulp—a well-known figure from Franconia Conference history—was nominated for the preacher's lot by his wife. But the index doesn't note the name of this woman: Catherine Delp Kulp.

At other times, woman's activities have been attributed to men. One history book notes that the nucleus of deceased pastor Jacob Mensch's library was laid by his grandfather. A shaky hand has penciled in the margins, "Grandmother Bechtel." "Someone remembered, someone knew it was the grandmother," Hershey said, "but there's no other record."

Perhaps more typical are records detailing acts of hospitality by Mennonite families. A man is given credit for feeding "300 tramps" in the course of a year; who, the historians ask, really did the cooking?

In her presentation on gender theory, Kimberly Schmidt, doctoral candidate in history at SUNY, Binghamton, N.Y., described her process of "digging into the underside of history."

The official explanation for the schism at a Croghan, N.Y., church was that men became reluctant to wear the plain coat. But, Schmidt said, there's an alternative explanation: the "main culprits" who broke the symbolic dress code were young women who refused to wear the cape dress as they began working outside the homes of the Mennonite community.

"Listening for the silence" became a theme for the conference after its introduction by Marlene Epp, a doctoral candidate at the University of Toronto.

In relation to Russian Mennonite history, Epp noted, "We often hear the stories of exile, imprisonment, and deaths" of the men who were evacuated during the 1930s. "But what about the heroism of those who stayed behind?"

When one in three men—or even more—were missing from the community, Russian Mennonite women became of necessity the heads of the household. "The church stayed alive because of the teaching by women . . . with their clandestine rituals, Bible teaching, and singing," Epp said.

But even more of the story of these

women is still largely untold, she indicated. Like the women of present-day Bosnia, the rape of German women by Russian soldiers, while "too horrific to talk about," was also an "essential experience of women refugees" during the 1930s and '40s.

After relocation to the Mennonite communities in Canada or Paraguay, little distinction was made between unwed mothers—some of whom might have had brief marriages to German soldiers, while others were rape victims. "All were suspect morally . . . and considered in need of rehabilitation," Epp noted.

When asked about the attitude of the community towards the children conceived in rape, Epp said some women underwent abortions, but others who bore their children never told them about the rape.

Hearing such stories of pain, as well as acts of courage and heroism, "push us to a deeper understanding of ourselves and deepen our faith walk with God," observed Donella Clemens, Mennonite Church moderator, in a closing mediation.—*Cathleen Hockman*



Rainy sale still brings in \$29,000. *Garden City, Mo.*—The 21st annual Missouri Relief Sale, held at Sycamore Grove Mennonite Church on Oct. 9, grossed more than \$29,000 (U.S.). This rural down-in-the-country sale served 725 barbecue dinners on Friday night in spite of rain. Top dollar in the quilt auction was \$1,150 for "Encircled Tulip," a mauve quilt which was pieced and appliqued by Deborah Marsh and quilted by the Sycamore Grove WMSC. Above, auctioneers solicit bids for a baby quilt pieced by Mary Katherine Yoder and quilted by Pea Ridge WMSC.—*Dale D. Gehman*

New MBM project will encourage exchanges between congregations

Elkhart, Ind. (MBM)—Creative new service and fellowship activities will take shape in the Mennonite Church during the next few weeks, thanks to a new project at Mennonite Board of Missions (MBM).

The Networking and Exchange Project is designed to facilitate more reciprocal and mutually owned service and fellowship experiences in the Mennonite Church. Money from a grant which MBM received from international Christians will support the project for two years.

"In the past, much of our service and outreach programming has reinforced the assumption that there is a 'helper' and a 'helpee,'" claims Suzanne Lind, director of the Service Ministries program. "The Networking and Exchange Project will encourage relationships and activities which are 'tailor made' for the growth, involvement, enjoyment, and respect of all involved."

A primary goal of the project is to facilitate more exchanges between congregations from different regions or cultural backgrounds. Some congregations in Chicago and down-state Illinois have developed strong ties through shared worship and service exchanges.

"We have wanted to facilitate more such cross-cultural experiences for a long time," says Allan Yoder, director of MBM's Evangelism and Church Development Department.

"The Networking and Exchange



Scholar addresses AMBS students. *Elkhart, Ind. (AMBS)*—"Our culture, to overstate it, is a mission against Christianity," H. D. (Dan) Beeby told students at Associated Mennonite Biblical Seminary during his visit Oct. 10-13. Speaking on the general theme of "Canon and Mission," the British missions scholar emphasized, "What we profess to believe in church is completely contradicted by society outside. If we believe in the world view that we have in Scripture, why should we not go to a university and say, 'You're teaching from other points of view; why should we not teach from the Christian point of view?'" Going beyond this, Beeby also challenge students to consider interpreting Scripture from the perspective of mission. "Mission is the key that will help us grasp the Scriptures in new ways."

Project will help make this possible."

The program will also provide opportunities for a broad range of Mennonite youth groups to design and experience short-term service experiences.

In July 1994, youth from Chapel Hill Mennonite Church in Tampa, Fla., traveled to Steinbach, Man., for a week of fellowship, rural exposure, and service projects (see the Oct. 4 *Gospel Herald*). The Steinbach youth group had made a Mennonite Service Group Venture trip to Tampa in 1991. This past summer's visit to Steinbach was the culmination of three years of planning and dreaming to complete the circle of friendship and service.

"It is time to look for new ways to un-

derstand service," declares Nancy Thiessen, MBM coordinator for short-term service programs in North America. "I am encouraged by the deepened understandings I see taking place as groups think through the meaning of 'service,' and design experiences that build on mutual respect and shared learning."

A third purpose of the Networking and Exchange Project is to provide service or fellowship options for individuals who, for financial, cultural, or geographic reasons, have not been able to participate in current service programs.

An electronic information network will be part of this service. Thiessen will serve as coordinator.

VS withdraws from participation in national service program

Elkhart, Ind. (MBM)—Mennonite Board of Missions (MBM) Voluntary Service (VS) program has withdrawn from participation in the Washington, D.C., national service program. Although a proposal submitted by the Washington, D.C., service unit was accepted for national service (AmeriCorps) program participation, policy and time constraints prevented full participation for the program year which began in September 1994.

The AmeriCorps grant to the D.C. service unit would have provided \$185,000 (U.S.) per year for the next three years, plus \$94,500 per year in educational awards.

The MBM VS program has studied the development of the AmeriCorps program over the past two years, looking for ways to participate or associate with national service opportunities.

In order to test the possibilities for di-

rect AmeriCorps funding, Steve Martin Ramer and Scott Neufeld-Wall, MBM VS local program coordinators in Washington, D.C., submitted a proposal for new programming in June 1994. Their proposed service program included current VS placements, new placements for volunteers recruited locally, and a violence reduction project staffed by Christian Peacemaker Corps volunteers.

Steve and Scott admit they were surprised when their proposal was accepted by the Washington, D.C., national service commission as the first AmeriCorps program in the District of Columbia. However, as they worked together with AmeriCorps and MBM organizational leaders, it became increasingly clear that AmeriCorps's federal regulations, particularly those related to nondiscrimination in hiring, could potentially conflict with some of MBM's policies and theological principles.

In addition, AmeriCorps, as a new federal program, has not yet defined all its guidelines and financial procedures clearly. Since this is the first year for the national service program, there is no precedent for staffing and reporting needs. VS program staff are not sure they can provide adequate time for the negotiations and adjustments needed to advocate for and maintain a federally funded program in Washington, D.C.

MBM will continue to consider options for relating to AmeriCorps. One possibility is recruitment of volunteers who would be placed in AmeriCorps assignments through the Ecumenical Program for Urban Service (EPRUS).

EPRUS is an ecumenical service program designed by the National Council of Churches, and the Council of Religious Volunteer Agencies (CRVA). MBM VS is a member of CRVA.

—Suzanne Lind

Student sponsor chosen for World Vision spot

Goshen, Ind. (Goshen College Record)—A Goshen College senior received an unexpected reward for sponsoring a child through World Vision organization: a free trip to Hollywood.

Marla Sauder will appear on a promotional announcement for Public Television Service, and World Vision—a nonprofit agency that aids people in developing countries—will pick up the tab. The spot was taped over the weekend of Nov. 5 and will air during a PBS telethon Dec. 4.

While World Vision does not commonly offer its sponsors all-expense paid travel, Sauder is not a common sponsor. While on Study-Service Term in Côte d'Ivoire in the spring and summer of 1994, she was able to meet Abraham Paintsil, the 3-year-old child from Ghana whom she has sponsored for two years.

A year before going on SST, Sauder began working on the meeting with several people: Ruth Gunden, then director of international education;

James Krabill, worker for Mennonite Board of Missions; and Thomas and Rebecca Meyers, who led the SST unit to Côte d'Ivoire.

"SST students are not to leave the country they are visiting, so I had to get a visa, permission from Goshen College, and clear it through World Vision," Sauder explains. Ghana and Côte d'Ivoire share a border in West Africa. "It was a big puzzle, and everyone had to give a piece for it to work."

Once in Côte d'Ivoire, Sauder spent eight hours traveling to Ghana with Bob Keener, a pastor from East Goshen Mennonite Church, who was in Ghana as part of a pastoral exchange (see the July 5 *Gospel Herald*). After reaching the capital city of Accra, the pair drove another three hours in an all-terrain vehicle to reach Paintsil's village.

The visit surpassed her expectations, Sauder says. "The first thing I learned was how appreciative everyone was. I was given gifts and they threw a celebration where they danced and sang.

The whole village welcomed me."

Sauder's experience with World Vision began when she saw an advertisement seeking sponsors and decided to apply. She sends \$20 per month that helps Paintsil and his neighbors.

"The money goes to the whole community," she says. "My money as well as the money from other sponsors helped to form schools and women's shelters and clean the local water."

Sauder plans to continue sponsoring Paintsil. World Vision will assign her a new child when Paintsil and his community become self-sufficient. Sauder is a member of Central Mennonite Church, Archbold, Ohio.—*Dana Graber*

Marla Sauder with Abraham Paintsil, the 3-year-old Ghanaian boy whom she has sponsored through World Vision for two years. Sauder will appear on a promotional announcement for Public Television Service, and World Vision—a nonprofit agency that aids people in developing countries—is picking up the tab. The spot will air during a PBS telethon Dec. 4.



Mennonite Disaster Service is asking for volunteers and financial support for its work in Texas following the flooding that took place in mid-October. "Communities in Houston and the surrounding areas have received major damage," says MDS spokesperson Rick Augsburg. "About 4,650 homes have been destroyed or have received major damage."

Volunteers are needed for cleanup and later for repair and reconstruction. Inquiries should be directed to the MDS headquarters at 717 859-3889.

MDS crews are also currently working to repair damage caused by last year's Midwest floods, by the January 1994 earthquake in California, and this summer's flooding in Georgia. "Because of the MDS focus on long-term assistance in reconstruction, and the unending major disasters of recent years, MDS volunteers have not had a rest from disaster activity since Hurricane Hugo hit in the fall of 1989," Augsburg notes.

"Volunteer energy and availability are spread thin and call for a renewed commitment from our entire constituency."

One Washington, D.C., neighborhood enjoyed a safe Halloween thanks to the efforts of the Christian Peacemaker Corps. In partnership with local organizations and individual neighbors, CPC designated a several block area in Columbia Heights in which treat-or-treaters and their parents were welcomed on Oct. 31.

Corps members distributed a flyer with safety information, and many residents agreed to display signs reading "Trick-or-Treaters Welcome" as a way for parents to know that they could approach a home confidently. Orange hat community policing was also present from 5:00 to 8:00 p.m.

"The hope of this event is to bring residents out of their homes and to have fun with their children and neighbors in a safe way," notes a CPC release. The Halloween campaign was part of a larger effort by the Sojourners Neighborhood Center and the Christian Peacemakers Corps to stem the tide of violence in the area.

Pastor Vernon Myers of Mt. Vernon Mennonite Church, Oxford, Pa., thought the Sept. 11 morning worship service was going to be just like any other. But as a church member interrupted Myers with an announcement he "forgot," a trumpet fanfare began, a banner dropped from the ceiling, and more than 30 of Vernon and Becky Myers' relatives from neighboring states marched down the aisle. The surprise service was a thank-you to the Myerses for serving as pastor couple for 20 years.

As the couple dried tears and greeted relatives, a choir sang a selection of their family favorites. B. Charles Hostetter from South Carolina preached the morning message, followed by a meal.—*Julie E. Hershey*

Future teachers' college first site cleared by bomb removal teams in Laos

Xieng Khouang Province, Laos (MCC)—At the end of September two 10-men teams equipped, trained, and supervised by Mennonite Central Committee (MCC) and Mines Advisory Group began the tedious task of clearing hundreds of thousands of unexploded cluster bomblets from Xieng Khouang Province, northern Laos. The Lao government chose the first area to be cleared—a site slated to become a teacher training college.

The bomb removal teams' first act was to clear an area large enough to park two vehicles. MCC's project partner, Mines Advisory Group, a British humanitarian organization, requires a vehicle be available at all times in case of a medical emergency. In this parking area alone the team discovered four cluster bomblets, seven artillery shells, a rocket-propelled grenade, two mortar fuses and 53 bullets.

To date the teams have cleared an average of .5 acres per day and have found a wide variety of leftover war weapons. From Oct. 3-10, for example, they found 16 cluster bomblets, 165 pieces of ammunition, three high explosive shells, two mortars, three hand grenades, and one rocket-propelled grenade.

Bomb disposal is a slow process, says Titus Peachey, who recently completed a six-month MCC assignment coordinating the bomb removal project.

The teams first cut scrub from the field to be cleared and then divide it into 4-foot lanes. A two-person crew, protected by helmets, face guards, and flak jackets, is assigned to each lane. One person sweeps the lane with a metal detector, marking the location of metal. The second person then lies on the ground and uses a long probe to unearth the metal.

After the whole field has been swept, all bombs are blown up simultaneously and the location of the cleared area is entered into a computer mapping system.

However, this clearing process was recently halted so Mines Advisory Group could review procedures since the bomblets seemed more explosive than predicted because of severe deterioration over the past decades and because some cluster bomblets were not properly sealed. Chemicals are seeping out, coating the bomblets with highly flammable crystals.

Meanwhile, the teams are disposing



MCC-trained teams painstakingly clear bombs from a field.

of bombs that lie exposed in villages along roads and open areas where children may see and play with them.

With the current teams, Peachey estimates it could take nearly 200 years to clear the land the Lao government deems bomb-infested. With 20 teams, it could take up to 20 years but would cost about \$100 million U.S.

Disposing of all the bombs in Xieng Khouang is clearly too big a task for small organizations like MCC, asserts Peachey, co-secretary of MCC U.S. Peace and Justice Ministries. "Part of MCC's role is to encourage others to become involved," he says. MCC is hiring a fundraiser to invite foundations and governments to participate in the project.

Based on current funding commitments, the bomb removal project will run out of money in May 1995. So far MCC has received about \$100,000 (U.S.) from the MCC constituency, about one-third of what MCC needs for the project in the first year.

In addition to the 20 de-miners, MCC and Mines Advisory Group have hired 15 Lao villagers for various tasks, including community awareness programs. "People younger than 25 or 30 have grown used to the bombs," says Peachey, "and consequently are causal in handling them."

A three-person team will travel to villages, performing songs and puppet shows to spread safety messages geared especially for children. They will also try to systematically document how many and where bomb accidents occur each year.

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CH

• **Dean appointed.** Willard M. Swartley, professor of New Testament at Associated Mennonite Biblical Seminary, was appointed to the position of dean, beginning next summer, by action of the AMBS board in Oct. 27-29 meetings in Elkhart, Ind. Swartley brings to this position a "proven record in areas of teaching, scholarship, working with churches, and administration," noted Marlin E. Miller, AMBS president. Widely known among Mennonites through his teaching and writing, Swartley also is recognized as a biblical scholar outside of Mennonite circles, Miller noted. "He's a good team-builder, and also brings a spirit of creativity and initiative to his work." Swartley will replace Gayle Gerber Koontz as dean when she resumes her teaching role at AMBS beginning July 1, 1995. At that time Koontz will have served five years as dean.

• **Israel trip planned.** In the immediate future a Jewish settlement of 4,500 housing units is planned for the Abu Ghoneim area, on land adjacent to Bethlehem. Christian Peacemaker Teams is seeking volunteers to travel to the area when help is called for prior to or at the beginning of construction. At least one delegation will be assembled when construction on the settlement is initiated. Those dates are not set but could come at any time. Firm dates are in place for a Dec. 17-29 trip that will include Christmas celebrations and a walk for peace from Shepherd's Field to nearby Bethlehem's Manger Square. Respond to: PO Box 6508, Chicago, IL 60680; phone 312 455-1199; e-mail cpt@igc.apc.org.

• **Crusade comes to Indiana.** More than 90 churches joined together across denominational lines for the Grant County Encounter '94 Crusade, held Oct. 2-9 in Marion, Ind. Evangelist Steve Wingfield spoke to crowds which averaged 2,500 each night. Recording artist Al Denson was the highlight of Youth Night.

• **Team visits.** A 12-member Christian Peacemaker Team returned Oct. 30 after an 11-day trip to Haiti. The group included: Mary Arnett, Philadelphia, Pa.; Peter Begly, Tiskilwa, Ill.; David Braune, Westminster, Md.; C.

Peter Dougherty, East Lansing, Mich.; Duane Ediger, Dallas, Tex.; Mary Jane Hershey, Harleysville, Pa.; Elayne King, Carlisle, Pa.; Ralph Royer, Claypool, Ind.; Aletha Stahl, Iowa City, Iowa; Gene Stoltzfus, Chicago, Ill.; Mary Wells, Cincinnati, Ohio; Rudolph Wiens, Etobicoke, Ont.

• **Alumni mark centennial.** About 1,000 people returned to Goshen (Ind.) College Sept. 30-Oct. 2 for the centennial edition of Alumni Weekend. Three individuals—Peter Wiebe, Emma Sommers Richards, and Edgar Jin-yi Lin—were given Culture for Service Awards. Susan Fisher Miller's history of the college was released at a reception and book-signing. Other activities included one-act plays, a concert featuring music faculty, and an art show.

• **Graduates honored.** Two graduates of Eastern Mennonite University, Harrisonburg, Va., were honored Oct. 9 for vocational achievements and service contributions. Dora M. Taylor of Harrisonburg received the annual "distinguished service award," and Glen R. Brubaker, currently in Tanzania, was named EMU's "alumnus of the year."

• **Lecture proposals sought.** Proposals are being solicited for the 1995 C. Henry Smith Peace Lecture. An opportunity for faculty members of Mennonite-related colleges to strengthen their resources for teaching peace, lectures may be in the form of drama, stories, and art as well as the spoken word. Submissions should not exceed 500 words. Deadline is March 3, 1995. Send entries to: John Nyce, Interim Academic Dean, Goshen College, Goshen, IN 46526.

• **Bethany turns 40.** Bethany Christian High School, Goshen, Ind., celebrated 40 years of Christian education on Oct. 14-15. More than 300 people participated in the weekend festivities which included alumni participation in chapel and classes and a dinner and program on Saturday evening. The theme of the weekend was "Keeping the Faith."

• **Pastor transitions:** Douglas D. H. Kaufman was licensed as associate pastor of the Forest Hills Mennonite Church, Leola, Pa., on Oct. 16. Overseer John H. Rudy was in charge of the licensing service. Calvin R. Kaufman preached the sermon. Doug and Jill reside at 215K Miller Rd., Akron, PA 17501.

• **Missionary transitions:** Isaac and Rosanna Burkholder, with Nathaniel and Stephen, returned from Venezuela Aug. 2 after serving six years in church planting through Eastern Mennonite Missions. Their address is 745 Twin Bridge Rd., Chambersburg, PA 17201.

Charles and Ruth Sherk, longtime missionaries in Japan, returned to the United States in mid-November for retirement. Their address is Arlington Heights Apt., 3rd Floor, 2201 Riverside Dr., Columbus, OH 43221.

• **Coming events:** Texas Mennonite Relief Sale, Houston (Tex.) Mennonite Church, Nov. 12. Fifth annual sale features quilts, crafts, and a penny collection to benefit Mennonite Central Committee. Information available from 713 464-4865.

Christmas at Amigo, Camp Amigo, Sturgis, Mich., Dec. 17. Activities include yule log hunt, sing-along, cinema, nature center activities, and games. Brochure available from 616 651-2811.

• **New books:** Daniel, the sixth volume in the Believers Church Bible Commentary. Author Paul M. Lederach sees in Daniel a persistent call to endurance and loyalty to God, even while believers suffer for their faith. Available from Herald Press, 800 245-7894.

Opening a Window to the World: A History of Iowa Mennonite School, by Franklin L. Yoder, has been released as part of IMS' 50th anniversary in 1994-95. Order from 319 656-2073.

• **Job openings:** Administrator for a K-8 program, New Danville Mennonite School, Lancaster, Pa. Position begins summer of 1995. Call 717 872-2506.

Associate director of development, Hesston (Kan.) College. Person will cultivate relationships with constituents, develop and implement strategies to achieve the Annual Fund goal, assist with the college's Partner fund for donors, and manage all development office efforts in their assigned region. Excellent verbal and written communication skills required. Applications accepted until Dec. 1 or until the position is filled. Send résumé and cover to Director of Development, Hesston College, Box 3000, Hesston, KS 67062.

Weekend showcases ceramic sculptures. *Inter-course, Pa. (PPG)*—"Art '94," the annual arts weekend hosted by The People's Place Gallery, will take place Nov. 18-19. This year's event features potter/ceramic sculptor Herb Weaver of Bethany, W.Va. Weaver currently chairs the art department at Bethany College, and will present a talk on a recent body of ceramic sculptures titled "Comparing Catholic and Mennonite Faiths Through Art."

Weaver is known for his clay sculpture and functional ceramic pieces which combine traditional forms of pottery and faux industrial objects (nuts, bolts, pipes, and wrenches—all made of clay) with a healthy doses of humor. Pictured here is "The Reel Story." Weaver's presentation will be followed by the screening of the "Art '94 Visual Survey." This annual juried slide exhibition documents recent works of fine art being produced by Mennonite-related artists from across North America. Information available from 717 768-7171.



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Gayle Gerber Koontz, dean and associate professor of theology

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"My hope is that through lively conversation with the Bible and Christian faith and by asking the question 'What does this mean for us today?' faith will be deepened."

Gayle Gerber Koontz brings a "constellation of gifts, interests and experiences" to her teaching at AMBS. This includes a nurturing congregation when she was young, teaching high school and college, working in communications for Mennonite Central Committee, and the study of scripture, ethics and theology.

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MENNOSCOPE

Director of admissions (recruitment), Associated Mennonite Biblical Seminary, Elkhart, Ind. Full-time position to be filled no later than July 1, 1995, earlier if possible. Applicants should be from the General Conference Mennonite Church or Mennonite Church. Preference for applications with a seminary degree and familiarity with both GC and MC constituencies. Job description available on request. Send a letter of application, résumé, and references by Dec. 15 to Richard A. Kauffman, AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999; phone 219 296-6244.

• Change of address:

Alden Mennonite Church from 12514 West Main St. to 923 Two Rod Rd., Alden, NY 14004.

H. Eugene and Mary E. Herr from 11321 Dutch Settlement to 11311 Dutch Settlement, Three Rivers, MI 49093-9536.

NEW MEMBERS

Ephrata, Pa.: Lois E. Landis Shenk.

Floradale, Ont.: Derek Martin, Rhonda Gingrich, Dawna Martin, and Karen Martin.

Hopedale, Ill.: Ken Litwiller and Laura Litwiller.

Longenecker, Winesburg, Ohio: Kim Carter, Mike Gatti, Rhonda Kirkpatrick, Robyn Mast, and Tracy Miller.

Lowville, N.Y.: Yvonne Beiler, Marjorie Herr, Jason Houser, Heidi Schamback, Jeanna Steina, Marlise Yancey, and Marcus Zehr.

Mt. Pleasant, Paradise, Pa.: Bryan Eshleman.

BIRTHS

Allenby, Manivanh Syravong and Robert, Salem, Ore., Jason Andrew (first child), Oct. 12.

Beidler, Carmeleta Miller and David, Quechee, Vt., Benjamin David (second child), Sept. 13.

Bishop, Brenda Gross and Michael, Blooming Glen, Pa., Jonathan Phillip (second child), Oct. 18.

Garman, Joan Martin and Shawn, Denver, Pa., Brandon Lee (first child), born Oct. 20, received for adoption Oct. 22.

Kauffman, June King and Glenn, Kowloon, Hong Kong, Lia Renee (first child), Oct. 11.

Keener, Donna Zehr and Gerald, New York, N.Y., Yen Elizabeth Zehr (second child), born Oct. 9, 1993, adopted Oct. 3, 1994.

Martin, Rose Ella Gingrich and Ron, Elmira, Ont., Tyler James (third child), Sept. 6.

Metzger, Merri-Lee and Ron, Wallenstein, Ont., Brendan Alexander (second child), Sept. 8.

Nusire, Samira Garissy and Firas, Philadelphia, Pa., Nayef (first child), Sept. 14.

Richards, Rebecca and Jay, Harrisonburg, Va., Daniel Steven (fourth child), Oct. 13.

MARRIAGES

Bontrager-Uselton: Mark Bontrager, Goshen, Ind. (Benton), and Phyllis Uselton, Mishawaka, Ind. (Benton), Oct. 15, by Jim Chupp.

Brilhart-Repko: Kathleen Brilhart, Rye, N.H. (Scottsdale), and Bruce Repko, Lincoln, Mass. (Catholic), Sept. 3, by John Sharp and Father Sredzinski.

Bucher-Stauffer: Anthony Bucher, Newburg, Ore. (Morville Christian Fellowship), and Tina Stauffer, Newburg, Ore. (Salem), July 17, by Dennis Webber.

Estrada-Henning: Valerie Estrada, Glendale Heights, Ill. (Orrville), and Rick Henning, Oct. 8, by Bill Detweiler.

Fisher-Harner: Ronald Fisher, Pottstown, Pa. (Bally), and Susan Harner, Bally, Pa. (Bally), Sept. 17, by Roy K. Yoder.

Garman-Martin: J. Douglas Garman, Ephrata, Pa. (Metzler), and Jill N. Martin, Ephrata, Pa. (Ephrata), Oct. 22, by M. John Nissley and Leroy W. Martin.

Gingrich-Metzger: Ross Gingrich, Elmira, Ont. (Floradale), and Juanita Metzger, Waterloo, Ont. (Floradale), Oct. 15, by Fred Redekop.

Haven-Steiner: Darrell Haven, Apple Creek, Ohio (Lutheran), and Wendy Steiner, Kidron, Ohio (Kidron), Oct. 1, by Elvin Sommers and Bill Detweiler.

Kuepfer-Leis: Deb Kuepfer, Newton, Ont. (Mapleview), and Jeff Leis, Milverton, Ont. (Mapleview), Oct. 15, by Victor Dorsch.

Lapp-McGuire: Melinda Lapp, West Liberty, Ohio (Oak Grove), and Peter McGuire, West Liberty, Ohio (Methuendist), Oct. 1, by Larry Augsburg.

September MCC orientation held. Akron, Pa. (MCC)—Some 55 workers participated in orientation held at Mennonite Central Committee (MCC) headquarters Sept. 6-16. Mennonite Church participants pictured are (left to right):



Front row (seated): Naomi Osborne, Dry Fork, W.Va., to Akron (three months); Jonathan Gibson and Linda Hubbard Gibson, West Conshohocken, Pa., to Dog Creek, B.C. (two years); Michael Bade, Seattle, Wash., to Akron (three years); Benito Juárez, Houston, Tex., to Texas (one-year internship). *Second row (kneeling):* Barbara Toews, Winnipeg, Man., to Lancaster, Pa. (two years); Anne and John Lamman, Ft. Collins, Colo., to Uganda (three years); *second row (standing):* Minerva and Emil Yoder, Giendale, Ariz., to Akron (four months).

Third and fourth rows: J. Daryl Byler, Meridian, Miss., to Washington, D.C. (three years); Willis and Esther Sutter, Bantoul, Ill., to Akron (three months); John M. and Naomi K. Lederach, Man-

heim, Pa., to Belfast, Northern Ireland (three to five years); Reynold Zimmerman, Ephrata, Pa., to Akron (two years); Kimberly and Eric Kurtz, Philadelphia, Pa., to Mozambique (three years); Byron Peachey, Silver Spring, Md., to Washington, D.C. (one year); Samuel and Marta Frederick Petersheim, Lansdale, Pa., to Mozambique (three years).

Not pictured: Derek Hostetler, Portland, Ore., to Phnom Penh, Cambodia (three years); Sharhonda C. Maclin, Richmond, Va., to Richmond (one-year internship).

Letellier-Schlabach: Anita Letellier, Mountain Lake, Minn. (Missionary Alliance), and Eric Schlabach, Parnell, Iowa (West Union), July 2, 1994, by Glen Letellier (father of the bride).

Myers-Shank: Robert Myers, Tiskilwa, Ill. (Roanoke), and Gwendolyn Shank, Wellman, Iowa (Wellman), Oct. 9, by Dan Johnston.

Schlabach-Zuercher: Pam Schlabach, Hartsville, Ohio (Hartsville), and Rick Zuercher, Dalton, Ohio (Kidron), Oct. 15, by Bruce Friesen and Bill Detweiler.

Elbert, Amos, Mary Shumaker, Vergie Fulk, Edna Wilkins; 12 grandchildren, 5 great-grandchildren. Congregational membership: Cove Mennonite Church. Funeral: Oct. 14, Mathias Mennonite Church, by Harold Emswiler, Linden M. Wenger, and Jonathan Hedrick. Burial: Cedar Hill Cemetery.

Boyts, Earl, 88, Hesston, Kan. Born: Aug. 30, 1905, Mio, Mich., to M. F. and Mahala Troyer Boyts. Died: July 12, 1994, Hesston, Kan. Survivors—sons: Jim, Harold, Phillip; brother: Roy; 10 grandchildren, 14 great-grandchildren. Predeceased by: Marie Barber Boyts (wife). Funeral and burial: July 14, Crystal Springs Mennonite Church, by Waldo Miller.

Eschliman, Irene, 87, Orrville, Ohio. Born: Nov. 22, 1906, Dalton, Ohio, to John H. and Amelia Weaver Eschliman. Died: Oct. 13, 1994, Orrville, Ohio. Survivor—sister: Nora. Funeral: Nov. 17, Orrville Mennonite Church, by John and Barbara Lehman. Burial: Martin's Mennonite Church Cemetery.

Litwiller, Velma Iona Martin, 83, Millersburg, Ind. Born: Dec. 29, 1910, Miami County, Ind., to Joseph B. and Clara Slabaugh Martin. Died: Oct. 13, 1994, Ligonier, Ind. Survivors—husband: Menno E. Litwiller; children: Kathryn Miller, Marilyn Slabach, Doris Webber, Morris E.; brother and sisters: Melvin Martin, Ruth Martin, Inez Litwiller; 10 grandchildren, 14 great-grandchildren. Fu-

neral: Oct. 17, Clinton Frame Mennonite Church, by Robert L. Shreiner, John Yoder, and Lon Miller. Burial: Clinton Brick Cemetery.

Maust, Herbert Kimmel, 89, Elizabethtown, Pa. Born: Aug. 26, 1905, Springs, Pa., to Norman S. and Mayme Kimmel Maust. Died: Oct. 14, 1994, Lititz, Pa. Survivors—wife: Erma Longenecker Maust; children: John L., James L., Miriam L. Achenbach, David L.; brothers and sister: John, Claude, Freda; 12 grandchildren, 18 great-grandchildren. Funeral and burial: Oct. 19, Good's Mennonite Church, by Don Good, Wayne Lawton, Nelson Bechtold, John Kraybill, and Glenn Zeager.

Nafziger, Rosa Viola Short, 91, Archbold, Ohio. Born: Jan. 26, 1903, Fulton County, Ohio, to Solomon and Emma Nofziger Short. Died: Oct. 14, 1994, Archbold, Ohio. Survivors—children: Helen Rychener, Ilva King, Dale L., Marvin J.; sisters: Lillian King, Lucille Short, Ella Miller; 15 grandchildren, 37 great-grandchildren, 2 great-great-grandchildren. Predeceased by: Harry Nafziger (husband) and Kenneth (infant son). Funeral: Oct. 17, Zion Mennonite Church, by Ellis Croyle and Dee Swartz. Burial: Pettisville Cemetery.

Wolfer, Lowell A., 68, Hutchinson, Kan. Born: June 30, 1926, Sheridan, Ore., to G. D. and Florence Mishler Wolfer. Died: Oct. 7, 1994, Hutchinson, Kan. Survivors—wife: LaVerne Hartzler Wolfer; children: Gary, Bonita Ballard, Cheryl; brothers and sisters: Bob, Gilbert, Donald, Kenneth, Iris Yoder, Margery Pelfrey; 5 grandchildren. Funeral: Oct. 10, South Hutchinson Mennonite Church, by Howard Wagler.

DEATHS

Barb, Homer G. "Jack," 71. Born: June 24, 1923, Shenandoah County, Va., to Homer W. and Lena Dellinger Barb. Died: Oct. 11, 1994, Harrisonburg, Va., of cancer. Survivors—wife: Ada Funkhouser Barb; children: Willard, Walter, Naomi Moyer, Bettie Whetzel, Velma Strawderman, Peach Turner; brothers and sisters: William, Albert,

Editor of Children's Curriculum Opening

Full-time position as editor for publications such as Jubilee curriculum, *Story Friends*, and summer Bible school.

Applicants should have studies in elementary education, editing and writing skills, Bible knowledge and Anabaptist-Mennonite theological commitments, and Sunday school teaching experience.

Assignment begins summer of 1995. Deadline for applications: December 31, 1994.

Contact Levi Miller, Director, Congregational Literature Division, Mennonite Publishing House, Scottsdale, PA 15683 e-mail: LEVI%5904477@mcimail.com

THE LAST WORD

'Shensheng, shensheng, shensheng...'

You'd think attending church the world over would be familiar ground. We have, after all, in Paul's words, "one Lord, one faith, one baptism" (Eph. 4:5), revealed in one Bible.

True, I recognized much of what took place in my first visit to a church in mainland China last month. The hymn tunes were "Western." From its rhythm I knew we were praying the Lord's Prayer. I even heard familiar names in the sermon on Mary, Martha, and Lazarus.

What was unfamiliar were the people. Our group arrived late—"late" being five minutes before the 10:00 a.m. opening. Already the congregation of 2,000 had been seated for an hour, learning new hymns by "lining."

We were escorted to two front benches with engraved signs: "Reserved for Foreign Guests." Ordinarily these are at the back, but this was Chinese Thanksgiving Sunday, and we were honored guests.

For Thanksgiving, the congregation had brought hundreds of apples to stack in front of the platform along with bananas, tangerines, and liters of Coke. Only when our group was persuaded to sing and I was on the way to the platform did I see the tubs filled with live fish.

We sat like everyone else, shoulder to shoulder, not an empty space anywhere. My seat was behind the piano, so close I could have played all the bass notes.

No need for that. The pianist led in a spirited opening hymn, "Holy, Holy, Holy...." Seldom have I experienced more goose bumps or been so deeply moved as hearing 2,000 Chinese sing, "Shensheng, Shensheng, Shensheng."

I was moved because I knew it cost these people to sing. The old man to my right, with the clear, modulated voice, had surely kept his faith through China's upheavals of the 1950s and the cultural revolution of the '60s. I could only imagine what he had gone through to be part of this service that Sunday morning.

The young were there—and being there meant they would likely never be able to lead their work group, have the best jobs as teachers, or be involved in local government.

Many of these people had probably worked the six days previously. Sunday in China is the only time for family, for shopping, for taking care of one's needs. But these 2,000 had chosen to spend several hours in worship.

And this was just the second of three services. An earlier one had also crammed in 2,000. We were told one later would have 1,500.

All three services were the same—the same hymns, the same Scriptures, the same sermon by the same pastor. "Otherwise people won't leave," one pastor said.

Sermons are at least an hour. Pastors say people want them that long. Not everyone agrees. Several times during my two weeks in China I heard that the church will not attract more young people unless it does something about long sermons and other traditions. This includes almost sole emphasis on personal piety and little attention to social needs.

Nor was everyone attentive during the two-hour service. In the second church I attended I heard a constant hum, some of it from neighbor helping neighbor follow in their Bibles, some from what seemed just plain talking.

Yet none of that cancels the hunger I saw on so many faces. They were there to hear God's word. They were there to worship.

I'll never forget the radiance on the face of the tenor in the front row of the choir. While I couldn't understand what he was singing, his face showed he meant every word. (What serendipity when I learned afterward, through his broken English, that he too was an editor—of an international metallurgical journal.)

Dongguan Christian Church in Shenyang, Liaoning Province, is just one of many crowded every Sunday across China. The number grows. One estimate has three new churches or meeting points ("house" fellowships) beginning in this country every two days.

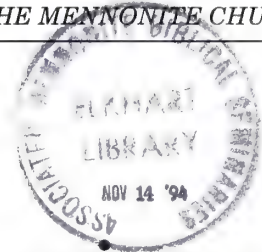
You almost have to witness such hunger for the gospel to believe it. When you do, you realize we in the rest of the world can learn a great deal from the church in China.

In the words of Atlee Beechy, a pioneer in Mennonite contacts with China the past 15 years: "Chinese Christians have much to teach North Americans about faithfulness and suffering, courage, patience, love of the Bible, and hope."

That hope will bring us together some day. Then we will sing, "Shensheng, Holy, Shensheng...."—jlp

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



As we forgive others:

Christian forgiveness and the pain of abuse

We talk about the importance of forgiveness for the sake of the offender but less frequently recognize the significance of the act of forgiveness for the injured one.

Christian faith offers us and calls us to extravagant forgiveness. According to the witness of Scripture and the church, God offers to us human sinners not measure for measure but divine forgiveness undeserved. In response to God's graciousness to us, we are called to forgive our neighbors 70 times seven.

But what hard words these can be for those who have been deeply injured by others—such as victims of child abuse, battery, or rape.

We must ask these questions:

Do our theological convictions about forgiveness—convictions which proclaim good news for sinners, hope to prodigals, and release for repentant abusers—also offer good news to those suffering from significant injury at the hands of others?

Or does our proclamation of a gospel of reconciliation simply add injury to injury? Does our appeal to forgiveness and love of enemy become yet another form of blaming a victim?

In contemporary Christian theology and liturgy the understandings of repentance and

by
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Mennonites need to take seriously the role of the community in forgiveness. This includes not only holding a theology of extravagant forgiveness but also walking with those who have been injured and shamed.

Ironically, while receiving forgiveness is the answer to sin and guilt, to be fully healed of undeserved shame is to offer forgiveness to those who shamed us.

forgiveness seem to be formulated primarily from the point of view of sinners. What seems underdeveloped are theological and spiritual resources which assume the point of view of injured ones.

A theology of forgiveness and reconciliation which has integrity in relation to survivors of sexual violence and abuse would have at least the following dimensions:

1. It would permit no separation between a salvation gospel (divine forgiveness of human sinners through the atoning work of Christ) and a social gospel (love your neighbor as yourself).

A favorite New Testament text for those who have a strong sense of the importance of integrating love of God and neighbor is the judgment story in Matthew 25. There the righteous ask, "When did we see you hungry and feed you, or thirsty and give you something to drink...?" And the king responds, "Just as you did it to one of the least of these who are members of my family, you did it to me" (Matt. 25:39-40).

2. It would highlight the gift of God's grace in healing from shame as well as God's grace in healing from sin.

Most Christian theology has focused on God's grace as it heals guilt and sin. In his recent book *Shame and Grace*, Lewis Smedes suggests that many people need healing from false or undeserved shame, not only from guilt and deserved shame.

Those who feel shame do not feel guilty for bad things they *do*, they feel generally bad about who they *are*. Many who bear false shame are overly conscientious, responsible, and moral people, but they feel "inadequate, defective, unworthy, or not fully valid" as human beings (Harper, 1993).

Smedes concludes that the answer to guilt is "pardoning grace," or forgiveness for wrongs we have done—but that the answer to shame is "accepting grace." Since the fear of rejection and abandonment stands behind the feeling of shame, "the experience of being accepted is the beginning of healing for the feeling of being unacceptable." The good news for those suffering from false shame is that God accepts, cradles, holds, and affirms us "totally as the spiritual stew we are."

Ironically, while *receiving forgiveness* is the answer to sin and guilt, to be fully healed of undeserved shame we need to *offer forgiveness* to those who shamed us.

3. It would consider the psychological and spiritual healing process of injured ones in the context of theological and ethical reflection on forgiveness.

Consider the image of the owner and debtor to which Jesus appealed in the Lord's Prayer. The owner is "robbed" of his due return. For the debtor there is no way out but bankruptcy or forgiveness of the debt. The debtor is "down" in relation to the lender's right.

When others injure us morally, they "owe" us an apology or restitution. If someone consistently or profoundly injures us, as in serious physical or sexual abuse, that person's moral debt may increase to the point that the person cannot make restitution. The offender is "down" in relation to the injured one's moral rights. The process of forgiveness changes the moral relationship between the offender and the injured person from "up" and "down" to side by side.

But as Christians we might take into account the following as we call for and seek to practice forgiveness, particularly in situations of violence against, or violation of, women or children.

- *Balance of power.* Though the injured one stands in a morally powerful position in relation to an offender, in cases of abuse the injured ones are likely to feel extremely powerless and are often in fact powerless in many other respects in relation to those who injure them.

A woman, for example, who was injured as a relatively "powerless" child may not feel ready to forgive—in part because she continues to feel powerless, disadvantaged, and shamed. She may recognize instinctively that as long as she does not forgive her abuser and he remains morally indebted to her, she retains at least some measure of power.

One step which could help this woman prepare for forgiveness would be to strengthen her sense of social and personal power. Sharing her shame, fear, and resentment with some other members of the Christian community who could hear and receive her hurt and anger, and offer her respect and acceptance—this might help to empower her so that she might eventually feel free to forgive her debtor.

- *Forgiveness for the sake of the injured one.* Christians usually talk about the importance of forgiveness for the sake of the offender and for the sake of reconciliation between the offender

and injured one. Christians less frequently recognize the significance of the act of forgiveness for the injured one herself.

As Carolyn Holderread Heggen notes, "Forgiveness is a process which allows the victim to let go of the intense emotional pain associated with her abuse and replace it with inner resolution and peace" (*Sexual Abuse in Christian Homes and Churches*, Herald Press, 1993).

Feminists are wary of the danger of cheap grace and of premature reconciliation in a case of significant injury. The wariness comes perhaps from seeing all too clearly the possible misuses of forgiveness as a tool for power. By forgiving indiscriminately, for example, the offended one may reinforce a continuing, hurtful power relation.

Genuine repentance, or *metanoia*, means change or turning; it is more than saying one is sorry. According to Smedes, honest repentance involves:

1. Seeing that the injured one's feelings about what we did are true and accepting their judgment as right.

Cheap grace and forgiveness have too often become a tool for power to reenforce a continuing, hurtful relationship.

2. Feeling the pain we inflicted on the offended and grieving for it.

3. Acknowledging and confessing responsibility for the injury and asking for forgiveness.

4. Desiring and promising not to hurt the injured one again and taking steps to address the problems that led to the injury.

5. Making restitution.

As members of a historic peace church, we are unsettled by those who seem reluctant to appeal to the language of reconciliation. Yet reconciliation, we must note, is not always possible.

Sometimes an offender refuses to acknowledge responsibility for the injury. Sometimes an injured one is not ready to forgive until after an offender has died. Sometimes the hurt is so deep that an injured one chooses to offer moral forgiveness but does not have the strength to continue in personal relationship with an offender.

A call to reconciliation may feel to an injured

one like a moral club pressing her to relate to those who have abused her when she does not feel strong enough to do so. Other Christians may further blame an injured one who hesitates to engage in personal reconciliation. As third-party Christians we need, instead, to exercise healing patience.

Far too often, theology and the practice of forgiveness is formulated in individualistic terms. An individual stands alone before God, privately confessing sin and receiving forgiveness in the context of public worship. Depending on the nature of the offense and on its conspicuousness, a pastor may "need" to get involved.

Mennonites need to take more seriously the role of the church in the practice of forgiveness. The role of the Christian community includes not only holding up a theology of extravagant forgiveness and generally calling sinners to repentance. It also means: taking concrete steps to admonish those who injure others and to acknowledge genuine repentance; to help clear the way toward forgiveness by hearing and empowering those who cannot now forgive those who injured them; and to remain open to becoming instruments of God's forgiveness and saving grace in the process.

Our world desperately needs reconciling communities of faith. Our Christian and Mennonite heritage has shown us errors in our understanding and practice of forgiveness and reconciling love—but also the awesome power of God's healing work through forgiveness and reconciliation. We have reason to cling to these profound aspects of Christian faith.

But some changes can and ought to be made.

Gayle Gerber Koontz is dean and associate professor of theology at Associated Mennonite Biblical Seminary, Elkhart, Ind. This article was excerpted from the April 1994 issue of Mennonite Quarterly Review.



"Many of those who sleep in the dust of the earth shall awake.... Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever."—Dan. 12:2a-3

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Larry Augsburger, Keith Graber Miller, Martha Kolb-Wyckoff, David W. Mann, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottsdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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READERS SAY

Let's suppose I'm a new pastor or elder in a congregation of approximately 1,500 members. The church board sees the need for an extensive and expensive educational wing to be built as an addition to our present sanctuary. We promote the project well, using all available means to build a solid support base. We develop a strong rationale for the need, which addresses anticipated questions and objections.

The congregation is sent ballots and asked to return them after prayerfully registering their approval or disapproval. However, only 13 percent return the ballots. It's a fairly close vote, but 55 percent of the 13 percent who return the ballots agree with the church board and are in favor of the educational wing. Should we as leadership of the congregation move forward with the project? What might be some of the possible consequences if we do?

Of course, anyone who is involved in a congregation that meets on earth could probably give reasonably accurate answers to both of the questions. But I'm not talking about an educational wing. I'm talking about the merger of two Mennonite denominations.

*Jim Sutton
Painesville, Ohio*

Id like to offer an alternative response to Diane Zaerr's question, *Why Aren't Church Jobs Going Like Hotcakes?* (Oct. 18). While I recognize that many of us are too busy and need to set priorities, I have observed that church structures themselves are partly responsible for perpetuating the sin of busyness.

My husband and I participate in a house church where 7 to 14 people meet weekly. There are no positions, no programs, and no paid leadership. Yet each time we gather the important functions of a church are fulfilled: shared meal, singing, Bible reading, instruction, interpretation, encouragement, accountability, comfort, prayer, and communion.

I would challenge all churches to consider what Christian Smith proposes in his book *Going to the Root* (Herald Press, 1992). "Radical church renewal means cutting back on programmed, churchy busyness. It means building instead relationships in community and learning to minister to each other. . . . Those core programs

that really *are* important will be maintained by the people, precisely because the body finds them to be valuable."

*Cindy Hartzler-Miller
Elkhart, Ind.*

Are We It? (Oct. 11). Van Straten's list for what is Mennonite seems a bit narrow. The 60,000 or so conservative Russian Mennonites in Mexico and North America would not agree with about half of it.

Recently I came across a copy of the 1527 Schleithem Confession which I had not read in 30 years. For that matter, I've seldom heard it mentioned explicitly in sermons or Sunday school. But on rereading it, I was struck by its universality among Mennonites. Diverse as we have become, I don't know of any Mennonite group—from the Amish and Old Colony to General Conference and Mennonite Brethren—who consciously disavow any of its seven points. Different Mennonites observe its tenets in different ways and with different emphases, but they are still broadly kept across the entire spectrum.

Conversely, I don't know of any non-Mennonite groups who observe all seven points. Perhaps it's still our best defining document.

*Lowell Nafziger
Lake Jackson, Tex.*

As a student in conflict studies, I find it exciting to see Mennonite colleagues learning about new models of conflict resolution in diverse settings (*Conflict Resolution Model Reshaped to Fit Thai Culture*, Oct. 25). This portrayal is undoubtedly accurate and matches understandings about the relevance of context in moving from one culture to the next.

However, so-called "Western" conflict processes and resolution models are not nearly as monolithic. While Jan and Mark Siemens's decision to avoid Western mediation models was clearly a wise one, Galant and Kraybill were also confronted by cultural differences.

I have used the "spectrum exercise" described in the article in numerous undergraduate and graduate courses in the U.S. with the same results as those experienced by Kraybill. Participants invariably ask a variety of "contextual" questions such as, "Do you mean, how I would respond at home or

at work?" and, "We would do it this way, unless my dad was part of it."

Like the Thai setting, these concerns affect who disputants allow as go-betweens and other aspects of conflict. Those who study and practice conflict resolution should be challenged to learn from the diversity present in nearly every setting. To the extent that we have not done so, not only are Western models of conflict resolution inappropriate in other settings, but they are equally ineffective for dealing with important aspects and patterns of conflict in our own.

Larry A. Dunn
Syracuse, N.Y.



I have been sorry to see how GC/MC integration discussions have been going. What I see coming is not one Mennonite body in North America but still two. Restructuring and integration seem now to mean not overcoming our structural divisions but restructuring them, this time along national lines rather than along "fault lines" from our history as Mennonites.

Of course, we talk of wanting to "cooperate" across national boundaries. But I see the "heavy" lines in the new organizational chart being drawn between the countries and the "dotted" lines linking them. Those lines will mean that we will always need to make an extra effort to work together across the border rather than being drawn toward doing so "naturally" because of our structures.

I wish our historic MC/GC "fault lines" could be overcome in many ways, including structurally. I therefore support integration—though only if we can have the grace to see each other as groups which can offer something to one another (rather than some of us seeing others of us as "polluting" our purity or as being hopelessly stodgy). But even more, I wish we could avoid falling into what I see as perhaps the most pervasive trap which Christians have been prone to fall into—that of making national locations and identities too central.

As a U.S. GC who has been in dual congregations and in dual and binational church organizations for 25 years, I have for a long time felt the "pressure" (that is how it has felt) for more autonomy from Canadian Mennonites. I know I can never fully appreciate the reasons for that pressure,

though I believe that a strong one has been our U.S. tendency to dominate. And I know that I cannot, should not, "force" Canadian Mennonites into structures which have been and are dominated by U.S. Mennonites.

Yet I cannot help but feel, even as one who deals mainly with the Christian witness to public policy questions, an area where national differences matter most, that at least 90 percent of the whole agenda of Mennonite churches in our two societies is overlapping if not identical. It seems a shame to me that we can not find a way to work more closely together structurally across the border on our common agenda—not least because I see as a central mission of the church the breaking down of barriers of all sorts, including national ones. If we can't work more closely together, with all our commonalities, how do we expect the world's countries to do so?

I will not actively oppose the proposals before us. Perhaps they are the best possible at this point. But I cannot enthusiastically support these proposals either. Rather, I feel mainly a need to lament.

I lament that at the same moment when the wounds and divisions we have suffered in our Mennonite body seem to be healing, the political lines putting us on opposite sides of a border have become so significant that we must restructure so as to respect those lines more fully. I lament the loss of meaningful binational structures that I see coming because I have seen them as an integral part of our peace witness. I will lament the automatic reminders of the way we are shaped by our national blinders which happen when we work in the same structures together. I will lament the need for more duplication of efforts, less time and energy for mission, which will

result from two basic structures rather than one—if that one was done well.

And I feel a need to repent—because we U.S. Mennonites have been so insensitive in our use of power that we have created, or helped to create, a need for more autonomy among many Canadian Mennonites. This is to say that I do not "blame" Canadian Mennonites for pressing us toward more separate structures. I suspect that we in the U.S. are more to blame, and so we have no "right" to block the momentum toward creating structures more divided along the 49th parallel.

Ted Koontz
Elkhart, Ind.

In order of importance, I am a Christian, a Mennonite, and an employee of USAir, so I have very mixed emotions after reading your editorial, *Flight 427* (Oct. 25).

As a Christian, I have to ask "why"; that is the human part of me speaking. I had to ask "why" when my younger brother recently passed away in his sleep. I feel confident that the families of those on Flight 427 have asked "why" many times.

As a Mennonite, I feel that you were unfair and used a bad choice of words when you called the 427 accident evil. The first definition of evil by Webster is: "morally bad or wrong, wicked." You did not state which kind of evil: maybe you meant "causing pain or trouble."

As a USAir employee, I feel that you have unintentionally put the airline in a bad light. The main gist of your editorial is negative toward us. Did you visualize how much pain we have all gone through and how hard it has been for us to cope with the tragedy? Not only do the families need our prayers, but we employees need it too.

Dennis Buerge
Indianapolis, Ind.



Pontius' Puddle



The kingdom of God is

God's kingdom is one person befriending another. It is writing one letter to a legislator in support of health care reform. It is inviting one neighbor to church and helping one child to read.

by Teresa Moser McDermid

Many things have a way of growing when we're not paying much attention. Take relationships. They do not just appear in our lives fully developed. They grow out of many big and little things that happen over a period of time.

It's like my friendship with Susan, who was the pastor at a congregation where I was church secretary. I enjoyed working with Susan, but I didn't realize how much she meant to me until she told me that she was moving away. I knew right away that I would miss her very much. I could hardly remember our first meeting. But somewhere in the midst of conferring about bulletin announcements and hearing about her children and her ministry, she had become my friend. Something that had started small had grown much bigger.

That's also how tiny babies turn into full grown adults. A human being starts out when a sperm cell, one of the tiniest cells in the human body, unites with an egg cell. Even when they're joined, the two together are so small they still cannot be seen with a powerful microscope. But in just 266 days or so, those two tiny cells become a fully developed baby. By the time that baby grows to adulthood, it's hard to imagine that it all began with two tiny cells.

The Douglas fir tree is well known in the Pacific Northwest. These majestic trees can grow to between 180 and 250 feet tall and up to eight feet thick through the trunk. Their beginnings are much less impressive. Small pinecones contain even tinier pollen and seeds that produce successive generations of fir trees. From a small beginning comes a big ending.

That's the point of Jesus' tiny parable in Mark 4:30-32. The subject is the kingdom of God. And Jesus gives an object lesson using the mustard seed and the mustard tree.

To the original hearers of this story, the

mustard plant was very common. Some North Americans also may be acquainted with this plant, which is much like the wild dill plant. But the rest of us might look to a fir cone as a more familiar reminder to the meaning of Jesus' words.

Jesus was not giving a lesson in agriculture or gardening. He was simply trying to describe something by comparing it to something else that his listeners understood. His point is that things which have a small beginning may grow into something much larger. Furthermore, that growth process, from very small to very large, describes God's kingdom.

The "kingdom of God" is a phrase that frequently appears in the Gospels. It's never exactly defined, and people have been trying to do so ever since. One way to talk about the kingdom is to say that it has to do with God being at work. Wherever we see God at work, the kingdom of God is there. The kingdom includes the church, but it also includes what we might call secular society. After all, if we look closely, we see God at work there too.

The kingdom of God grows like a Douglas fir. It starts small, maybe even in ways that seem insignificant, but it becomes much bigger than we could ever predict from the beginning. God's kingdom is one person befriending another

The kingdom comes from tiny seeds that grow into something so big that only God can see it from the very beginning.

person. It's writing one letter to a senator in support of health care reform. It's inviting one neighbor to Sunday school. It's teaching one child to read.

The kingdom of God is like drops of colored dye in a bowl of water. One drop by itself only colors the water a little bit. But each additional drop adds more color until the water is bright red or green or blue. One drop by itself only makes a little difference. But many drops make a big difference.

God's kingdom is wherever God's people faithfully follow Jesus, knowing that even our small acts of faithfulness are part of God's big picture. Our challenge is to do what we can and to trust God for the outcome. We may not be able to see where it will lead. We simply have

Like a Douglas fir

to be faithful—each of us doing our part, adding our one drop of coloring to the bowl.

God's kingdom has grown in big ways because of one small woman who walked through the streets of Calcutta, India, and ministered to one person at a time. That woman, of course, is Mother Teresa. She says:

"I never look at the masses as my responsibility. I look at the individual. I can love only one person at a time. I can feed only one person at a time. Just one, one, one. As Jesus said, 'Whatever you do to the least of these, you do to me.' So you begin . . . I begin. I picked up one person—maybe if I didn't pick up that one person I wouldn't have picked up 42,000. The whole work is only a drop in the ocean. But if I didn't put the drop in, the ocean would be one drop less" (*Words to Love By*, Ave Maria Press, 1983).

Perhaps our biggest temptation is to think, "I'm only one person." But the fact is, we do make a difference. We are each like a single piece of a quilted spread or wall hanging. By ourselves we may not seem like much. But when it's all put together, the quilt becomes something bigger and more beautiful than all the pieces separately.

As individuals or as congregations we often try to tackle really big problems: domestic violence, homelessness, hunger, environmental concerns, drugs. Even if we know how to begin, we get discouraged and wonder if we're doing any good. We wonder if our one small voice can do any good. But maybe that one voice is the one that will make the difference.

It does matter if one teenager says "no" to drugs. It matters to that individual—but it also might mean that one more will also say no and then maybe one more and then another.

Reading a bedtime story every night to a child does make a difference. It might even mean that child will grow up to be a preacher who loves the stories of God's people.

A simple act of friendship with a new neighbor may go far beyond a warm pan of cookies or sharing lawn equipment. It might mean that a friendship will grow and that eventually that neighbor will be introduced to Jesus, making all the difference in the world to the neighbor and family.

Our acts of faithfulness do matter, even the little things. For God's kingdom is grown from tiny seeds that grow into something so big that only God can see it from the beginning. That's the message of the mustard seed parable. And

that's why we take pinecones and Douglas fir trees to church.

Teresa Moser McDermid is pastor of Sunrise Mennonite Church in Clackamas, Ore. At the conclusion of a service based on this parable, worshipers took home pinecones as a reminder in the next week to do some "little thing" for the kingdom of God.



Christian organization for retired adults formed

A group similar to the American Association of Retired Persons—but with a Christian dimension—has been launched. The Christian Association of PrimeTimers (CAP) is a nonpolitical fellowship for older Christians. Benefits include a bimonthly magazine; access to insurance for health, auto, and home; travel discounts; and ministry opportunities.

CAP wants to create a National Volunteer Organization, says president Roland Johnson. The group has extensive contacts in churches, missions, relief agencies, camps, retirement homes, and prisons, and will inform its members about volunteer opportunities there, he says. Society tends to push seniors to the side, but there is no biblical basis for retirement from the Lord's work, Johnson asserts.

Retirees can learn about opportunities for service with Mennonite Board of Missions' SOOP (Serving Opportuni-

ties for Older Persons) program (219 294-7523). Information about the Mennonite Association of Retired Persons is available from the same number.—*National & International Religion Report*

Conscientious objector challenges Colombian law

A Colombian military court has issued a warrant for the arrest of 18-year-old Luis Gabriel Caldas Leon, the first conscientious objector to challenge through law the obligatory military service requirement in violence-plagued Colombia. Having apparently exhausted all legal remedies, Leon is now subject to a military trial and faces imprisonment for up to two years.

Leon's CO beliefs illuminate the inconsistencies between Colombia's constitutional guarantee of freedom of conscience and its obligatory military service requirement. Article 18 of the constitution states that "no one will be obligated to act against their conscience." But Colombian courts have argued that

while the right of conscientious objection could be derived from the constitution, it is outweighed by the needs of Colombian military.

Colombian attorneys such as Ricardo Esquivia of the Mennonite organization Justapaz have challenged such views of the law and invoke international legal standards such as United Nations resolutions calling on member states to recognize conscientious objection as a universal human right.

The Collective for Conscientious Objection, a Mennonite-supported organization promoting the recognition of CO rights in Colombia, is providing legal and spiritual support for Leon during this time. The Collective recently received an anonymous phone call saying "what you all deserve is a bomb."

The National Interreligious Service Board for Conscientious Objectors, based in Washington, D.C., is filing a petition before the Inter-American Commission on Human Rights on Leon's behalf.—*NISBCO*

Celebrating 100 Years of Culture for Service

"Each year I travel to Washington, D.C., to attend board meetings of the American Association for Higher Education. Around the table are several university presidents, foundation officers, and other administrators and executives. We discuss what is needed in higher education:

- more attention to undergraduate teaching
- more contact between students and professors
- better service orientation to the needs of the world and the local community
- international education

"Does this sound familiar to you? It certainly does to me. We've been doing these things at Goshen College for a long time."

— *Professor of English Shirley Showalter, in a Goshen College convocation service*

For more information: Admissions Office
Goshen College
1700 S. Main
Goshen, IN 46526
(800) 348-7422 or (219) 535-7535
Fax: (219) 535-7609
E-mail: "Admissions@Goshen.edu"



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COLLEGE

Preparing leaders for the church

The priority of pastoral leadership

by James M. Lapp

It is tough to be a leader in any age, especially in the 1990s. Stresses for those willing to be leaders in the church come from diffuse expectations, vulnerability to charges of misconduct, ambivalence about authority and a diverse theological climate.

No leader is more strategic than the pastor in a local congregation. While the mission of the church beyond itself must always be central, the fulfillment of that mission depends on the effectiveness of pastors in proclaiming the vision and equipping members for their calling.

Three facets of the church's responsibility

First, we need to recover the primacy of the pastoral call in the local congregation. Pastors are normally born and nurtured in congregations, not schools. This reality was self-evident for our forebears. Baptismal vows and the "lot" provided a ready supply of pastors. With the change to educated and professional pastors, many congregations lost sight of their essential role in calling gifted people to pastoral leadership.

The Mennonite Church ordains or licenses an average of 75 new pastors each year. Congregations without a pastor or with

inadequate leadership do well to examine their own processes for discerning the gifts of members for ministry rather than to lament the state of the church. A barometer of the spiritual health of a congregation is the quickening by the Holy Spirit of some members for pastoral leadership or other forms of ministry.

Second, we need to



James M. Lapp



Vern Preheim

recognize the importance of Anabaptist-Mennonite training for pastors. If there will be a Mennonite Church in the 21st century, special attention needs to be paid to where and how our pastors are trained.

A church that cares deeply about its faith will state clearly its expectations that pastors utilize the training programs of the church both in preparation for leadership and for continuing education. In a time when other Christians look with appreciation on our tradition of faith we can do no less than insure our own leaders are well grounded in the Anabaptist-Mennonite faith. In a time of theological pluralism it is particularly urgent that

(Continued on page 2)

Partners for Ministry

by Vern Preheim

Strong congregations and strong conferences are the result of effective, well-trained leaders. The expectation of the church of its leaders, both of pastors in congregations and of administrators

in conferences, keeps growing. As this happens, the seminary is increasingly important to the church. Therefore, a strong seminary-conference partnership for ministry is imperative.

The General Board of the

General Conference Mennonite Church in March 1994 said that the highest priority for the conference was to develop pastoral and lay leadership with strong Mennonite/Anabaptist convictions. The General Board counts heavily on Associated Mennonite Biblical Seminary to partner with it in working on that priority.

In an era of declining denominational loyalty and weakening denominational

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Inside

AMBS celebrates successful campaign beginning

Lambright Center dedication

President's Window

AMBS Panorama

AMBS
window



Associated
Mennonite
Biblical
Seminary

Preparing leaders for the church

(Continued from page 1)

The priority of pastoral leadership / James Lapp

pastors are trained to unify the body in a common faith and practice.

Third, we need to vigorously empower pastors to lead. We are coming out of several decades of depreciating leadership, partly due to misguided notions that everyone has an equal leadership role in the congregation. The key issues are not status or domination by leaders, but the need for people who can provide direction. To rightly affirm that all members have gifts from the Spirit for ministry does not eliminate the need for leaders.

Jim Wallis, editor of *Sojourners*, recently wrote, "The alternative to bad leadership is good leadership, not no leadership. Movements, institutions, churches and nations need good sensitive, inclusive, serving and accountable leadership. But they need leadership.... Dissent does not necessarily require strong leadership gifts, but social transformation does." (January 1994, p. 5)

A vision for church leadership

My vision is that in the coming years we will respect pastoral leaders and empower them in new ways. Our training programs, conference ministers and elders/deacons need to link hands with congregations and pastors to make leadership a joyful, life-giving experience. Our very future as a Mennonite Church depends on the success of these efforts.

James M. Lapp is general secretary of the Mennonite Church General Board.

Partners for Ministry Vern Preheim

identity, leadership is critically important. Identity is nurtured and strengthened by pastors and other congregational leaders. As a General Conference, we must double our efforts to train and develop leaders who will work hard at maintaining a clear sense of denominational identity or cave in and lose all sense of loyalty. Our identity will rest heavily on a common sense of what it means to be church. Identity will nurture a sense of loyalty.

It's not only pastors who are critical for strong, healthy congregations. Other leaders, such as Sunday school teachers, deacons, and church council members, are also important. Overall, congregational leadership is strengthened when some of the leaders have some theological education. In many congregations, one or more members in addition to the pastor have had some

seminary courses. My dream is that in every congregation, several leaders could take at least an occasional seminary course. This becomes more feasible when the seminary partners with the conferences in regional efforts, such as those in Kansas, Pennsylvania, and Ontario.

In a time of rapid change and rising expectations, the initial seminary degree needs to be supplemented with continuing education refresher courses. Here, too, AMBS is an important vehicle for addressing this need.

The seminary also serves a useful function in the friendships which are formed and the trust relationships which are established. Unity in the church in part is undergirded by the trust relationship developed at AMBS or wherever seminary courses are offered.

For all of the above reasons, it is obvious that partnership for ministry of congregations and conferences with AMBS is of critical importance. It must be kept strong and dynamic.

Vern Preheim is general secretary of the General Conference Mennonite Church.

"I am excited that God is leading our seminary to continue providing quality training for our pastors, missionaries and other church related vocations.

"I see the Partners for Ministry campaign providing opportunities for more dialogue between seminary leaders and Mennonite church members regarding the pastoral leadership needs and desires for the present and future church."

Donald L. Schmidt, Newton, Kansas, member of Partners for Ministry steering committee



Already more than five million dollars, or forty-three percent of the goal, has been contributed or pledged in the AMBS comprehensive campaign, Marlin E. Miller told guests at the September 18 dedication of the Lambright Center. Partners for Ministry was selected as the campaign theme to emphasize the strong partnership and interdependence between the seminary and the church in preparing pastors, missionaries, church planters, teachers and other leaders.

AMBS celebrates a successful beginning

On September 18, AMBS hosted a celebration with a twofold purpose:

- announcing the successful beginning of the Partners for Ministry comprehensive campaign, and
- dedicating the completed Lambright Center.

Marlin E. Miller, AMBS president, announced, "We have missed our goal," but quickly explained that instead of the expected four million dollars committed in the first year of the campaign, already more than five million has been pledged or contributed. The \$11.9 million goal includes funds for student aid, faculty support, expanding the library and enhanced teaching in areas such as missions and evangelism.

The Lambright Center, the first visible sign of the campaign, is a conference center created in the former dormitory. It will be used for AMBS continuing education programs and also is available to groups who wish to meet at AMBS.

The center is named in honor of Goldie Lambright and the late Robert L. Lambright of Shipshewana, Ind.



"Robert L. Lambright was, and Goldie Lambright continues to be a teacher—in their family, in the church, and in their community," Marlin E. Miller said as the Lambright Center was dedicated September 18. "It seems entirely fitting," Miller continued, "that this center which is to be a crossroads of teaching and learning should carry the Lambright name." The family, including Goldie Lambright, her two sons, Kevin and Keith, and three daughters, Melody Ernsberger, Sandra Yoder, and Joy Liechty made a major contribution to the AMBS project. The center will become the hub of the AMBS continuing education program.

Campaign giving opportunities

Partners for Ministry, the three-and-a-half-year comprehensive campaign, includes these giving opportunities:

Library expansion and resources	\$2,021,000
Faculty support and development	3,000,000
Continuing education center and program	475,000
Student aid	900,000
Congregational studies	150,000
Mission and evangelism	150,000
Stewardship of buildings and grounds	175,000
Designated gifts	64,000
Campaign expenses	365,000
The AMBS fund (ongoing operating expenses)	4,600,000
Total	\$11,900,000

Partners for Ministry Steering Committee

A committee representing the General Conference Mennonite Church and the Mennonite church guides the campaign:

- Harold P. Dyck
Hesston, Kan.
- Robert G. Frey
Archbold, Ohio
- Charles Loewen
Steinbach, Man.
- Peter Redekop
Vancouver, B. C.
- Mary A. Schiedel
New Hamburg, Ont.
- Don Schmidt
Newton, Kans.
- Carol J. Suter
Kansas City, Mo.
- LeRoy Troyer
Mishawaka, Ind.
- Allen Yoder Jr.
Middlebury, Ind.
- Phil G. Yoder
Iowa City, Iowa



The church and AMBS, as partners for ministry, help each other fulfill God's mission. Each grows stronger in working together.

In this symbol for the campaign, the partnership is illustrated with a church building and the AMBS chapel. They are joined on the same foundation and share the same door. To

enter the seminary is to step into the life of the church; to enter the church is to benefit from the seminary's work—the training of leaders, study of the Bible, and commitment to growing in faith and understanding of God. The partnership strengthens both to live out God's will and serve in God's grace.



In the lives of institutions, just as in the lives of individuals, memorable and moving moments stand out. Such moments bring earlier events into focus and set in motion events which shape direction and character.

The seminary board's decision to move ahead with the Partners for Ministry campaign on November 2, 1991, is one such moment. A year earlier, AMBS began to work toward fully integrating the Goshen Biblical Seminary and Mennonite Biblical Seminary into one seminary. The year before that, in 1989, accrediting agencies renewed AMBS' full accreditation for another 10 years; AMBS had met or exceeded all standards used to measure quality of program.

But many challenges and questions faced us. What kind of educational and spiritual resources do church leaders need? What kind of congregations will make up the church by the year 2000? With the boom years of the 1980s waning, how do we undergird programs with financial resources? What kind of mission and service ministries will reach out in North America and around the world? Who are the people whom the church will call and who will sense God's call to be pastors, missionaries, teachers, evangelists and other church leaders?

These questions were on the hearts and minds of the board members gathered that day three years ago. At that moment, not everything was clear. They knew there would be risks in launching a campaign—risks in not launching a campaign. Where was the Holy Spirit leading?

Finally, when board members reached consensus and unanimity, they stood and joined hands to pray in gratitude and in petition. A memorable and moving moment.

That moment focused the past and set a new direction. Now new opportunities beckon for people to join this partnership for the church's ministry at home and in the larger world.

- Marlin E. Miller

Youth Ministry in the Maze of the Modern World

**Weekend conference
January 13-14, 1995**

Featured speaker: Don Posterski, vice president of National Programs for World Vision Canada. Past involvements include student ministry with Inter-Varsity Christian Fellowship and co-director for Project Teen Canada. His books connect the gospel with culture: *The Emerging Generation* and *Teen Trends*, both co-authored with sociologist Reginald Bibby, and *Reinventing Evangelism*.

Fee: \$40. Lodging and meals are extra. For information, call the AMBS Continuing Education office, 219 295-3726.

AMBS Panorama

Fall enrollment

With the overarching theme for the year of "Welcoming the stranger," AMBS welcomed 39 new students to campus.

One hundred and fifty-five students are enrolled in AMBS programs this year, up from 143 last year. The number of full-time students has dropped slightly and the number of part-time students has risen. This year, half of the students are men, half are women—a slightly higher ratio of women to men than previously.

Sabbatical is like scuba diving

Instead of going to Israel, Basel, or Paris on sabbatical last year...or to Oxford, Yale or Harvard, Ben Ollenburger, AMBS professor of Biblical Theology, went to



his basement study. One project was work on a commentary on Zechariah.

"Teaching Bible courses is a little like diving into the ocean—no matter how deep you go, you have to surface very quickly," he reported to faculty and students. "Being on sabbatical is more like having scuba gear—you can go as deep as you want and stay down as long as you want. It's dark down deep in the ocean...or in a basement study...or in the Bible, but that's where some of the best and most elusive treasure is to be found."

Spring weekend course

The spring course offered at AMBS in weekend sessions will be **Developing New Churches**. The course will be taught by Gary Martin, former instructor in evangelism and church planting at AMBS.

The class will meet Friday evenings, Saturday mornings and afternoons on the following weekends: Feb. 17-18, March 17-18, and April 21-22.

Content will include vision, leadership and support for developing churches, as well as first year strategies and longer-ranger planning.

Corrections 1994 AMBS graduate **Henry Kliewer** began as pastor of Springfield Heights Mennonite Church, Winnipeg, Man., on Aug. 15.

Len Siemens, also a 1994 AMBS graduate, is the son of Ruben and Tina Siemens of Rosthern, Sask., (not Robert and Tina Siemens as the summer AMBS Window reported).

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

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Associated
Mennonite
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Seminary

3003 Benham Avenue
Elkhart, IN 46517-1999
Telephone 219 295-3726

Mennonite history has conflicting answers for Hong Kong Anabaptists facing 1997

Hong Kong—One cannot do or say anything here these days without an eye to 1997. That includes decision-making by three Mennonite churches in this small colony on the southern border of the People's Republic of China.

The year 1997 is when Hong Kong is scheduled to go back to control by mainland China after being a British protectorate for 99 years. Mistrust of China's communist government in Hong Kong's political, economic, and religious sectors is leading to mass migrations.

"You have to remember that almost 50 percent of the Hong Kong population were refugees from China—or children of refugees," says Mennonite missionary Timothy Sprunger in explaining the exodus. Having escaped the communist government of China in the 1950s or '60s, they are not about to live under this system again.

While one in eight persons is expected to leave Hong Kong before 1997, the statistic is that one in four Christians will emigrate. Many will join relatives already in Europe or North America.

Among these are some Mennonites. One of Hong Kong's Mennonite congregations will lose 12 of its 70 members next year, the pastor reports. Among them are some of the congregation's elders and other leaders.

"Mennonite history is filled with migrations," says Hugh Sprunger, veteran missionary to Taiwan currently working in Hong Kong. This is what he tells people who ask him whether they should leave. But he also tells stories of others in history who stayed and lived with the new realities.

"I can't tell people what to do," Hugh Sprunger says. "But I do tell them, 'As long as you live in Hong Kong, give your best to the church.'"

One Chinese Mennonite leader, however, believes 1997 can be a corrective. He says Hong Kong's Christians have forgotten about the poor in their move to become wealthy and respectable. "1997 reminds us God is in charge," he says.

Although Christians make up only 9 percent of Hong Kong's population, they run up to 70 percent of the welfare institutions, 40 percent of the schools, and 20 percent of the hospitals. They have only been able to do this with massive support from the government and business.

Kwok Nai Wang of the Hong Kong

Christian Institute charges this collusion of church, government, and the wealthy has divorced Christians from social concerns such as helping the poor. In his writings he describes 1997 as a possible "kairos moment" to bring the church back to its true purpose.

Mennonite mission workers have agreed they will try to stay after 1997. Mennonite work in Hong Kong is currently a joint project of Eastern Mennonite Missions (Mennonite Church) and the Commission on Overseas Mission (General Conference Mennonite Church).

An example of their commitment was a recent decision to purchase property in the city.

"When we worked with the banker, he asked how long my family was stay-

ing," Tim Sprunger reports. "I said, 'At least four years.' He seemed surprised and said, 'Oh, that's beyond 1997.'"

The joint mission effort does have contingency plans should things get rough for Christians under the new government. Women and children will leave, with men staying behind.

"We'll wait until the church tells us it's time for us to leave," Tim Sprunger says.

Mennonite missionaries report this kind of local church decision-making is one of their primary goals. Toward this end they have been successful in finding a Chinese pastor to work with them in each of the three congregations.

Total Mennonite church membership in Hong Kong numbers approximately 125.—*J. Lorne Peachey*

Marlin Miller, AMBS president, dies unexpectedly

Elkhart, Ind. (AMBS)—Marlin E. Miller, president of Associated Mennonite Biblical Seminary, died of a massive heart attack in his home Thursday evening, Nov. 3.

Miller, 55, was serving as the first joint president of AMBS, beginning in that role July 1, 1990. Prior to that he had served as president of Goshen Biblical Seminary from 1975 to 1990. From 1986 until the present he was cochair of the Inter-Mennonite Confession of Faith Committee.

"A state of shock" summarizes the feelings on the AMBS campus. "Please pray for Marlin's family, our seminary community, and board as we grieve and face a new set of important and difficult decisions," says Gayle Gerber Koontz, acting president.

One of the major accomplishments during Miller's tenure as AMBS president was the culmination of the joining of Goshen Biblical Seminary and Mennonite Biblical Seminary. Although the two seminaries began their association in 1958 and had shared the campus at 3003 Benham Avenue since 1969, the incorporation of AMBS as one seminary was completed in 1993.

In addition to his leadership roles at AMBS, Miller served in other leadership positions in the Mennonite church and other religious organizations. He has served on committees and projects with Mennonite Central Committee, and also served on the executive committee of the Association

for Theological Schools in the U.S. and Canada.

Miller is survived by his wife, Ruthann; three adult children, Rachel and Randy Jacobs of Goshen, Eric and Lisa Miller-



Sommers of Ellsworth, Maine, and Lynelle and Tim Clark of Granger, Ind.; and seven grandchildren. He was a member of Belmont Mennonite Church, Elkhart. Viewing and visitation were held Saturday and Sunday at the seminary's Chapel of the Sermon on the Mount; a memorial service was held Monday morning at College Mennonite Church in Goshen.

Miller's death leaves what many care calling a "hole," a "chasm," in the seminary and in the larger church. Belmont pastor Duane Beck, who officiated at the memorial service, opened his meditation with the words, "Now is not the time to die, Marlin."

But Beck reminded listeners that God is present, especially as they worship and work together. "We cannot take Marlin's place; no one can do that," Beck said. "The way we live now is that we each take our place in the kingdom with our gifts, our passion, our call from God, and we share that with each other."—*Mary E. Klassen*

Economic development agency gets high marks in Canadian study

Winnipeg, Man. (MEDA)—"Effective development organization . . . a good investment for Canadian taxpayers . . . too modest in reporting its accomplishments."

These are among the findings of a recent outside study of Mennonite Economic Development Associates (MEDA).

The study was commissioned by the Canadian International Development Agency (CIDA) as part of its regular review of organizations it supports. CIDA engaged Universalis, a Montreal-based consulting firm, to assess the effectiveness of MEDA's structure, governance, and overseas programs. Over a four-month period evaluators interviewed MEDA staff, met with members and the board of directors, and visited programs in Nicaragua and Bolivia.

The study gives MEDA high marks in a number of areas:

- It describes MEDA as "an entrepreneurial organization that embraces growth and change" and is "well suited" to respond to rapidly changing economic and political environments.

- MEDA's strategic plan for its development is "thoughtful and meaningful. . . . One of MEDA's strengths is the emphasis and concern that it puts on planning its programs well."

- MEDA's micro-credit methodology

(providing loans rather than grants) and its emphasis on training "are important characteristics that distinguish MEDA from other [nongovernment organizations] working in micro-enterprise development." In recommending that CIDA "regard MEDA as a funding priority," the report observes that "MEDA is one of a few Canadian organizations that is making an important contribution in the micro-enterprise sector."

It also suggested areas for improvement, including:

- More effort is needed to clarify

how MEDA's environment policy is applied.

- While 50 to 60 percent of MEDA's overseas clients are women, the evaluators observed that women are under-represented in decision-making processes. The report notes that only three of 25 board members are women.

The study also found the organization to be "too modest" about its performance. "While MEDA's modesty is a positive characteristic, it needs to find ways to keep its key stakeholders . . . better informed of its accomplishments," the report says.

Proposed dissolution of Ley 514 may mean required service for Paraguayan Mennonites

Filadelphia, Paraguay (MWC)—Mennonites in Paraguay are watching closely a congressional proposal which may remove privileges they have received since arriving in this country as immigrants.

Over the years, the government of Paraguay has granted special status to all immigrant groups through Ley 514. The first Mennonite immigrants from Canada received certain privileges, including: religious freedom, permission to own schools conducted in German languages, exemption from military service, permission not to swear oaths, and no taxes for 10 years.

In recent years Ley 514 has been attacked and even some members of the Mennonite community have suggested to members of Parliament that it should be annulled. This proposal has now reached the congress and it will be officially decided.

Henry Dueck, Mennonite representative in Asunción, urges Paraguayan Mennonites not to panic even if the ley is abolished or changed because most of its items are now guaranteed to everyone by the new constitution.

Constitutional rights include religious freedom, the right to refuse military service for reasons of conscience, and the right to speak and teach in one's native tongue (Paraguayan Mennonites voluntarily teach the Spanish language also). Mennonites in Paraguay enjoy no economic preference and have paid taxes since 1937.

If the ley is abolished one change Mennonites can expect, however, is that young men (17-18 years old) may be required to do alternative service. In June the settlement leaders (Oberschulzen) and other Mennonite leaders met to discuss this issue. They decided that the Mennonites cannot refuse a service to the betterment of the country should they be asked to do so.

Dueck summarized: "As far as principles of faith are concerned, we should be consequential and not compromise. In all other areas we should do our duty as Christian citizens of this country. As our Mennonite history has shown, special privileges have never lasted long in the past."—*Frieda Siemens Kaethler for Mennonite World Conference*

East African pastors get bikes. *Salunga, Pa. (EMM)*—Now that they have bicycles, 27 pastors in Kenya and Tanzania won't need to get up before sunrise Sunday mornings to get to church on time. Eastern Mennonite Missions transferred enough funds this year to supply 27 bicycles to the Kenya and Tanzania Mennonite churches.

"Some East African pastors may lead up to 10 congregations," explains EMM Africa director Harold Reed, "and therefore may walk three hours or more to get to their congregations." More than \$6,000 (U.S.) has been raised for the church leaders' bicycles since 1990, when the project was started.



Atlantic Coast debates role of conference minister, integration

Akron, Pa.—Atlantic Coast Conference (ACC) delegates debated the question of integration at their annual meeting and missions festival, held Oct. 28-30 at Akron Mennonite Church.

ACC's executive committee presented a preliminary statement on integration, asking for delegates' input before making a final recommendation to the Mennonite Church General Board. The statement reads: "Our preference is continued cooperation with the General Conference Mennonite Church; however, we will support the churchwide movement toward integration."

"We recognize the grass roots movement to integrate in certain parts of the U.S. and Canada. We do not wish to stand in the way of what is already happening; therefore, we support continued movement toward integration of MC/GC churchwide structures as determined by General Assembly delegates."

"As a conference we choose to maintain our present identity and structure until the need for change is indicated by our conference delegates."

Of 89 ballots returned, 45 affirmed the statement, 36 asked for a stronger statement in favor of integration, while 8 were very strongly opposed to integration, reported ACC administrator Miriam Martin after the meeting.

In other discussion, delegates continued their debate on the role of the conference minister. Since Gerald C. Studer completed his term in this role last year, the executive committee has proposed that the ACC defer calling another conference minister for two years in order to reevaluate the position.

The responsibilities of conference minister are being distributed to other people, especially the overseers. While

Paris? Mais, oui! Paris, France (MBM)—

"We're coming to do the kinds of things that don't get done with busy schedules," said Kurt Horst, pastor of Weaver Mennonite Church in Johnstown, Pa. Speaking to Mennonite Board of Missions worker Neal Blough, Horst explained that a group of seven people from his congregation wanted to visit Paris and experience overseas missions firsthand. "We don't speak French, but put us to work anyway," Horst encouraged. Blough did just that.

Sept. 12-19 the group cleaned kitchens in a student center, painted a meeting room for the Foyer Grebel congregation, and visited with Neal and Janie Blough. "France is really a post-Christian culture," Horst reported after his return. "We saw that Mennonites have a ministry particularly to foreigners living in France. Worship at the Foyer Grebel included 12 different nationalities."

"We heard about the Mennonite Church in France. We made connections between the Paris congregation and Weaver Mennonite Church. We also visited a sheltered workshop run by French Mennonites. We were surprised to see colorful costumes hung there. Then we were told that the sheltered workshop repairs costumes for Euro-Disney!"

Pictured are (left to right) Donna Phillips, Doreen Griffiths, Jeremy Bader, and Becky Gascho with Victor Dos Santos (center), director of Domaine Emmanuel, after church at the Foyer Grebel.—Katie Kreider



a goal is to "work toward the further empowerment of the overseers," said moderator John Rudy, the conference needs to take care that they don't ask too much of these individuals "without congregations releasing a bit of their time." Most ACC overseers are pastors of their own congregations.

As part of the weekend celebrations, congregations brought their offerings to the ACC's annual "Nickels for Neighbors" project. Some \$8,050 was collect-

ed for a church community center in Lansing, N.C.—surpassing by far this year's goal of \$6,500.

ACC also welcomed Manhattan (N.Y.) Mennonite Fellowship into the conference.

Stanley Green, president of Mennonite Board of Missions, spoke at three worship services. In his presentation on Jonah, Green noted, "Jonah raises questions of our community identity and what we could become."

"Jonah's message is more than a story of a disobedient prophet" who resisted God's call to go to Nineveh, Green said. "Jonah reminds us that God will not, that God cannot, be boxed by narrow aspirations, parochial visions. God holds us to a place beyond our comfort zones, to risk believing he is a God of those people over there also."

"Jonah challenges you and I with the realization that God freely chooses to own us as his children, not for the sake of our indulgence but for the sake of the world's need."—Cathleen Hockman

Refugees, church workers send thanks with Lapp

Akron, Pa. (MCC)—Thank you from the "deepest part of our hearts" for Mennonite Central Committee's material and spiritual assistance, Rwandan refugees and Zairian church leaders told John A. Lapp last month. Lapp, MCC's executive secretary, traveled to eastern Zaire to assess MCC's response to the Rwanda crisis.

Many people expressed appreciation for the "character of the disciples"

the Mennonites sent. "I was especially pleased to see MCC working so closely with Zairian churches, aiding their efforts rather than establishing separate MCC programs," Lapp observes.

"I was also impressed with the enormous United Nations relief programs. They are saving many lives. But the downside is that this non-African activity constantly reminds Africans of their continued dependency on outsiders."

'Health care reform is not dead,' MMA says

Goshen, Ind. (MMA)—The majority of national media stories have declared U.S. health care reform a dead issue. Not so, say officials at Mennonite Mutual Aid.

"Health care reform is happening all around us," says Karl Sommers, vice-president of Corporate Planning. "It may not be happening on the grand scale once envisioned at the national level, but health care reform is happening."

Sommers predicts that reform efforts at the national level in the coming year will be aimed at reforming the insurance industry. He also says individual states are likely to entertain a number of health care reform proposals on an individual basis in 1995.

MMA was actively involved in the health care reform debate which raged in Washington, D.C., over the past 12 months. Sommers was in the eye of that political hurricane and believes the effort failed for several reasons.

1. President Bill Clinton and Hillary Clinton misread what the public really wanted. Sommers says the public wanted incremental changes to address problems of cost and coverage while the Clintons proposed comprehensive change. The public also feared restric-



Beans for Burundi. *Bujumbura, Burundi (MCC)*—Pictured is a Burundian woman who in mid-October received bean seeds from the Evangelical Quaker Church in northern Burundi. Mennonite Central Committee supplied \$7,000 (U.S.) to purchase and transport 10 metric tons of seeds to the site where they were distributed equally among Hutu and Tutsi people. Political tension is high in Burundi as it struggles to avoid the violence that recently rocked Rwanda, its neighbor to the north. Earlier this month a new president was appointed, giving Burundians some hope for a more secure future. "We believe the MCC-supplied bean seeds will also be a source of hope for people and will encourage people to return home and resume farming," says Arli Klassen, MCC interim Africa co-secretary.

tions on choice of physician and feared too much government involvement.

2. Legislators were unable to reach a consensus in time for passage of any bills. The proposals lacked bipartisan support, Sommers says, and the administration waited too long to compromise. In addition, the issue was so complex that it took until June before most members of Congress understood the terminology and the various proposals.

3. The public was confused. The issue of health care reform is very complex, and reform proposals continually

changed until the public finally gave up trying to understand them.

4. No one was willing to pay the bill. Sommers notes small employers were strongly opposed to employer mandates, and most people strongly said they were unwilling to fund more entitlements for the poor. In addition, cost estimates from the Congressional Budget Office were more realistic than administration estimates, but the higher amounts slowed down the legislative process.

Sommers says national legislative proposals in 1995 are likely to address several insurance reform issues including: coverage for people with preexisting health conditions; community rating to limit the wide variation in insurance rating practices; making insurance portable from one employer to another; offering a guaranteed minimum set of benefits to everyone.

Individual states are also likely to accelerate their experiments with ideas for reforming the health care system, especially in attempting to control the skyrocketing costs of Medicaid. Insurance reforms focused on small employer groups will continue and are likely to be expanded to include individuals and larger groups.

"In the short run, the problems may actually get worse for some people," Sommers admits. "It may be that even more people have trouble obtaining adequate medical care. Eventually, however, the problems will be solved. We believe MMA has a unique perspective, driven by its commitment to stewardship and mutual aid, that is desperately needed as we all work at this very complex issue."

MCC reestablishes country office in Lebanon

Beirut, Lebanon (MCC)—Mennonite Central Committee (MCC) has reopened an office in Beirut, Lebanon, after an eight-year absence during which time MCC's work in Lebanon was directed from Jordan and Cyprus.

Lebanon country representative Joan Barkman arrived in Beirut in October to reopen the office, which was closed in 1986 because of the civil war.

Over the past eight years MCC supported projects in Lebanon, with the supervision of local staff. Among the groups that continued to receive support from the agency were agricultural cooperatives in occupied south Lebanon, where the constant threat of conflict between Israeli and Lebanese forces have made farming extremely difficult.

"At the best of times these farmers would make only a modest income from their farms," Barkman says. "Many farmers cannot work in their fields unless they have military protection from the UN forces. The threat of attacks

can keep them off their fields at the most crucial times of the season.

"[The farmers] were afraid that as people in the West heard about the peace negotiations in the Middle East, they would turn away from giving help to the region," Barkman says. "But these people in southern Lebanon have yet to experience any evidence of that peace."

Cooperative representatives told Barkman that MCC was "the only organization that stayed with us all these years." They indicated that even the smallest projects, such as distributing onions for planting, encouraged and motivated the discouraged farmers.

As she sat with the farmers, Barkman says, "I thought I might as well be sitting with Mennonite farmers in North America. When I told them that many people who give to MCC are small and struggling farmers like them, their faces lit up and one said, 'That is why we have felt this kinship with the Mennonites.'"

- **Chinese translation set.** Negotiations have been completed with the Congregational Resources Board of the Conference of Mennonites in Canada for a Chinese edition of *An Introduction to Mennonite History* by C. J. Dyck, according to Herald Press director Paul M. Schrock. Winfred Soong, pastor of the Toronto Chinese Mennonite Church, and Lemuel So, pastor of the Love-Truth Chinese Mennonite Church in Philadelphia, are doing the translating. The Chinese edition of this standard Mennonite history book will be used by Mennonites in North America, Taiwan, Hong Kong, and by Chinese Christians throughout the world.
- **Student recognized by FFA.** An Eastern Mennonite University student has received the American FFA Degree, the highest award granted by the National Future Farmers of America organization. Leonard L. Schrock of New Haven, Ind., a junior majoring in business administration and minoring in accounting, was recognized at the 67th National FFA Convention, held Nov. 10-12 in Kansas City, Mo. The honor is based on demonstrated leadership abilities and outstanding achievements in agricultural business, production, processing, and service programs.
- **Building dedicated.** More than 250 people attended the dedication of Watertown (N.Y.) Mennonite Church's new church building Oct. 9. Conference minister Milton Zehr, overseer Lester Bauman, former overseer Menno Heinrichs, and former pastor Norman Lyndaker all shared brief remarks of encouragement and congratulations with the congregation. Pastor Ed Robbins presented a meditation and led in the litany of dedication.
- **Pastor transitions:** *Noah Kolb* has begun service as conference minister for Iowa-Nebraska Mennonite Conference. He previously served as a pastor and overseer in Franconia Conference and as pastor at Bellwood Mennonite Church in Milford, Neb. Kolb replaces Ivan Troyer, who died in September 1993.
- **New appointments:** *Ronald J. Helmuth*, director of information systems, Eastern Mennonite University, Harrisonburg, Va.
- **Coming events:** *Music education workshop*, "Singing in the Classroom and Choir," Goshen (Ind.) College, Nov. 19. Mary Goetze will lead this daylong program open to music teachers and students. Information available from 219 535-7361.

Dyck suffers stroke. *Coaldale, Alta. (MCC)*—Two months into Elfrieda and Peter Dyck's year-long Mennonite Central Committee storytelling tour across North America, Elfrieda suffered a serious stroke on Thursday morning, Nov. 3. After some improvement on Saturday, doctors believe she may have had a second stroke on Sunday, Nov. 6.

The couple had set out Sept. 1 to tell today's MCC story to church groups throughout Canada and the United States. At presstime the Dycks planned to fly back to their Akron, Pa., home as soon as Elfrieda is well enough to travel. They will not travel to British Columbia as planned, to finish out the Canada portion of their tour. Plans for travel through the United States, to begin Feb. 1, are on hold.

• **New books:**

An Amish Table by Phyllis Pellman Good. A hardcover photo book with a collection of Amish recipes. Available from Good Books, 717 768-7171.

Meditations for New Moms by Sandra Drescher-Lehman. Pocket-sized book contains brief meditations with prayers and exercises for new mothers. Available from Good Books, 717 768-7171.

A Smoother Journey. Author Simon Schrock details the problems that can affect person-to-person relationships and offers practical, Bible-based solutions. Available from New Leaf Press, PO Box 311, Green Forest, AR 72638.

• **New resources:**

Selfhelp Crafts mail order catalog features 74 handicrafts from around the world. A program of Mennonite Central Committee, Selfhelp Crafts provides income for third world people. Catalog free from 800 592-7238.

• **Job openings:**

Office manager, Friendship Community, Lititz, Pa. Individual will oversee all office functions including bookkeeping, payroll, and supervision of office staff. Prior experience in bookkeeping and use of computers required. Send résumé to Charles G. Bauman, Administrator, 1149 E. Oregon Rd., Lititz, PA 17543-9208; phone 717 656-2466.

President, Bethel College, North Newton, Kan. Desired characteristics of applicants include: demonstrated ability to effect change in a consultative environment; ability to communicate the mission of the college to new audiences; enthusiasm for sustaining good relationships with the college's external constituencies. Nominations and expression of interest should be submitted to: Alvin I. Penner, Chair, Presidential Search Committee, Bethel College, 300 East 27th Street, North Newton, KS 67117.

Vice-president: Advancement, Virginia Mennonite Retirement Community, Harrisonburg, Va. Responsible for public relations, fund raising, marketing for a 600-resident comprehensive program for the aging. College graduate with some experience desired. Send résumé to Elbert Detwiler, President, VMRC, 1501 Virginia Ave., Harrisonburg, VA 22801; phone 703 564-3400.

Worship planning underway for Wichita '95. *Newton, Kan. (GCMC/MC)*—Roller blades. The Kansas Mennonite Men's Chorus. *Godspell*. Delegates who attend Wichita '95 can expect to find diversity of expression during the worship services at the joint conference of the General Conference Mennonite Church and the Mennonite Church next July.

The worship services for adults will elaborate on the theme of "Prepare Ye the Way of the Lord" through music, Scripture, Bible teaching, and prayer. A portion of Isaiah 40 will be presented each morning.

Owen Burkholder, Harrisonburg, Va., worship committee chairperson, notes that "it is quite clear that the conference will bring people together who come from fairly diverse positions on a variety of issues. My hope is that worship will be the oil that allows us to hear God and to hear each other."

Members of the Wichita '95 worship committee are: (back row, left to right)—J. Harold Moyer, North Newton, Kan.; Bernie Neufeld, Winnipeg; Grace Brunner, Hesston, Kan.; Tony Brown, Seattle, Wash.; Ron Krehbiel, Hesston, Kan.; Janeen Bertsche Johnson, Wichita, Kan.; front row—Owen Burkholder, Harrisonburg, Va.; Miriam Book, Elkhart, Ind.; Dottie Beachy, Hesston, Kan.; Mary Oyer, Goshen, Ind.



NEW MEMBERS

Berlin, Ohio: Burke Hummel, Adam Mullet, Troy Schrock, Christal Troyer, and Janae Yoder.
Gulfhaven, Gulfport, Miss.: Thomas Joel Embry.
Olive, Elkhart, Ind.: Merlyn and Judy Miller, John and Louise Skiles, and Kenneth Wogomon.

BIRTHS

Byler, Sharon Metzler and Shawn, Linville, Va., Devin Andrew (first child), Oct. 10.
Caffrey, Tami Yoder and Paul, Mt. Hope, Kan., Madison Paige (first child), Oct. 24.
DeVito, Donna Nafziger and Mark, Bristol, Ind., Gabrielle Monique (third child), Oct. 22.
Gustafson-Zook, Gwen and Les, Portland, Ore., Sadie (second child), Oct. 15.
Herr, Miriam Stoltzfus and Ben, Dayton, Ohio, Taylor Jordan (first child), Sept. 3.
Hertzler, Christie Bradford and Dan Mark, Scottdale, Pa., Jacob Miles (fourth child), Oct. 28.
Hochstetler, Edie Yoder and Bruce, Wellman, Iowa, Laura Catherine (first child), Oct. 18.
Kaufman, Brenda Schweitzer and Steve, Goshen, Ind., Jaron Steven (fourth child), Sept. 4.
Keunen, Angela and Joe, Didsbury, Alta., Jolene Grace (third child), Sept. 28.
Leatherman, Lisa Baum and Scott, Perkasio, Pa., Morgan Blyth (second child), Sept. 30.
Lechlitner, Kris Glenn and Doug, Elkhart, Ind., Mercedes Ann (first child), Oct. 15.
Martin, Debra Fouke and Galen, Columbus, Ohio, Alexander Nicholas (first child), Oct. 14.
Martin, Donna Hange and Robert, Souderton, Pa., Benjamin Robert (first child), Oct. 23.
Miller, Janelle Weaver and Craig, Freeman, S.D., Christopher Douglas (third child), Oct. 1.
Miller, Marlene and Blaine, Hartville, Ohio, Morgan Sara (second child), Oct. 15.
Pursel, Karla Nafziger and Jay, Archbold, Ohio, Justin Andrew (first child), July 29.
Roth, Heide Dibbern and Marvin, Wood Riber, Neb., Caleb Lynn (third child), Oct. 19.
Schnupp, Susan Stauffer and Jeffrey, Lancaster, Pa., Nathan Jeffrey (first child), Oct. 21.



Video receives two awards. Chicago, Ill. (MCC)—Two film festivals have given awards to "The Innocent," a 1994 Mennonite Central Committee video that explores the question of who is responsible for the violence and suffering caused by war. "The Innocent" won the Golden Eagle Award at the Council for International Non-theatrical Events (CINE) and the Silver Award (religion/ethics category) at the Chicago Film Festival. The Golden Eagle Award is the highest award that a nontheatrical piece can receive in the United States. Produced by John Leckie and James Burgess, the 25-minute video is available for free loan from MCC.

Stoltzfus, Betty Joy Landis and Dale, Watsonstown, Pa., Benjamin Andrew (first child), Aug. 30.
Sweigart, Angela Grimes and Dirk, Newark, Del., Sarah Christine (third child), July 18.
Taylor, Shauna Steckly and Kerry, Carstairs, Alta., Timothy Eugene (first child), Oct. 7.
Virkler, Caroline Roes and Dale, Lowville, N.Y., Zachary Joseph (first child), Oct. 3.
Woods, Kristin Weaver and John, Elizabethtown, Pa., Evan Thomas (third child), Oct. 17.
Yanez, Marilyn Gullickson and Felipe, Edmonton, Alta., Karen Ema (first child), Sept. 15.
Yoder, Jennifer Knight and Douglas, Pettisville, Ohio, Caleb LaMar (fifth child), Aug. 16.
Yoder, Lori Kauffman and Rick, Columbus, Ohio, Seth Michael (first child), Oct. 12.
Young, Janet Kratz and Kerry, Harleysville, Pa., Colton Michael (third child), Aug. 3.

MARRIAGES

Beiler-Veurink: Mary Jo Beiler, Canadensis, Pa. (Spruce Lake Fellowship) and Lynn Veurink, New Holland, S.D. (Christian Reformed), Oct. 8, by Robert Walters.
Bergman-Hershey: Merle Duane Bergman, Harleysville, Pa., and Mary Elizabeth "Beth" Hershey, Harleysville, Pa. (Salford), Oct. 8, by James C. Longacre.
Eshelman-Groff: Tracy Eshelman, Intercourse, Pa., and Kenneth Groff, Bird-in-Hand, Pa. (Forest Hills), Oct. 22, by J. Lester Graybill.

Fennell-Ramer: David Fennell, Waterloo, Ont. (Erb Street), and Ruth Ramer, Waterloo, Ont. (Erb Street), Sept. 24, by Renee Sauder.
Gibson-King: David Gibson, Richboro, Pa. (Baptist), and Rhonda King, Southampton, Pa. (Rockville), Oct. 15, by Elam Glick.
Gingerich-Wahmhoff: Jason Gingerich, Goshen, Ind. (Communion Fellowship), and Naomi Wahmhoff, Goshen, Ind. (Communion Fellowship), Oct. 15, by Charles Buller.
Hedrick-Maust: Timothy Hedrick, Harrisonburg, Va. (Plains), and Janice Maust, Waterloo, Ont. (Waterloo North), July 16, by Dan Nighswander.
Hochstetler-Miller: Brad Hochstetler, Shipshewana, Ind. (Shore), and Julie Miller, Middlebury, Ind. (Shore), Oct. 21, by Barry Loop.
King-Pannekoek: James King, Colorado Springs, Colo. (Beth-El), and Pauline Pannekoek, Aalsmeer, Netherlands (Aalsmeer), July 23, by Clifford King (father of the groom) and Merv Birkey.
Nafziger-Nord: Andrea Nafziger, LaJunta, Colo. (Emmanuel), and Eric Nord, Goshen, Ind. (Communion Fellowship), Oct. 1, by Charles and Tracy Buller.

DEATHS

Andrews, Joseph Henry, 80, Harrisonburg, Va. Born: May 4, 1914, Rockingham County, Va., to David Henry and Elizabeth Weaver Andrews. Died: Oct. 20, 1994, Harrisonburg, Va. Survivor—brother: Paul W. Congregational membership: Harrisonburg Mennonite Church. Funeral: Oct. 23,

McMullen Funeral Home, by Wayne North and Steve Yoder. Burial: Mount Clinton Cemetery.

Breneman, J. Harold, 81, Lititz, Pa. Born: Sept. 25, 1912, Willow Street, Pa., to Jacob and Mary Herr Breneman. Died: Sept. 21, 1994, Lampeter, Pa., of cancer. Survivors—wife: Margaret Horst Breneman; children: H. Eugene, J. Richard, Gerald S., Margaret Rose Zook, Mary Louise Landis, Miriam Grace Breneman; 18 grandchildren, one great-grandchild. Funeral: Sept. 24, Landis Homes, by Donald Good and Robert Harnish. Burial: New Providence Mennonite Church Cemetery.

He was ordained Nov. 24, 1946, and served 45 years in three different congregations of the Lancaster Conference.

Christner, William, 78. Born: May 10, 1916, Pigeon, Mich., to John A. and Lydia Boshart Christner. Died: Aug. 8, 1994, Cass City, Mich. Survivors—brother and sisters: John, Martha Hiebel, Elizabeth Erikson, Sadie Zimmer, Ann Miller. Funeral: Aug. 10, Meyersieck-Bussema Funeral Home, by Tom Beachy. Burial: Pigeon River Mennonite Church Cemetery.

Detweiler, Blanche D. Leatherman, 84, Dublin, Pa. Born: Sept. 30, 1909, Bedminster, Pa., to Harvey and Katie Detweiler Leatherman. Died: Sept. 7, 1994, from arteriosclerosis. Survivors—daughters: Marilyn Kramer, Delores Johnson; sisters: Dorothy Blank, Alma Leatherman, Helen Martin; 4 grandchildren, 7 great-grandchildren. Predeceased by: Norman D. Detweiler (husband). Funeral and burial: Sept. 10, Deep Run Mennonite Church East, by Timothy Weaver and Arnold Roth.

Emmert, Cora Schlabach, 90, Albany, Ore. Born: Sept. 23, 1904, Middlefield, Ohio, to Christian J. and Lydia Miller Schlabach. Died: Oct. 4, 1994, Albany, Ore. Survivors—children: Florence Andrews, Faye Nofziger, Carl, Marilyn Bond; brother and sister: Allen Schlabach, Emma Stutzman; 15 grandchildren, 42 great-grandchildren, 2 great-great-grandchildren. Predeceased by: Albert Emmert (husband). Funeral: Oct. 9, Zion Mennonite Church, by Sterling Roth and John Ringer. Burial: Hopewell Mennonite Church Cemetery.

Ernst, Vera Fay Headrick, 68, Colorado Springs, Colo. Born: July 24, 1926, Cheraw, Colo., to Curtis F. and Hazel L. Switzer Headrick. Died: Oct. 9, 1994, Colorado Springs, Colo., of cancer. Survivors—husband: Hugh Ernst; daughters: Sharron Denny, Dianne Doan, Pamela Rediger; mother; 7 grandchildren, 2 great-grandchildren. Congregational membership: Beth-El Mennonite Church. Funeral: Oct. 12, Evergreen Funeral Home, by Willard Conrad and Marlin Thomas. Cremated.

Gascho, Gerald L., 70. Born: Aug. 4, 1924, Pigeon, Mich., to Nicholas J. and Melinda Brenneman Gascho. Died: Aug. 25, 1994, Pigeon, Mich., of a stroke. Survivors—wife: Edna Swartzendruber Gascho; sons: Dwight, Lyle, Wayne, Arlis; siblings: Stanley, Celesta Snyder; 12 grandchildren. Funeral and burial: Aug. 27, Pigeon River Mennonite Church, by Tom Beachy, Luke Yoder, Ivan Gascho, and Willard Mayer.

Hunsberger, John, 77, Goshen, Ind. Born: Aug. 19, 1917, Olive Twp., Ind. Died: Oct. 8, 1994, Goshen, Ind. Survivors—wife: Anna Weaver Hunsberger; children: Beverly Miller, Leroy, Richard; brother and sisters: Kenneth, Elizabeth Ramer, Anna Eby, Clara Walter; 7 grandchildren, 6 great-grandchildren. Funeral: Oct. 11, Olive Mennonite Church, by Peter Buller and Paul Hoover. Burial: Olive East Cemetery.

Kinsinger, Orville Nelson, 85, Grantsville, Md. Born: Dec. 23, 1908, Grantsville, Md., to Jacob Levi and Etta Catherine Brenneman Kinsinger. Died: Sept. 29, 1994, Johnstown, Pa. Survivors—daughters: Margie Studley, Karen Price, Donna Yoder; 6 grandchildren, one great-

grandchild. Predeceased by: Alma Beachy Kinsinger (wife). Funeral and burial: Oct. 2, Oak Grove Mennonite Church, by Earl Yoder.

Moyer, Blanche M. Nase, 96, Souderton, Pa. Born: March 17, 1898, Blooming Glen, Pa., to Oswin B. and Ella Moyer Nase. Died: Oct. 23, 1994, Souderton, Pa., of Alzheimer's disease. Survivors—children: William C., Jean N. Schmell, Doris M. Good, Mary N. Freeman; brother: Howard "John" M. Nase; 12 grandchildren, 8 great-grandchildren. Predeceased by: William A. Moyer (husband). Funeral and burial: Oct. 17, Blooming Glen Mennonite Church, by Truman H. Brunk and David A. Stevens.

Peachey, Rudy J., 79, Belleville, Pa. Born: Aug. 27, 1915, Allensville, Pa., to Josh Y. and Malinda Riehl Peachey. Died: Oct. 21, 1994, Lewistown, Pa. Survivors—wife: Arie J. Zook Peachey; children: Kenneth D., Janice M.; sister: Katie King; 2 grandchildren, one great-grandchild. Funeral and burial: Oct. 25, Allensville Mennonite Church, by Philip Barr.

Sangrey, Virginia I. Zillhardt, 77, Washington Boro, Pa. Born: March 15, 1917, Lebanon, Pa., to William F. and Jennie Mazingo Zillhardt. Died: Oct. 23, 1994, Lancaster, Pa. Survivors—children: John D., Janet E. Hess; siblings: Paul Zillhardt, Jane White, Doris Hettinger; 4 grandchildren. Predeceased by: Davis H. Sangrey (husband). Funeral and burial: Oct. 26, Masonville Mennonite Church, by J. Wilmer Eby, Aaron H. Souders, and Christ B. Charles.

Schertz, Ida Mae Miller, 97, Flanagan, Ill. Born: Nov. 10, 1896, Middlebury, Ind., to Daniel D. and Jeanette Hostetler Miller. Died: Oct. 6, 1994, Flanagan, Ill. Survivors—daughter: Jean Grimm; siblings: Samuel S. Miller, Alice Yoder; 5 grandchildren, 11 great-grandchildren. Predeceased by: Ben F. Schertz (husband) and Laverne (daughter). Funeral: Oct. 9, Waldo Mennonite Church, by Lester Zook. Burial: Waldo Cemetery, Gridley, Ill.

Schlabach, Ora E. Lenhart Sommers, 89, Berlin, Ohio. Born: Feb. 13, 1905, Holmes County, Ohio, to Oliver H. and Ana Lenhart. Died: Aug. 17, 1994, Holmes County, Ohio. Survivors—husband: Menno J. Schlabach; children: Norma Hershberger, Annabelle Smith, Shirley Tyrrell,

Mary Alice Pierce, Larry; sisters: Katie Gerber, Vesta Stauffer; 19 grandchildren, 31 great-grandchildren, one great-great-grandchild. Predeceased by: Elmer Sommers (first husband) and Harold Sommers and Orpheus (sons). Funeral: Aug. 20, Berlin Mennonite Church, by Paul King. Burial: Berlin Cemetery.

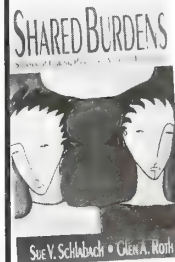
Schrock, Katie Kaufman, 95, Berlin, Ohio. Born: July 4, 1899, Walnut Creek Twp., Ohio, to Henry A. and Sarah Beachy Kaufman. Died: Oct. 21, 1994, Walnut Hills, Ohio. Survivors—daughter: Ruth Mumaw; 7 grandchildren, 12 great-grandchildren. Predeceased by: William E. Schrock (husband), Edward (son), and Naomi Yoder (daughter). Funeral: Aug. 24, Berlin Mennonite Church, by Paul King. Burial: Berlin Cemetery.

Shetler, Frank J., 97. Born: June 3, 1897, Washington County, Iowa, to Joseph and Anna Hoschstetler Shetler. Died: Aug. 4, 1994, Bad Axe, Mich. Survivors—children:

James, Miriam Anne Roth; siblings: John, Dan, Mary Boller, Agnes Swartzendruber, Lydia Teuscher; 9 grandchildren, 15 great-grandchildren. Predeceased by: Mary Ellen Nafziger Shetler (wife) and Carl W. (son). Funeral and burial: Aug. 7, Pigeon River Mennonite Church, by Tom Beachy and Ken Dietzel.

Siegrist, Ada Stehman, 96, East Petersburg, Pa. Born: July 9, 1898, Manor Twp., Pa., to Phares and Lizzie Charles Stehman. Died: Oct. 17, 1994, Manheim Twp., Pa. Survivors—children: Earl S., Jay M., Roy S., Dorothy M. Wenger, Esther M. Smith; sister: Grace Stauffer; 14 grandchildren, 22 great-grandchildren, 2 great-great-grandchildren. Predeceased by: Harvey S. Siegrist (husband). Congregational membership: Landis Valley Mennonite Church. Funeral: Oct. 21, Oreville Chapel, Mennonite Home, by Thomas A. Horst and Ralph Ginder. Burial: East Petersburg Mennonite Cemetery.

STORIES YOU WON'T FORGET



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THE LAST WORD

'Now is not the time to die, Marlin'

The Mennonite Church lost one of its most competent leaders last week. Marlin E. Miller, president of Associated Mennonite Biblical Seminary, Elkhart, Ind., died of a massive heart attack on Nov. 3 (see story on page 9).

Marlin was 55. That's an age few of us plan for our death (not those of us in our 55th year, at least). It's too young. There's too much left to do. Duane Beck, Marlin's pastor, said it this way when he opened the memorial service: "Now is not the time to die, Marlin."

With pain his family must agree. Marlin had many more family memories to be made with his wife, children, and grandchildren. Marlin's congregation, community, and the seminary are also at a loss.

So is the entire Mennonite Church. We were looking to Marlin for help in integration with the General Conference Mennonite Church. In his 20 years at AMBS, Marlin had pioneered in merging the GC Mennonite Biblical Seminary and the MC Goshen Biblical Seminary. Just last year AMBS finally moved to one board and one president. This year it dropped the plural in its name to become *Seminary*.

No one ever put it into words, but you knew the church was going to call on Marlin for help with the practical details once a decision on integration was made. As Goshen College's president, Victor Stoltzfus, said in an interview with an *Elkhart Truth* reporter: "He led the first really successful close cooperation and merger.... Others of us are trying to catch up."

We MCs were also looking to Marlin to shepherd us through adopting a new confession of faith. Marlin was cochair of a joint MC/GC committee drafting that confession. He was one of three writers responsible for its wording and structure. The final draft has the stamp of Marlin's theological insights and writing ability.

No, last week didn't seem the right time to die. Marlin's work appeared to be unfinished. Yet finished or not, Marlin left us a rich legacy for our future.

He had already shown us, for example, what it takes to integrate two denominations. At his memorial service, dean Gayle Gerber Koontz, now AMBS's acting president, described Marlin as one who reached out "across dividing walls"

—building bridges between MCs and GCs, between Mennonites in Canada and the United States, between students and faculty, between the business community and the seminary, and between the "community of theological education and the church."

Marlin did it by listening, by stating his opinions and convictions, and then by listening again. Most often his goal seemed to be unity as much as anything else.

Marlin also set a course for our future with the new confession of faith. Sure, it still needs some fine tuning, but others will have to take care of that. If adopted this summer at Wichita '95, we will have a strong statement of Mennonite faith and belief.

But Marlin would not be content with words on paper. The best celebration and commemoration we can make of his life is to put into practice what it means to follow Jesus Christ as called for in that confession.

Marlin has also shown us how to do that. In a note on the computer network, MennoLink, the day after his death, one of his friends said that Marlin modeled an approach to discipleship best described as "surprised by joy."

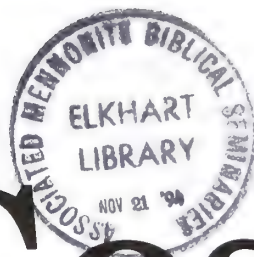
Indeed, one of the last articles Marlin wrote for *Gospel Herald* was titled, "Facing the Future with Joy" (March 26, 1991). In it he said: "The future need not be only the land of uncharted uncertainties. The New Testament tells us that it is rather the playground for the kingdom of God."

That appeared to be the way Marlin lived his life: with quiet joy, surprise, even play. One of the unfinished tasks he had agreed to recently was to write an article for this publication on the surprises and growth he had experienced in his spiritual life while working on the new confession of faith.

The kingdom as playground. Joy. Surprise. These are hard to appreciate now in these days of pain and grief. Words like "hole" and "chasm" are more appropriate to describe how we feel.

Someday we may come to understand the surprise, perhaps even the joy, of Marlin's early death. He already has.—jlp

November 22, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Digging toward the heart of China

China Educational Exchange is a 'transparent Christian organization. The Chinese know who we are, why we're here.' They are also lavish in praise for CEE.

by
J. Lorne Peachey

It's a mysterious land halfway round the world—that place many a child has tried to reach by digging in the backyard. This year 22 North Americans are realizing their dream by teaching at universities in China in the name of the Mennonite church.

Why?

"It's the people," says Avonne Trainor, Winnipeg, Man., teacher at Sichuan Normal University in Chengdu. "I came to a place where the people are incredibly beautiful."

Lila Brenneman, Wellman, Iowa, also in Chengdu, says, "I love living here. I know what I do has an effect on my students."

For Todd Friesen, Harrisonburg, Va., at Beijing University of Science and Technology, "The exciting part for me is relating to the Chinese church. It's a challenge for me spiritually."

Avonne, Lila, and Todd are three teachers currently serving with China Educational Exchange (CEE). In many ways they are the culmination of decades of interest by Mennonites in this mysterious land of the East.

Mennonites first went to China in the late



Ann Martin (upper left), MCC's East Asia secretary, accepts a gift from Wang Shi (upper right), vice-president of Northeastern University, Shenyang, in appreciation of CEE's program. With Ann at bottom are Myrrl Byler, CEE's North American director (center), and Liu Hang of Sichuan's Education Commission.

ALSO IN THIS ISSUE

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Church outreach ministers to refugees in Belgrade, Serbia 10

'Teaching is the one way to be in touch with so many people who you can help and who can help you. I don't think any other way affects more people.'

19th and early 20th centuries. First they were on their own—individuals like Ella Funk and Loyal Bartel who heard a call from God. Later their work came under mission boards of various Mennonite groups.

In 1951, China's communist government closed the doors and forced foreign missionaries out. For 30 years, nothing. Then the door cracked, and Goshen (Ind.) College sent its first Study Service Term (SST) students to Chengdu, Sichuan, in 1980. Goshen's president, J. Lawrence Burkholder, used contacts he had made as a United Nations' worker in China following World War II to set up this first new contact.

By this time China wanted English teachers. There was more to do than Goshen College could handle. So groups of missions and relief organizations formed a coalition in 1982, and CEE was born.

Its hub is five mission and service agencies: Mennonite Central Committee, Mennonite Board of Missions (MC), Commission on Overseas Missions (GC), Mennonite Brethren Missions & Service, and Eastern Mennonite Missions (Lancaster Conference / MC). Cooperating with CEE for exchanges are 10 North American Mennonite colleges as well as the North American Chinese Mennonite Council, the Mennonite Medical Association, and Mennonite Health Services.

Since its formation, CEE has placed 160 teachers in China for two or more years. It has also made it possible for 60 Chinese educators to visit and study in Mennonite schools in the U.S. and Canada. All this on a budget of \$180,000 (U.S.) a year—"an incredibly cheap program," according to Myrri Byler, Harrisonburg, Va., CEE's North American coordinator.

Why teaching? "I don't know of any other way to be in touch with so many people who you can help and who can help you," Myrri says. "I don't think there's anything else we could do that would affect more people."

CEE tried other exchanges. One was in mental health, a pressing need in China following the communist takeover and the Cultural Revolution. But it didn't work.

"The problem with taking experts to China is that they want to do there what worked at home," Myrri says. "But in China things must be done at a much more basic level." Besides, what the Chinese are really interested in is learning English.

CEE teachers tend not to be experts. Many are fresh out of college with little teaching experience. With few materials and no pre-drafted lesson plans, it's strictly teach-as-you-go.

That includes oral listening classes, composition, videos, writing, and comprehension. CEE teachers also participate in "English corners," where Chinese students practice their language skills. And they reports hours of visiting with their students.

Get a group of CEE teachers together, and the first thing they talk about is lack of time and materials. No chalk, no good paper, no textbooks. No time to grade all the papers.

The second is living conditions. Leaky pipes in the bathroom. Switches that don't work. Odors and mildew. Then the conversation goes to university students being interested in education only for money. And CEE teachers sometimes feel they are being befriended just so students can practice their English.

"A frequent occurrence when some foreigners get together in China is to spend a lot of time complaining," states a CEE document sent to new recruits before they leave home. "While it's important to air one's feelings and frustrations, be aware when such meetings can become too negative and cause more harm than good."

Ten minutes of complaining, and someone remembers that directive. The conversation soon turns to contacts with students.

"You know what one of my students told me today?" Avonne says. "She said, 'Do you know why we like you? Because you really love us. Most of the foreigners who come here just pretend to love us, but they really look down on us. You're different.'"

Students across China say similar things about their CEE teachers. A group gathered for tea in Todd Friesen and Dennette Alwine's Beijing apartment were effusive with their praise:

"Todd and Dennette are not only our teachers, but they are also our friends," a student with the English name Maggie told me. Albert said: "So many foreign teachers come to China to travel first and teach second. Todd and Dennette are teachers first."

University and college administrators are

Todd Friesen, who—along with his wife, Dennette Alwine—lives in Beijing, serves as the China coordinator for CEE work.



just as generous with praise. It was hard to get anyone to say anything negative about CEE, at least not to a visiting group of Mennonite agency administrators and a journalist. While they entertained us at banquets of 20 or more dishes (squid, prawns, beef, chicken, pig tendons, dog, fish, pudding), they said things like:

Wang Shi, vice-president, Northeastern University, Shenyang: "CEE teachers are real, sincere friends. They speak excellent Chinese, in contrast to other foreign teachers." Professor Wang reported that 90 percent of the 12,000 students at Northeastern now pass China's English proficiency test. "That's the result of 12 years of CEE teaching here."

Zhu Erjia, vice-president, Shenyang Teachers College: "We have cooperated with many different agencies, but the best we have is CEE."

Madame Fu Zongyin, vice-president, Education Commission, Sichuan Province: "We want

to thank the Mennonites and CEE for all they have done for Sichuan."

Ironically, CEE's success brings with it a new set of problems. Northeastern University, for example, is well on the way to becoming one of China's 100 "key" schools—universities singled out for special attention and funding because of their academic record. "International exchange with CEE is a very important part of our success," says Professor Wang.

CEE administrators wonder, however, if they should continue placing teachers in schools like Northeastern that can get all the personnel and funding they need. To do so is to relate to China's middle class. "CEE needs to position itself to identify with the increasingly marginalized," says Myrrl.

For now there may be little choice. CEE is in China by invitation only. Says Todd Friesen,

(continued
on page 4)

\$20,000 for Puyang?

Despite the long distances and transportation difficulties in getting to church, and despite the language barrier, we strongly encourage all CEEers to attend as regularly as possible," CEE tells its teachers.

For the most part, CEEers attend the Protestant church known as the Three Self Patriotic Movement (TSPM). This group of 8 to 10 million Christians is the one registered with the government.

But it doesn't include all Christians. Others—because of fear or theological differences with TSPM—are unregistered. In China these are known as "meeting points."

CEEers cannot make contact with the latter without jeopardizing their own work or the Christians in these churches. But administrators say CEE has not given its full support to TSPM either, since some coalition partners in North America would be uncomfortable doing so.

A question for CEE is if or how to relate to churches connected with Mennonite groups prior to 1950, when foreign missionaries had to leave China. Currently CEE has no teachers in cities in any of these areas.

CEE has been in contact with a church in

Puyang, Henan Province, the result of mission work by the General Conference Mennonite Church. That contact has brought a request for \$20,000 U.S. to repair the roof of the church building recently released to the congregation by the government.

The request is another CEE dilemma. Its administrators are aware that Western contributions have resulted in church splits in other areas. A visit to Puyang found that local Christians had done nothing to repair the building themselves, something that has happened in other locations.

There is also the question of whether to maintain former Mennonite ties in a country where the church sees itself as "post-denominational," operating under one organization. Leaders of this organization have advised CEE to make a token donation to Puyang but not give the full amount.

CEE administrators and teachers say they sometimes wish relationships with the Chinese church were as simple as just attending on Sunday morning. But nothing is ever that simple in this complex and paradoxical land.

—J. Lorne Peachey

Since its formation, CEE has placed 160 teachers in China for two or more years. It has also brought 60 Chinese educators to North American Mennonite schools.

(continued from page 3)

CEE's coordinator in China: "This country is the one place in the world where people say, 'You're invited, but we're going to tell you what to do.'"

But even in the successful, more affluent schools, CEE teachers find plenty to do. After-school conversations among CEEers soon turn to the many questions students ask, including pleas for help.

"More and more our teachers are having to become guidance counselors," Myrrl says. "Students will talk with CEEers about things not safe to bring up with parents or their Chinese teachers."

"Oh, yes," says Lila. "Everyone should have psychology courses before coming here."

As they stay longer, CEEers find more and more opportunities to counsel with students. "I find I end up talking about my faith with students when they are depressed," says Mike Wiggs, Livingston, Calif., teacher at Sichuan Institute of Technology.

Comments like that soon have any gathering of CEE teachers in a heated discussion of if, when, and how they should talk about their faith.

"We are a transparent organization," says Todd. "The Chinese know who we are and why we're here. They know we are Christians. We're Christians who abide by their country's laws on religion."

But exactly what those are and how they should be applied CEE teachers can debate at length:

Nancy Lee, Tokyo, Japan, at Northeastern: "We walk a fine line here. We want to see people change, but by law we foreigners cannot share the gospel. Yet I've had no trouble from discussing the Bible and religion in my classes."

Ruthie Byler, Harrisonburg, Va., at Sichuan Normal University: "One of my students wrote in his journal, 'I feel so empty.' I wanted to tell him about my faith, but I was afraid I would say too much. Later I told him, 'Leo, money doesn't bring happiness.' Should I have said more?"

Avonne Trainor: "One student said to me, 'The reason I come to your apartment so much is be-

(continued on page 8)

China is a land of rich diversity, including these mountains seen through a guard tower lookout of the Great Wall.



"Look! He is coming with the clouds; every eye will see him. . . . 'I am the Alpha and the Omega,' says the Lord God, who is and who was and who is to come, the Almighty."
—Revelation 1:7a, 8, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Larry Augsburger, Keith Graber Miller, Martha Kolb-Wyckoff, David W. Mann, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottsdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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If Evil Were an Electric Current, Sin Would Be the Toggle Switch (Oct. 25) seems to confuse common sense. I tried to understand what it was saying and couldn't. I phoned a theologian friend and he said he couldn't either.

If the Bible is not normative as to define sin, then where do I find a basis of faith?

Dean Hochstetler
Nappanee, Ind.

I was moved by your editorial **Flight 427** (Oct. 25). I too have been at that airport a number of times and relived the experience of landing—not only there but anywhere in the world.

Yes, we prefer not to think about these things. Or, more accurately, we do not allow ourselves to feel what such an experience really means. This is part of the mystery that results from the rupture we call the Fall. Without this theological reality, we would hark everything evil back to God.

Mike Garde
Dublin, Ireland

Flight 427 (Oct. 25). Annie Dillard in *Pilgrim at Tinker Creek* has a perspective that encourages my belief in the faithfulness of God in regards to accidents such as Flight 427. She writes, "I think that the dying pray at the last not 'please' but 'thank you' as a guest thanks his host at the door. Falling from airplanes, the people are crying thank you, thank you all down the air; and the cold carriages draw up for them on the rocks."

Perhaps there was one who while falling cried "glory," one whose faith in God was greater than the fear of death. If it were a friend of mine who died in such an awful way, I would prefer to see them not screaming but cheering on their way home.

Paul Versluis
Erie, Pa.

How Do We Handle the Issue du Jour? (Oct. 25). Consider this scenario: A decision needs to be made in a congregation. The "power people" speak their mind, and what follows is anxious silence because the rest feel intimidated and are not about to speak up. Then once more Darwin, not Christ, has provided the underlying assumptions of decision making: the strong survive. Is it any

wonder anxiety plagues congregations?

Perhaps as we prepare to enter the 21st century, we should return to our forbearers who believed that Christ is our only certain hope. We discover this best as we lose our life and find it anew in the gracious hand of Christ.

Roy Bender
Lancaster, Pa.

How Do We Handle the Issue du Jour? (Oct. 25) seemed to be giving me some important information. But after reading it twice and checking three dictionaries, I still do not know what "the issue du jour" is. Also, what is the difference between "ad hominen; ad feminen" and "generalizations"?

Homer E. Yutzy
Wauseon, Ohio

I confess to being a person with some anxieties about "issue[s] du jour" (Oct. 25). Perhaps now anxiety will become the new one. But I believe those feelings like pain, guilt, fear, and anxiety serve a useful purpose and should not be ignored or treated lightly. We do not necessarily need to have anxiety about our anxiety.

We can be grateful that persons like Conrad, George, Felix, Michael, and Menno were willing to hold to their convictions despite the intense anxiety it brought them. The issues *du jour* for them were more important than the discomforts that resulted. No less so for our Lord.

Anxiety can be harmful, just like misplaced guilt, especially when we begin to focus on the persons we disagree with. But making it the focus of attention should not be a way of detracting from the issues themselves. Let's neither be captivated by them nor minimize them.

Chester I. Kurtz
Lancaster, Pa.

Although I'm not an "amen" person, that's the first word that came to mind after I read Cathleen Hockman's editorial, **Camels and Gnats in Our Soup** (Nov. 1). Perhaps it should be read on a weekly basis. I appreciate its thoughtfulness and candor. But mostly I appreciate the rejuvenated feeling I now feel towards my own Christian faith.

Sue Conrad
Goshen, Ind.

As a super-annuated citizen, I was asked last week to lead our Sunday school class in prayer as we began. Preparing for that occasion, it was impressed on me that we ought to be praying more for the U.S. president and Congress. During this contentious time, when the U.S. seems to lack a clear sense of direction and our citizens desire clear leadership, we Christians have a unique obligation and opportunity to pray for those who work for us. Here is a prayer about that concern:

"We pray particularly for our own president and the cabinet and other helpers, for the Senate and the House of Representatives. May they be sensitive to their responsibilities to the people of our nation. May they put aside their petty electioneering and seek to listen to you, to the electorate, and to each other. We pray, God, that you will overrule in our national affairs so that justice and peace may be restored, that the distortions of power and money may be reduced or eliminated, and that the poor and disenfranchised may discover new resources for their living. We know that our Lord came to identify with such people and that you, God, are concerned most about them."

Boyd Nelson
Goshen, Ind.

In a time when many pastors are feeling unappreciated, attacked, overlooked, and often abused, I would like to report an exception.

The congregation that I serve decided to respond to a local radio station challenge to make October "Pastor Appreciation Month." Every day of the month a different family expressed some form of appreciation, not only to me as the pastor, but also to my wife and my son. My congregation understands that ministry is a family calling and recognizes their significance.

Each "gift" was personalized (there were no duplicates). Each day we were blessed with a visible sign of love.

This was one of the most thrilling—as well as one of the humbling—experiences of my pastoral life. I'm well aware that I did not earn this blessing; I know my imperfections. But blessings are not awards, and for that reason I accept these acts of love and thank God for them.

Jim Bartholomew, pastor
Dayspring Christian Fellowship
North Canton, Ohio



In discomfort is our hope:

Why is it so hard to talk

Until we find healing for the ravages of racism in our hearts, our churches, and our institutions, may our discomfort and the hope of that discomfort remain.

by Jody Miller Shearer

For most white people, this racism business is awfully uncomfortable. Should we talk about it? If we do, will we fall into a tangle of faux pas?

I empathize with people who feel uncomfortable talking about racism. But that hardly seems reason enough to evade the topic. With God's grace, we can move beyond the discomfort to healing. We do so by acknowledging and talking about our discomfort. Here is some of mine:

D*iscomfort wrapped in red, white, and blue.* Fred Richards (not his real name) and I are probably as different from each other as any two North American males of European descent can be. Fred is a member of the advisory board for Survive, a program

initiated by Mennonite Central Committee for families of homicide victims in New Orleans.

The first time I met Fred I knew we were going to disagree. The advisory board had come together for one of its first meetings on a humid night in early fall of 1991. Soon after I greeted him at the door, Fred pulled out a red, white, and blue handkerchief to wipe sweat from his brow.

I don't object to an occasional show of patriotism. I like fireworks on Independence Day as much as anyone. Yet I've never spent a dime on anything red, white, and blue, much less wiped my brow with a handkerchief of those colors. I later discovered that Fred always carries a U.S.-flag-colored handkerchief.

That was just the first of our differences. Later Fred said, "When I see someone who has lost a family member to homicide, I don't see white or black. I just see someone who hurts." It was a compassionate statement, especially when you know that Fred's 18-year-old son was murdered.

Yet I was disturbed. Fred seemed to advocate a color-blind stance, which I consider dangerous and harmful, especially when used to discredit attempts to bring about an ethnically balanced advisory board. So I called Fred to see if he would like to go out for lunch to talk about it further.

I didn't want to call him. I don't like conflict. During previous conversations, we had talked about gun control, warfare, and welfare. About the only thing we agreed on was the weather. Even then, he called the sky partly cloudy; I said it was mostly sunny.

So Fred picked me up in his jeep. Remember his red, white, and blue handkerchief? Fred has a red, white, and blue "patriot" decal prominently displayed on the side window of his jeep. I found myself wondering what color his bedsheets were.

As our conversation turned to matters of color and prejudice, I became increasingly uncomfortable.

Fred told me the story of how he had tried to help numerous African-American youth get scholarships to a prestigious Southern university, only to see many of them drop out or be dismissed. He talked about urging several of those students "to be a credit to your race." He also advocated for a collegiate-level education program organized to help racial ethnic youth from the inner city "learn to speak right."

I became even more uncomfortable.

Not knowing where to start, I asked a few questions about why the students had left his alma mater. It became apparent that they were feeling extremely isolated in an imposing



A common response to the discomfort of racism is to advocate a color-blind stance, a position that can also be destructive.

about racism?

institution of the dominant culture. The expectations inherent in a disparaging statement like "be a credit to your race" discouraged them. Likewise, saying that inner-city youth did not speak right further demeaned the students.

I didn't tell Fred everything I was thinking but did say some things. I questioned his racial stereotypes. I explained the dangers I saw inherent in a color-blind stance. And I let him know my thoughts about power, privilege, and systemic racism.

To my surprise and pleasure, Fred listened undefensively to what I had to say. He heard my questions about racial stereotypes. He mulled over my analysis of a color-blind stance. And he carefully considered my dreams for a racially balanced advisory board in which power is shared equally among members of the dominant culture and racial ethnic communities. He didn't always agree, but he listened.

Fred and I continue to hold disparate views on many issues. We still don't agree on all aspects of racism. But he no longer stands in the way of structuring our board to share power equally among members of the dominant culture and racial ethnic communities. We meet regularly to further the work of Survive and are comfortable talking with each other. After the birth of our second son, Fred took time out of a hectic schedule to call me with hearty congratulations.

I have to admit, however, that I'm glad he didn't give us a red, white, and blue baby blanket.

Only the color-blind welcome a monotone world. A common response to the discomfort of racism is to advocate for a color-blind stance similar to the one Fred Richards proposed to me. I have come to believe that such a stance is potentially destructive. I can understand the well-meaning intentions that lead people to speak of being color-blind. But such an unrealistic stance merely ignores the richness of peoplehood found throughout our world.

We have been given a world dappled with wonderful diversity. We miss a valuable opportunity to appreciate the richness of ethnic diversity in this country if we aim for color-blind sight. Insisting on a color-blind stance only supports forces that ignore ethnic distinctions outside the dominant norm.

I am not proposing, however, that we describe people by reference to their ethnicity and skin color alone. The more we get to know

people of all ethnicities, the more they and we can appreciate each other as individuals with specific gifts and shortcomings.

I now notice people's skin color much more than I used to and am more conscious of their ethnicity. I welcome that increased consciousness but acknowledge that a whole new set of challenges comes with it. What associations do I attach to different skin colors? Are my responses different for people of different skin colors? Am I aware of the privileges that come to me because of my skin color?

Uncomfortable questions, yes. But I would rather deal with that discomfort than live in a monotone world. A monotone world is drab, filled with only one color, devoid of variety, slower to adapt, less able to respond to a variety of circumstances.

The discomfort is our hope. We talk easily about things we like. We find it more difficult to speak of things that cause pain. If we blithely spoke of racism with no hesitancy, no feelings of discomfort, it would indicate that we had become anesthetized to the effects of racism. Because we are uncomfortable talking about racism, we are still sensitive to the pain it creates. Our discomfort indicates our willingness to engage in action for change.

When we talk about racism with at least some sense of discomfort, we recognize that things are not as they should be. More African-American males should not be in prison than in college. People of European descent should not be given automatic privilege simply by having white skin. Almost 45 percent of all African-American children and nearly 40 percent of all Latino children should not have to be poor.

As a child of the biblical Sarah and Abraham, as an adult member of the redeemed community, I recognize my discomfort. That discomfort is my hope. My hope leads to healing. Until we find healing for the ravages of racism in our hearts, our schools, our political institutions, and our churches, may the discomfort and the hope remain.

Jody Miller Shearer is peace and justice ministries staff associate for racism awareness at Mennonite Central Committee U.S. He and his wife, Cheryl, and their two sons, Dylan and Zachary, attend East Chestnut St. Mennonite Church in Lancaster, Pa. This article was excerpted by permission from the book Enter the River: Healing Steps from White Privilege to Racial Reconciliation (Herald Press, 1994).

Digging toward the heart of China

(continued
from page 4)

**China
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'You're
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but
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what
to do.'**

cause whatever it is that gives meaning to life, you seem to have found it.'

"These kids are familiar with the Bible. They know 'Do unto others.' But they don't know 'Be not afraid.' These kids are incredibly afraid. So I tell them, 'You don't have to be afraid; take up your bed and walk.'"

Myrrl Byler: "On questions of faith, it's really up to the situation and the relationship you have with the student more than it is what the authorities will say."

Most CEEers agree. But not all. Some still worry that CEE will be asked to leave China if its teachers are too free to share their faith.

CEE does advise its teachers not to establish structured Bible studies for Chinese students and friends. "Talk about your faith informally," says a CEE guideline. Perhaps that's just as well. One CEEer reported that at her university the rumor was out that the way to get to America was to join a Bible study group.

And what of the future? CEE's primary concern right now is personnel. Recruitment has slowed. This year's figure of 22 teachers is down from an all-time high of 30-plus in the late 1980s.

Why? Geography, apparently, has a lot to do with it. Todd Friesen and Dennette Alwine have spent five years in China. With questions of beginning a family on their minds, they think of their ties back in the States. "If China were next door like Mexico," Todd says, "I'd see us staying here a long, long time. But China is half way round the world."

There are also concerns about a career after China. "Two years of teaching English with CEE puts you out of the loop," Todd says. "Three years puts you into oblivion."

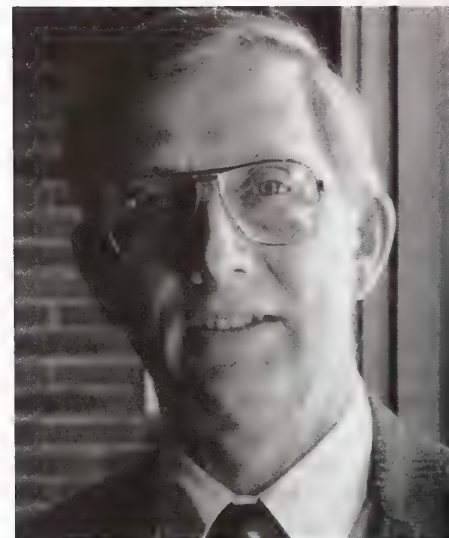
Balance that with the plea from You Ji Yu at Shenyang Teacher's College: "We need more teachers from CEE."

So CEE goes into its future, with questions, but committed to its unique role: placing English teachers in China as it brings Chinese educators to North American Mennonite schools. Who would have thought that digging our way into China would have unearthed all this?

Gospel Herald's editor, J. Lorne Peachey, and his wife, Emily, joined two administrators from CEE's coalition partners on a tour of five Chinese cities this past October. Their visit included three CEE locations: Beijing, Shenyang, and Chengdu.

Pastoral ministry at AMBS:

Nurture a character and soul for ministry



Erick J.
Sawatzky,
D.Min.,
director of
field
education,
assistant
professor of
pastoral
ministry

"Ministry has to have a soul. It's essential for a person to develop the spiritual dimensions of his or her life; then other aspects of ministry can be learned.

"I hope through the courses I teach that students will learn not only how-to's, but that they also will become more aware of who they are as people of God."

Growing up on a Saskatchewan farm, Erick Sawatzky did not intend to become a pastor or professor. His experiences in college, at AMBS and in a congregational internship helped him hear God's call. Now, as he links student interns with congregations, they have opportunities to find new excitement for ministry.

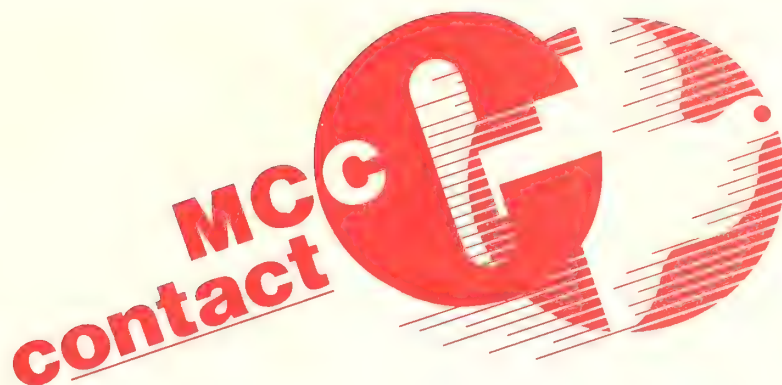
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the hope & horror

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Rwanda's

REFUGEES

North Americans respond to Rwanda



When the enormous needs in Rwanda became known, people all across North America pitched in to assist.

In Winnipeg, two 10-year-old girls published their own newspaper, sold it to friends and relatives and raised \$50. At Princeton Theological Seminary in New Jersey, a student launched a clothing drive among the seminarians. An inmate in Muncie, Ind., called MCC to see if she could collect clothing from other inmates. "Unfortunately, there wasn't enough time to get anything going," says Howard Zehr, director of the MCC U.S. Office of Crime and Justice, who took the call.

"There was a groundswell of support once we got the word out," says MCC Central States Resource Coordinator David Gerber. "We had a steady stream of volunteers coming," adds Cookie Wiebe, who coordinates the Material Resource Centre at MCC's office in Newton, Kan. In Newton one woman was so moved that she cried. "Volunteering was one thing she could do to help," says Wiebe.

Many people were moved to action because of the horrific scenes on TV. At a seniors' residence in Winnipeg, some residents couldn't sleep after seeing the pictures. They took a collection and sent it to MCC. In Whistler, B.C., a woman made colorful donation jars she asked local businesses to put near their registers. More than \$550 Cdn/\$400 U.S. was collected in a few weeks.

Some contributions came from local businesses. The National Association of Decorators and Tole Painters, with offices in Newton, Kan., donated 580 new sweat-shirts. A Winnipeg business gave a cheque for \$10,000 Cdn./\$7,299 U.S. "We've had a good year and thought we should share with others," the owner wrote.

Some contributions came through music. In Clearbrook, B.C., a group of classical musicians and singers got together on short notice to sing and perform to raise money for Rwanda. A Rosenort, Man., family that sings gospel and country music hosted a community barbecue for Rwanda. A well-known Canadian gospel singer gave a benefit concert at a local theater.

Many people sent letters with their cheques. "My sister and I are poor by Canadian standards, but we are incredibly rich by the standards of the refugees pouring into Zaire from Rwanda," said one letter that accompanied a cheque for \$500. "I only wish we could afford to give more."

Some donations came from people who have already made their regular contribution for overseas relief and development work. "I already sent you my annual donation of \$600 for your general relief work," wrote one Canadian donor. "However, it is impossible not to help more when one sees the terrible tragedy in Rwanda. I only wish I could send another \$600—find enclosed my cheque for \$150."

Some people almost apologized for not being able to send more. "This is just a drop in the bucket when you think of the need," wrote one woman, "but maybe you will receive many other drops and then have enough to help."

Some letters contain prayers. "I pray God will bless this little gift and pray that it can bring a little help," wrote one woman. Another prayed for the people who are providing the relief: "I'm so thankful there are many caring people who are helping, and pray they will not get weary when the problem is so severe."

... Rick Fast, John Longhurst
MCC and MCC Canada Communications

Rwanda's REFUGEES



MCC's response to Rwandan Refugees



FOOD

MCC is sending, with other Canadian church groups, 6,000 metric tons of food valued at \$5.3 million Cdn./3.8 million U.S. through the Canadian Foodgrains Bank. This shipment is currently being delivered to Rwandan refugees in eastern Zaire. MCC's share is valued at \$4.9 million Cdn./\$3.5 million U.S.

MCC sent Unimix, a high-protein food mixture, and blankets, valued at \$69,400 Cdn./\$50,000 U.S., to Rwandan refugee children in Goma. MCC helped purchase about 10 tons of Ugandan drought-resistant sorghum seed, valued at \$4,170 Cdn./\$3,000 U.S. for Rwandans returning home from Zaire.

It was distributed by the Nairobi-based International Crops Research Institute for the Semi-Arid Tropics.

MCC has participated with other Canadian church groups in sending 1,000 metric tons of beans to Tanzania through the Relief Committee to Canadian Foodgrains Bank. These beans are being given by the Tanzania Christian Refugee Service and the Christian Reformed World Relief Committee to Tanzanians who earlier shared their food with Rwandan refugees. MCC's share was valued at \$250,000 Cdn./\$180,000 U.S.



PROGRAMS

MCC is planning a three-year \$2.7 million Cdn./\$2 million U.S. program to help shelter, feed and care for refugees. Much of this work will center in Bukavu, 100 kilometers/62 miles south of Goma.

MCC is providing grief and trauma counselling training for church workers and others in the Benaco (Tanzania) refugee camp. This training will lay the groundwork for counselling programs for Rwandans traumatized by recent events.

MCC provided a \$13,900 Cdn./\$10,000 U.S. grant to the All Africa Conference of Churches

in May to help it provide Rwandan and Burundi church leaders with peacemaking/reconciliation skills.

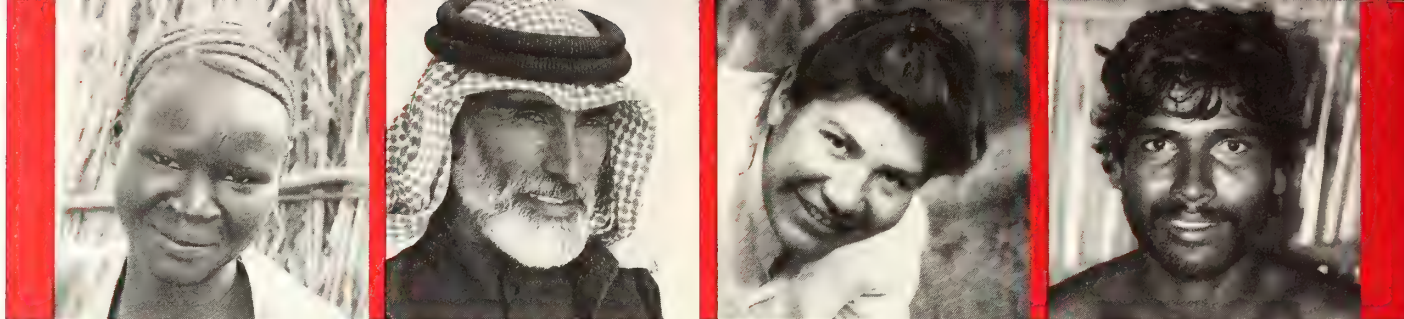
MCC is supporting a program in Burundi that trains Hutu and Tutsi young people in reconciliation and construction skills. The youth will work together rebuilding houses destroyed in ethnic fighting that is also occurring in Burundi.



CLOTHING

Two planeloads of warm clothing, more than 18,000 kilograms/40,000 pounds, arrived in Bukavu in mid-September. Two more containers filled with clothing and blankets are being sent by ship.





BEAUTY AND THE BEASTLINESS

Talking out of both sides of our mouth?

"The statistics, video footage and heart-rending stories of dislocation and death fall far short of conveying the suffering that continues to take place in Goma and Bukavu, Zaire. The sights we have seen defy description," wrote the four members of the assessment team MCC sent to eastern Zaire, Rwanda and Burundi in July to investigate the needs there.

In the same week, however, in the same report, this same team said that while in Zaire they were "moved to tears by incredibly beautiful images": images of children, 6 to 8 years, lovingly caring for younger sisters and brothers, their parents gone; images of Zairian pastors and church workers opening doors, pockets and hearts to refugees; images of trios of adults—two able-bodied, one too weak to stand alone—walking to food and water distribution sites.

Do these portrayals of Africa—images of strength and images of horror—mean we are talking out of both sides of our mouth? Not really, unless one sees an acknowledgement of both good and evil as being contradictory.

"...we get ourselves in trouble, not when we talk about both good and evil, but rather when we talk about only evil, only good, only weakness, only strength, only ugliness or only beauty."

Africans see both suffering and joy, strength and weakness, good and evil—as exist in all other continents and all other citizens of the world.

This is nothing new. The Bible, New Testament and Old, contains story after story of the struggle between good and evil. Over centuries, Christians everywhere have acknowledged the struggle of good and evil within themselves. Paul in Romans 7:15 (RSV) talks about that struggle: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate."

As Christians, as service workers, as communicators, we get ourselves in

trouble, not when we talk about both good and evil, but rather when we talk about only evil, only good, only weakness, only strength, only ugliness or only beauty.

Some people would go so far as to say beauty, hope and strength cannot exist without ugliness, despair and weakness, just as courage is not courage unless there is fear.

I do not go that far. I am inspired when I see people serving others rather than themselves. It is always heartwarming to see children care for younger siblings. I can recognize beauty, without knowing ugliness. But the beauty that exists in the absence of ugliness is a monotone, flat beauty when compared with the full-splendored beauty one finds in the midst of ugliness.

The selflessness of the trios of adult refugees the MCC assessment team saw—two able-bodied adults helping a weak adult to food and water—was all-the-more convicting because these refugees had been caught up in the horrors of earlier blood-letting selfishness.

Psalm 23's image of sheep grazing in a quiet pasture is a strong image of tranquility that appeals to and comforts many Christians. But the image in Isaiah 11:6,7 of the wolf living with the lamb and the leopard lying down with the goat is an even stronger image of the peace God wills for creation.

May we as Christians, as we witness to others about God's work and will in the world, acknowledge both the beautiful and the ugly, the strength and the Achilles' heels, the good and the evil.

In this way only will our witness be honest about the evil we see and the shalom God has promised.

♦♦♦Charmayne Denlinger
Brubaker
MCC Communications

Iraqi soldier



Contact Press Images Inc./Photo by Kenneth Jarecke

The largest number of politicized groups are found in Asia and Africa south of the Sahara.

"High concentrations of politicized minorities do not necessarily translate into high magnitudes of violent conflict," if the government successfully incorporates minorities, Gurr says.

"Nonetheless, most countries with high proportions of politicized minorities have had protracted communal conflicts in the past and have high potential for such conflict in the future," he adds.

The African states south of the Sahara are more

ethnically diverse than countries in other regions partly because European colonizers arbitrarily set country boundaries without regard to existing African political or cultural boundaries.

"European rule also created or reinforced hierarchies among the conquered peoples, because the colonizers almost invariably favored some traditional rulers and tribes over others," Garr writes. Hence, great diversity and history—not some undefined "African" trait—contribute to the many conflicts in that continent.

Fewer conflicts are likely in Asia because although the 21 countries of East, Southeast and South Asia have the second largest number of minorities at risk, their total numbers are quite small.

Eastern Europe and the former Soviet Union are home to the third largest concentration of politicized ethnic groups, primarily due to the former Soviet Union's expansionist policies. And Yugoslavia, says Gurr, "has been a tinderbox of communal conflict since it was created in 1919."

Certain global changes of the past 50 years—

conflict

consolidation of state power, the emergence of a global economy and the communications revolution—have also intensified many communal groups' grievances.

Modern communications systems, for example, make ethnic groups more aware of their disadvantages, bring them in closer contact with supporters elsewhere, and help leaders mobilize followings. But it's not just that we are more aware of conflicts around the world, now that we can see them on our TVs. There has been a sharp increase of ethnic conflict since the 1950s. The magnitude of nonviolent political action by the 233 groups studied by Gurr doubled between 1950 and 1990 and the amount of violent protest and rebellion both quadrupled.

As population grows and groups increasingly encroach upon one another's territories, how can ethnic groups peacefully co-exist? Gurr suggests that states must both recognize and strengthen the diverse groups within their boundaries. Elise Boulding maintains that passing authority to communal groups will help resolve a fundamental problem of modern states: they are too large and too far removed from many of their citizens to understand or deal with their local concerns.

Members of communal groups should enjoy the right to individual and collective existence and to cultural self-expression without fear of political repression, Gurr says. By the same token, he adds, such groups should not impose their own cultural standards or political agenda on other peoples.

...Emily Will
MCC Communications

What are the roots of the ethnic conflicts ravaging so many places, including Rwanda, former Yugoslavia and Northern Ireland? Why are people who, on the surface, seem similar to one another falling into a frenzy of bloody fratricide?

Tedd Robert Gurr provides some answers in his 1993 work, "Minorities at Risk, A Global View of Ethnopolitical Conflicts." Gurr uses the term "communal group" to include "ethnic groups," "minorities" and "peoples." He defines them as "fuzzy sets of people... not precisely bounded either politically or socially." Rather, they are groups whose members share a distinctive identity based on cultural traits and customs that matter to them.

Thus, Serbs, Croats and Bosnians have not lived in isolated territories but scattered among one another. They have lacked precise political boundaries but other factors, such as shared history, have helped define each group.

Other bases for common identity may include myths, religion, language, ethnicity and region of residence. Outside pressures on a group usually strengthen that group's sense of identity.

Groups are more apt to come into conflict with other groups if they are what Garr calls "politicized," that is, if the group has experienced discrimination and if the members or other supporters have engaged in political action to defend the group's interests.

of ethnic



Dave Klassen, of Kitchener, Ont., arrived in eastern Zaire in mid-August to work on the Mennonite refugee assistance team. Following are his photos and excerpts from a diary he is keeping. He returns to Canada in November.

Bukavu

Diary



Rwanda's REFUGEES



The local churches are amazing. They have refugees living inside and outside of the churches for weeks. I wonder if we North American Christians would allow people to erect tents, light fires and dig latrines on our manicured church lawns? When I asked a pastor why they would welcome refugees in this way, his response was: "Of course we should welcome them. Where else would they go?"



The camps are filled with children, many of them hungry. When I go outside our compound, two or three immediately come up to my hands copped asking for food, or money to buy food.

An hour away at Moukou, is a camp with about 1,000 refugees living in school buildings and a few tents. They are educated, well-dressed, many with cars. Jerome, an engineer, speaks English. He had owned a house, had a business and traveled abroad. He and his large family don't know when they will go back. It could be several years. I may work with him to build latrines for their camp.



A Zairian church nearby is trying to help. Early in the morning the women from the local church cook food for refugee children. They stoke the fire and mix the porridge. The children are so hungry they can hardly wait. When they have eaten everything in their bowls they lick them until they are spotless. I don't think many of them eat much, if anything, for lunch or supper.

I felt like I saw God in those children. They have seen and felt so many hard things in their short lives, yet they seem happy and are trying to find the good things in life by helping and loving each other.



**Rwanda's
REFUGEES**

MCC country profile

Rwanda

Population: Rwanda—more than 7 million, with many outside the country
MCC involved since: 1994

Until earlier this year, few people in North America knew anything about or gave much thought to Rwanda. But the massacres this spring and the flood of refugees following the end of the civil war brought this nation to the forefront.

In April, when the massacres started, Rwanda had 7.5 million people—one of the most densely populated countries in the world. Hutus made up 86 percent of the population and Tutsis 13 percent. For centuries Rwanda was a strong, well-organized kingdom. In the 19th century Germany and then Belgium colonized Rwanda before it achieved independence in 1962. The country is 75 percent Christian (54 percent Roman Catholic, 15 percent Protestant, 6 percent Adventists, according to the All Africa Conference of Churches).

Tensions between Hutus and Tutsis boiled over into conflict and massacres in 1959, 1961, 1963, 1990 and again this year. While the conflicts are widely understood to be the result of ethnic tension, the situation is more complex. The two groups are also divided along economic lines, with Tutsis historically better off. Enmity between the two groups deepened during the colonial era when the Belgians promoted the minority Tutsis to levels of management and privilege. Resentments between the two groups has, tragically, resulted in terrible massacres. Tensions were exacerbated by the willingness of other countries to sell weapons to both sides in the conflict.

MCC is responding to the needs of Rwandan refugees together with its partners. In eastern Zaire, MCC is working with the Church of Christ of Zaire to shelter and feed refugees. In Tanzania, MCC is working with the Christian Council of Tanzania to provide crisis counselling for refugees traumatized by recent events. MCC is also carefully watching the situation in neighboring Burundi, where simmering tensions between Tutsis and Hutus may erupt into conflict. MCC expects to be involved in response to Rwandans for at least the next three years.

Resources from MCC

...
The Innocent, a 23-minute video drama produced by JRB MOTION GRAPHICS, LTD., for MCC, examines personal responsibility for the violence and suffering caused by the lingering effects of war. Winner of the Silver Award in the Religion/Ethics category at the 1994 International Communications Film and Video Festival, this video is based on a true story of a Lao woman—one of thousands of people—killed years after the end of the conflict in Southeast Asia because of bombies littering the earth. In the drama a judge must determine who is responsible for the woman's death. Provokes thoughtful dialogue on peace-related issues. Discussion guide included. Available from all MCC offices.

...
Step of Faith, a 23-minute video, features four stories about people who took a step of faith to respond to needs in Canada through MCC. Shows MCC programs with people with disabilities, with people with AIDS, in job creation, mediation and with Native people. Available from all MCC offices.

Is God calling you to fill one of these urgent personnel openings?

Akron: SELFHELP Crafts office manager

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New Orleans: registered nurse

...
South Africa: country representative

If you are or someone you know is interested in any of these positions, contact MCC Personnel Services, PO Box 500, Akron, PA 17501-0500; (717) 859-1151. In Canada, contact MCC Personnel Services, 134 Plaza Drive, Winnipeg, MB R3T 5K9; (204) 261-6381.

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Famine victims fed by MCC, Ugandan churches this summer

As the Rwandan refugee crisis consumed international aid agencies' attention and resources this summer, Mennonite Central Committee (MCC) fed some 100,000 victims of an overlooked, localized famine in nearby north-eastern Uganda.

MCC workers Lynn and Sandy Munson became aware of the unfolding tragedy in early June when they visited a woman in Teso District who had tried to hang herself because she had no food for her famished children. Church leaders told them of some 1,000 hunger-related deaths.



In response, MCC contributed \$69,000 Cdn./\$50,000 U.S. for 150 metric tons of beans, cassava, sorghum and other food. Hands in Service, a Ugandan development agency operated by local churches, purchased and distributed the food to some 25 locations, many of them small, isolated villages.

Sandy accompanied six of the 24 truckloads of MCC relief food. As rains muddied the winding trails through the bush, a 150-kilometer/93-mile trip sometimes took 12 hours. At one point the truck slid into a hole, and Sandy and the others worked four hours to free it. But, says Sandy, MCC/Hands in Service efforts to reach these remote areas saved many lives.

A combination of conflict, drought and crop disease created the food shortage. The region's two major groups, the Iteso and the Karamoja, have a long-standing tradition of raiding one another's cattle. Within the past years, however, the Karamoja have obtained AK-47s and other sophisticated weapons and have stolen some 6 million Iteso cattle, which represented "savings accounts" to their owners. The cattle had also been used to pull plows. Without cattle, people had to dig their fields by hand, making it nearly impossible to grow enough food for their families.

The Iteso, already economically devastated by this livestock loss, then

saw drought and disease wither their crops and their cassava. Cassava, which can remain in the ground for up to five years, has traditionally been the local "famine insurance" crop.

Along with the food, MCC distributed four truckloads of disease-resistant cassava cuttings to farmers. And the Munsons, who recently returned to Regina, Sask., reported it looks like the region may soon harvest bumper crops. The Munsons are members of Westhill Park Baptist Church in Regina.

... Pearl Sensenig
MCC Communications

Rwanda not only place MCC was involved in this summer:



Although Rwanda dominated the world's attention this past summer, it was not the only country to require assistance. Workers served in other countries as well; a few are listed below. We continue to appreciate your contributions, which enable us to respond to many emergency needs not in the news.

In Laos, MCC's largest non-food project ever got underway when a de-mining course for Laotians began in August. The \$1.3 million Cdn./\$1 million U.S. project is equipping and teaching Laotians how to locate and safely explode live bombs left from the Vietnam War.

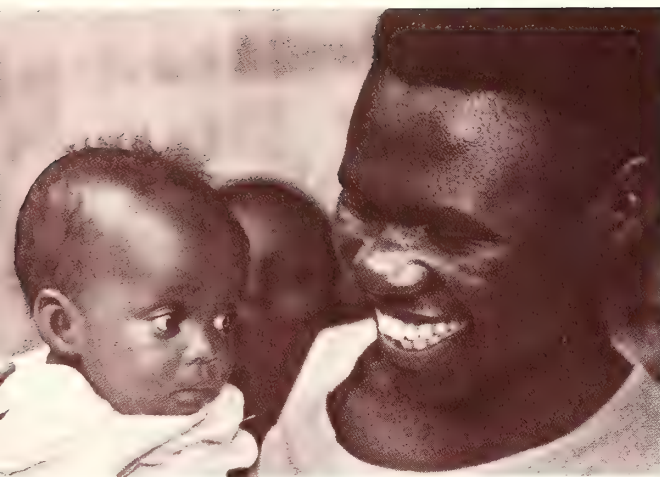
MCC responded to flooding in India that left at least 50,000 people homeless. MCC gave \$9,700 Cdn./\$7,000 U.S. to purchase water purification tablets, a 15-day supply of rice for 500 families, and tarpaulins to shelter 340 families.

In Mexico, MCC responded to the needs of Mennonite colonists who suffered successive crop failures.

In the United States Mennonite Disaster Service volunteers cleaned up following July flooding in Georgia.

MCC provided 437,500 water purification tablets to flooded villages in China.

After a June earthquake in Colombia, MCC provided \$6,944 Cdn./\$5,000 U.S. to enable the Colombian Mennonite church to assist affected communities.



Give us this day our daily bread

His name is Safari. He is 27 years old and the father of three children. He works as a high school teacher in a church-run institution but lives by the grace of God.

We were sitting together talking about life in Zaire and the incredible hardships Zairian people have had to survive as a result of their bankrupt country. We talked of many things; at one point Safari asked me, "Do you people pray for your daily bread?" He was well read and understood how wealthy we are in the West. He doubted that we actually pray for our daily bread with sincerity.

Safari went on to share how he has learned to trust God for each day. Often his wife will scrape the bottom of the jar, putting together the meal of the day. The children who watch ask, "What will we eat tomorrow?" They have learned well their mother's answer: "God will provide."

"The children," says Safari, "have learned a deep faith and trust in God."

When I asked Safari how the influx of Rwandan refugees has affected life in his community, he said that prices of food have risen to 10 times the price of a month ago. The prices of other household items have also risen dramatically in response to demand. But he said this without much emotion.

To him survival was still the same: God will provide!

... Dave Klassen
MCC Ontario

Klassen served August to November with the Mennonite team in Bukavu, Zaire, assisting Rwandan refugees.

Giving projects

...
(January) Kenya hosts 350,000 refugees, most from Somalia, Sudan and Ethiopia. They receive United Nations support but not enough. \$6.65 Cdn./\$5 U.S. buys a blanket; \$6.65 Cdn./\$5 U.S. buys soap and toiletries for a family; \$13.35 Cdn./\$10 U.S. provides food for a family for a week; \$13.35 Cdn./\$10 U.S. buys schoolbooks; \$20 Cdn./\$15 U.S. pays rent for a month; \$33 Cdn./\$25 U.S. outfits a kitchen. Please include project number 618-2300 with your contribution.

...
(February) As peace returns to Mozambique, people who fled the war are returning home. MCC is providing compassion grants. 35¢ Cdn./25¢ U.S. buys a loaf of bread; \$1.35 Cdn./\$1 U.S. buys corn for a family of four; \$6.65 Cdn./\$5 U.S. provides medicine for a sick child; \$13.35 Cdn./\$10 U.S. pays a water/electric bill; \$13.35 Cdn./\$10 U.S. buys a bus ticket home. Please include project number 627-7000 with your contribution.

...
(March) In Dese, Ethiopia, health care workers serve some 10,000 people forced from their homes by war and unrest. Crowded into tents and warehouses, they are trying to reestablish their lives in a new place. MCC health workers treat medical problems, provide supplementary food for hungry children and teach people how to prevent disease. \$11 Cdn./\$8 U.S. covers health care for a day; \$67 Cdn./\$48 U.S. for a week. Please include project number 611-4009 with your contribution.

Material resources projects

...
(January and February) New bar soap: In 1994 MCC sent 32,659 kg/72,000 lbs of soap to Bosnia, Haiti, Russia, Sudan, Yugoslavia. Inventory has been depleted. Your gift of soap helps people stay healthy and feel clean. Purchase the brand you like best; we prefer wrapped bars of bath or family size.

...
(March) School kits: MCC is shipping 13,000 school kits for Iraq's schoolchildren. When a prior shipment arrived and kits distributed one worker noted: "It was a privilege to see the delight on the children's faces when they opened their bags. There were squeals of pleasure, as all these items are beyond the purchasing power of most families."

Contact the nearest MCC office for information on how to assemble a school kit.



Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500
MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Please include the following information with all contributions for Contact giving projects:

Name of project:

Your name:

Address:

Conference or church affiliation:

Project no.

Budding Christian church begins to take root in Mongolia

Elkhart, Ind. (MBM)—“Three years ago there was one Mongolian church in Ulaanbaatar, capitol of Mongolia. Today there are 14,” reported Dale Schumm, Asia director for Mennonite Board of Missions (MBM), upon returning from Mongolia Oct. 18. “Some churches have also started in outlying areas,” he said.

In early 1994 the Mongolian government passed new laws ordering all churches to be registered by June 1. The deadline was extended to September, and “to date, nine of the 14 churches are registered,” Schumm said. Registration requires two conditions: the churches must have a building in which to meet, and have Mongolian leadership.

“It’s not always easy for the congregations to find a place to meet,” Schumm said. “Most of the buildings in Ulaanbaatar are owned by the government and, therefore, cannot be used for

worship. There are some foreign owned buildings and these qualify.”

In his trips to Ulaanbaatar Schumm visited some of the Mongolian churches. “The worship is vibrant,” he reflected, “and the majority of the people in the congregations are students and young adults.”

MBM works in Mongolia through Joint Christian Services (JCS) International, an interdenominational cooperative agency. “The current JCS policy coincides with the government rules that only Mongolians should be in church leadership,” Schumm noted. “JCS team members are, however, involved in spiritual counsel, support, and discipling ministries.”

MBM has one worker in Mongolia: Laura Schlabach of San Antonio, Tex., who serves on the leadership team as the treasurer of JCS International.

—Katie Kreider

MCEC cautions against getting too nationalistic

London, Ont. (GCMC)—Proposed changes to church structures at two levels occupied most of the time at the Oct. 29 fall delegate session of the Mennonite Conference of Eastern Canada here.

In the morning, delegates heard from the general secretaries of two North America-wide Mennonite groups that are considering a merger in eight years. Jim Lapp, from Elkhart, Ind., spoke for the Mennonite Church (MC); Vern Preheim, from Newton, Kan.,

spoke for the General Conference Mennonite Church (GC).

Delegates seemed to welcome the idea of a merger, as well as the call for separate U.S. and Canadian structures. They expressed concern, however, about a recent proposal that more weight be put on the separate national structures than on an umbrella structure spanning the U.S.-Canadian border.

“Let’s not overstate the unique agenda,” cautioned Sam Steiner, St. Jacobs, Ont. “But we do have some,”

MCC ranked at #2

Akron, Pa.—Mennonite Central Committee leapt from fifth to second place this year in a survey of the United States’ most efficient charities. *Money* magazine ranked the nation’s 100 largest philanthropic organizations for the sixth year, and listed MCC second among relief and development groups; 88.2 percent of MCC’s income is spent on programs. First in that category is International Rescue Committee with 92.3 percent.

MCC and Habitat for Humanity were praised in a survey of the country’s top charity executives conducted by *Money* and the National Charities Information Bureau. With a budget of \$34.9 million, MCC helps impoverished people in 54 countries and works to promote peace in North America and abroad.

Habitat for Humanity International, based in Americus, Ga., has constructed more than 30,000 homes in 45 countries. The organization uses 76.6 percent of its \$126.2 million budget for programming.

—Marshall V. King

he added. Adelaide Fransen, Vineland, Ont., warned against becoming “too nationalistic.”

A decision on the merger proposal will be made at the joint GC-MC gathering in Wichita, Kan., July 1995.

The second set of organizational discussions focused on Mennonite Conference of Eastern Canada. Delegates approved a new structure that eliminated one commission (congregational resources), downsized the mandate of another (education and nurture), and created three new ones: peace, justice and social concerns; student and young adult ministries; youth ministries.

The conference executive committee announced the start of a two-year process of setting priorities. Delegates urged that more consultation with “people in the pews” be built into the process.

The executive committee also tested a proposal for how to distribute congregational donations to the regional, national, and binational conferences. The committee suggested that a formula be developed on the basis of giving patterns from the past two years.

—Ron Rempel

\$5,000 for development work

in China. Nanjing, China—Qiu Zhong Hui (left), director of rural development work for Amity Foundation, listens as Ann Martin, Mennonite Central Committee’s secretary for East Asia, tell him MCC will give \$5,000 (U.S.) to his organization this year.

“We will let you decide where in your program this money can best be used,” Martin said. This is the third MCC grant to Amity Foundation in as many years.

Previous donations were used to buy prostheses for polio victims and to fund a biogas project. The latter converts human waste into heating fuel.

“I’m glad to know our work is very similar,” Qiu said in accepting the gift. “I trust that our cooperation will be great in the future.”

Amity Foundation is the social service arm of China Christian Council. Looking on during the exchange at right is Ray Brubacher, director of overseas projects for MCC.—J. Lorne Peachey



Simple ingredients—tea, cookies—provide recipe for ministry among Bosnian refugees

Belgrade, Serbia (MCC)—Under communism, Christians in the former Yugoslavia were strictly forbidden to engage in social work or humanitarian efforts. Now, freed from totalitarian controls and with a war waging, Christians here are responding to their brothers and sisters in need, fashioning their methods as they go.

One of these new ministries is Hleb Zivota (Bread of Life). The outreach is unusual because it is a cooperative effort of a Pentecostal and a Baptist congregation, traditions with a long history of antagonism here, notes Mennonite Central Committee (MCC) worker Mark Jantzen.

Jantzen assists Bread of Life with its English correspondence while his wife, Alice, helps manage its relief pharmacy. The Jantzens, most recently of Elkhart, Ind., are associate members of Pleasant View Mennonite Church in Goshen.

"I am a Muslim from Sarajevo; at first my wife and I felt uncomfortable in Belgrade because we knew no one and we were also afraid," relates 60-year-old Salko Bilich. "I cry sometimes when I come here [to Bread of Life] because they receive us with such kindness."

Despite political ballyhoo about pan-Serb unity, refugees in Serbia—most of them Bosnian Serbs—are viewed as unwelcome foreigners. In a difficult economy, residents believe refugees receive generous assistance. In truth, refugees cannot legally be employed and encounter great economic hardship.

Refugees speak of ill will directed at them. When they shop, for example, clerks may refuse to serve them after detecting their Bosnian accent. In such an environment, Bread of Life's hospitality appears remarkable.

On a Thursday evening in October, some 80 refugees gathered at Belgrade's First Baptist Church to receive a monthly food parcel that included MCC canned beef and other staples. As they arrived, church members who volunteer with Bread of Life ushered them into the church sanctuary and served them hot, spiced tea and cookies. Following a short devotional, which most appeared to genuinely appreciate, the refugees were escorted to the church basement to pick up food.

"The tea and cookies are one of Bread of Life's major ministries in the sense that it makes the refugees feel welcome. Everywhere else they go they are a number and a burden," Mark Jantzen says.

'God does the rest.' Since shortly after its April 1992 inception, Desanka "Beba" Varga and Jasmina Tosich have provided capable leadership to Bread of Life.

The organization has no facilities other than basement space cleared out for it at the Baptist and Pentecostal churches. Jasmina and Beba each meet and screen new refugees, oversee the packing of monthly food parcels, obtain food and supplies from international donors, and supervise clothing rooms.

They also take time to visit refugees in their homes. In Belgrade, refugees are not lodged in camps or barracks; instead families find space with relatives or friends or rent substandard living quarters. Some 400,000 displaced people are now in Serbia, Jasmina says, and about half of those are in Belgrade. The number of refugees Bread of Life serves has constantly risen so that they now are at what they feel is their limit: 1,500 families.

The women attack their physically and emotionally demanding jobs with the fervor of the early apostles, zealous to provide a Christian witness in a former communist country in which many have not even heard of God.

"Bread of Life has a twofold purpose: to strengthen the church and to help our neighbors," Jasmina relates. She says churches often



Desanka "Beba" Varga

think they must wait until they are large and strong before reaching out to others. She thinks churches are made strong by reaching out.

"The Baptist church was small when Bread of Life began. A few members just decided to invite refugees to the church for tea and to talk. Soon they were sharing food from their own kitchen cupboards. We do what we can and God does the rest," Jasmina relates.

Bread of Life helps people regardless of their faith or background but the volunteers and two staff persons openly share their own faith in God. One-third of the Baptist church's members are now refugees. And on Oct. 16, three of the 12 individuals baptized at the Pentecostal church were refugees assisted by Bread of Life. In the past two years, some 50 refugees have been baptized, Beba says.

Feeling of abandonment. At an Oct. 19 meeting, the five-member board agreed Bread of Life will likely continue providing relief assistance for the next several years because hatred and destruction will continue to keep people on the move. The board hopes to begin creating jobs for refugees and other people impoverished by the war.

But they face decreasing donations from international supporters. The board members and two staff all vigorously agree they feel abandoned by Western Christians.

MCC will continue supporting Bread of Life at least through 1995, says MCC Europe director Hansulrich Gerber. A shipment of beef, soap, and blankets arrived in Belgrade in October and another is in the works.—Emily Will



Jasmina Tosich (right) interviews a Bosnian refugee.

Organizers of sexual abuse conference face angry letters, phone calls

Goshen, Ind.—Carolyn Holderread Heggen knew her book, *Sexual Abuse in Christian Homes and Churches* (Herald Press, 1993), would not be well-received by some Mennonites.

But she did not think she would someday be fearful for her personal safety for simply speaking the truth.

"I had no inclination it was going to be to the point of rage," Heggen said recently. "When I'm in Mennonite communities I'm more cautious about walking at night than I am in the wild city of Albuquerque [N.M.]."

A psychotherapist who specializes in treatment of adult survivors of sexual abuse, Heggen is also an elder at Albuquerque Mennonite Church, professor at Webster University, and a member of Mennonite Board of Missions.

Backlash on the issue of sexual abuse in the church is not limited to that experienced by Heggen. Organizers of the Nov. 11-13 conference at Goshen College, "Moving Toward Healing: Sexual Abuse and the Church," say they have received harassing letters and phone calls.

Dawn Bontrager Lehman, counselor at Maple City Health Care Center, said she and other conference organizers have set up an advocacy team to serve as a "psychological safety network" for those who attended the conference.

The reactions themselves do not surprise many, but the intensity of the feelings behind the words is greater than expected.

"There are a few people out there who have been scary in their approach," Lehman said.

Some people are very angry with being forced to look at the uncomfortable subject of sexual abuse in the church, she said. Much of the resistance comes from accounts which soil the images of well-respected, popular church leaders and theologians.

"When I have someone up on a pedestal and you knock him down that disrupts my world," Lehman said.

She suggests the church learn to grapple with this controversial issue instead of denying its existence. Others agree.

Atlee Beachy, Goshen College professor emeritus of psychology and peace studies, said working on internal prob-

lems is vital for the church's spiritual health.

"To work through them is both a necessity for spiritual health and for our integrity in terms of the world—for our peace and justice witness," he said. "We need to practice what we preach in terms of the way we relate to each other."

Ruth Krall, Goshen College professor of religion and psychology, said she has heard survivors speak of sharing their stories with their churches only to receive a negative response. "We need to help the church receive the story better," she said. "The church needs to hear it more honestly."

Krall and Beachy presented workshops at the Nov. 11-13 conference.

—Ann M. Garber

Flood cleanup volunteers needed in Texas

Liberty, Tex. (MDS)—Mennonite Disaster Service (MDS) has opened a project office in Liberty, Tex., and is seeking volunteers to help clean up and repair homes damaged from mid-October flooding.

MDS anticipates spending three to five months in Liberty to help restore some of the almost 1,700 homes in the county damaged or destroyed by the flood.

People with carpentry skills are needed to help replace drywall and flooring; other general helpers are also

needed for cleanup and to assist carpenters. The flood hit 30 counties; of these, Liberty County ranked third in extent of damage. An estimated 3,000 Liberty County families were affected.

The town of Liberty is located 35 miles northeast of Houston. The MDS project office is at Liberty's North Main Baptist Church.

Interested volunteers should contact the MDS Liberty project director at 409 336-8057. MDS is asking volunteers to bring their own tools and cleanup equipment.

Liturgical dance pioneer leads workshop on movement in worship

Goshen, Ind.—Churches of all denominations have had difficulty with using movement in worship, according to liturgical dance pioneer Carla De Sola.

"There's been a real unnecessary split between what we feel is sacred and what we feel is secular; the church considers the body secular," she said. "The body is a blessing and should be considered such."

De Sola led some 40 people in a liturgical dance workshop at Assembly Mennonite Church Oct. 21-23. She encouraged participants in "Peacemaking in Relationships" to explore move-

ment as a means to strengthen the inner person and connect with others and the Holy Spirit. Working with both scriptural passages and music, De Sola led the group through exercises which created an atmosphere of worship and healing.

"It really gave us insight into our own feelings," said participant Monica Cherniah of Goshen.

She described a session in which the group did body movements to the story of the rape of Tamar. After the exercise, those who had experienced sexual abuse in some form were invited to gather in the center of the room while the others encircled them, laying hands on them and praying.

"There were many tears and much emotion," Cherniah observed. "It was a

very healing time for everyone."

"Movement is a way of more deeply understanding the gospel passage," De Sola said. She suggested that believers begin alone or in a small group and read a passage. "Move with it, then intellectualize it," she said. Those in groups can discuss what they learned through the movement and see the different interpretations of the same Scripture.

De Sola, a Catholic who was raised as an atheist, was influenced by Jose Limon, an instructor in Julliard School of Music's dance program. Limon was the first to put a Catholic mass to dance.

—Ann M. Garber



Pastor seeks physical and spiritual aid for California's Hmong residents

Fresno, Calif. (GCMC)—Whether he is helping Hmong refugees find employment or praying for their sick children in the hospital, Shoua Moua's days are packed. But in an interview here, where he is pastor of the Hmong Community Church-Mennonite, Shoua spoke of his desire to do more to help this ethnic group, of which he is a member.

Like many other Hmong in Fresno, Shoua and his family were forced to flee Laos when the Communists gained power in 1975. They spent their first

year in refugee camps in Thailand. In the camps as many as 17,000 people lived in two square miles, and five to six people died each day.

In 1976 Shoua and his family received permission to immigrate to Australia, where he spent nearly 10 years working in factories. His first contact with Mennonites came when he visited his brother in Fresno in 1987.

Later, when he heard that the Mennonite Community Church was looking for a Hmong church planter, he wrote the pastor to say he was interested in the position. Shoua spent two years studying pastoral ministries at Hesston (Kan.) College before he and his family headed to Fresno in July 1990.

From the day he arrived, Shoua has tried to find ways to meet the spiritual and physical needs of the Hmong in Fresno. It has not been an easy task.

To begin with, he says, most Hmong believe in the spirit world. "They emphasize healing. When someone in their family is sick, the first thing they

do is ask for the help of a shaman. If the shaman can't heal the person, they go to the hospital. Often, at that point, they will also call a pastor," he notes.

When Shoua visits a Hmong family for the first time, he asks to hear the story of how they left Laos. "I try to trace who they are through their background. It brings me closer to them," he says. On his second visit, he explains that he is from a church and asks them about any difficulties they are experiencing. The third visit, Shoua offers resources to help them with their problems and then, before he leaves, he offers a short prayer.

"I try to explain to them that our God is more powerful," he says. Several families have converted to Christianity because they have experienced healing through Shoua's prayers. About 70 percent of the 38 families who belong to the Hmong Community Church-Mennonite are from a non-Christian background.

The economic realities are daunting. Approximately 30,000 Hmong live in Fresno and the majority are on welfare. "It is difficult for them to find jobs. They lack the skills and experiences that are needed for employment here. The technology is so high," Shoua explains. "Many worked as farmers in small villages in Laos. When the war started, they were forced to join the army."

Many Hmong, including Shoua, also find it difficult to adjust to the pace of life in the West. "In Laos I had no schedule. Here I have to plan one month in advance. It makes me angry sometimes. I didn't have that kind of anger in Laos," he says.

Still, Shoua is trying to find ways for the Hmong in Fresno to step out of the cycle of poverty. In fall 1993, together with the Mennonite Community Church, he started an entry-level job placement program for refugees who are on welfare (see "Jubilee Jobs offers hope," this page).

"I want to help the Hmong people because of the love of Jesus," Shoua says. "Every day I see so many of them waiting for the postman to deliver their public assistance checks. The church needs to help people have freedom to live. We need to give them hope."—Carla Reimer



Hmong Mennonite pastor Shoua Moua

Jubilee Jobs offers hope for the future

Fresno, Calif. (GCMC)—Bee Yang had looked for work in the Fresno area for a long time without any success. As a result, he and his family were forced to go on welfare.

But about two months ago, Yang—a member of the Hmong Community Church-Mennonite—was hired at Kenjo Audio in Fresno through Jubilee Jobs, a program that aims to find entry-level work for refugees. Started by the Hmong Community Church-Mennonite and Community Mennonite Church, both located in Fresno, Jubilee Jobs has found employment for eight other southeast Asians since it began in fall 1993.

As a result of his employment, Yang finds he has a much different outlook. He is optimistic that his new job will provide him with the skills and financial stability to start his own business one day. "This is much better than being on welfare. I am very happy and thankful. Now I can plan for my future," Yang says.

When the Communists took control of Laos in 1975, Yang was only about six years old. Yang and his family hid in the forest for four years before his parents decided they should escape to the refugee camps in Thailand. It took

them almost one month to walk to the camps.

"We didn't carry much with us. We had a little bit of rice. I saw many Hmong people dying. I didn't understand where we were headed," he says. "But when we arrived at the camp, I remember thinking that I would have the chance to live a bit longer."

—Carla Reimer



Bee Yang at his job at Kenjo Audio.



No issue next week while
we take a long weekend
in observance of
U.S. Thanksgiving.
Our next issue will
be dated
December 6.

• **Drama director chosen.**

Mariann Martin has been named the director of the 1995 Mennonite Church college student summer traveling troupe. This group of six students from Eastern Mennonite University, Goshen, and Hesston colleges will perform at congregations, camps, conference annual meetings, and at Wichita '95. Martin is on the theater arts faculty of Hesston College. To schedule a performance, contact Sandi Bromley at Mennonite Board of Education, 219 294-7523.

• **Harvest festival held.**

Cornerstone Church and Ministries held its annual World Harvest Festival Oct. 28-30. The event began Friday with a prayer rally in Mt. Crawford. Saturday 250 Cornerstone leaders attended a banquet in their honor. Sam Scaggs gave the keynote message at a Sunday morning rally held at Eastern Mennonite University in Harrisonburg. Some 1,500 people belong to the seven Cornerstone congregations.

• **Pastor transitions:**

Jane H. Peifer was ordained Nov. 20 at Community Mennonite Church, Harrisonburg, Va., where she has served half-time on the pastoral team since 1991.

Ernest W. Neufeld will become interim pastor of Jubilee Mennonite Church, Meridian, Miss., starting Jan. 15.

Stan Shirk of Stuarts Draft, Va., joined the pastoral staff of Cornerstone Church and Ministries Nov. 1. His assignment includes oversight of the Elkton and Waynesboro Cornerstone congregations and serving as Missions Pastor of the ministry. *Sam Scaggs*, who previously filled this role, is moving to Bali, Italy, to coordinate ministry in the Mediterranean region.

• **Coming events:**

Michiana MEDA meeting, Waterford (Ind.) Mennonite Church, Dec. 1 at 12:30 p.m. Program includes reflections on the 1994 MEDA Convention by Goshen College business students. Reserve lunch by calling 219 537-4334.

Creation Summit, "Shaping an Anabaptist Theology for Living," Wonderland Camp and Conference Center, Camp Lake, Wis., Feb. 24-26. Speakers include Theodore Hiebert, Dorothy Jean Weaver, Walter Klaassen, David Kline, Richard Cartwright Austin. Sponsored by the Mennonite Environmental Task Force. Information available from Tim Lehman, 612 721-6697.

• **New books:**

Growing Up Plain. Author Shirley Kurtz describes the pains and uncertainties of adolescence as experienced by a "plain"-dressing Mennonite girl. Available from Good Books, 717 768-7171.

The Turning Point, subtitled, "How Persons of Conscience Brought About Major Change in the Care of America's Mentally Ill." Alex Sareyan chronicles the work of conscientious objectors in U.S. mental hospitals during World War II. Available from Herald Press, 800 245-7894.

• **New resources:**

Firearms Violence, the latest in the "Beyond the News" video series, includes interviews with the executive director of the Violence Policy Center, Washington, D.C., and a former Colorado Supreme Court Justice who lost his grandson in a drive-by shooting. First in a three-part series on violence, including videos on "TV Violence & Your Child" and "Murder Close Up," available after February 1995. Order from MBM Media Ministries, 800 999-3534.

Learning to Lead, a new video by General Conference Mennonite Church leader Palmer Becker can help teach how to lead a small group or Bible study. An accompanying book, *Called to Equip*, is also available. Contact MBM Media Ministries, 800 999-3534.

• **Job openings:**

Dietetics program director and assistant/associate professor of Food, Nutrition, and Dietetics, Bluffton (Ohio) College. Responsibilities include teaching undergraduate nutrition courses; director of DPD program; supervise clinical experiences. Ph.D. preferred; R.D., L.D. clinical experience required. Full-time, tenure-track position begins March 1 or Sept. 1, 1995. Submit letter of application, résumé or vita, three letters of reference, and unofficial transcripts to: Donald L. Pannabecker, Dean of Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196.

Director of admissions, seminary and graduate programs, Eastern Mennonite University, Harrisonburg, Va. Year-round, full-time position begins June 19, 1995. Candidate should possess a master's degree, experience in administration, public relations, admissions, and recruitment. Must be creative and able to communicate effectively. Application deadline: Jan. 31. Contact the EMU Human Resources Office, 703 432-4108.

Staff person, Christian Peacemaker Teams. Person will develop the Christian Peacemaker Corps and Peace Reserve, both projects that incorporate the development of skills in nonviolent peacemaking. Part-time position designed for an individual with experience in peacemaking. By incorporating a computer and communication tools the job may be done from a home; some travel will be necessary. Contact: CPT, PO Box 6508, Chicago, IL 60680; e-mail cpt@igc.apc.org.

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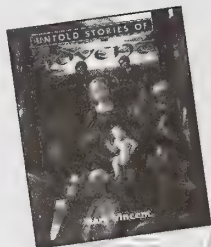
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MENNOSCOPE

NEW MEMBERS

- Bethel, Ashley, Mich.:** Joe and Jeanne Pendleton.
- Frazer, Pa.:** James Good, Amy Markus, Phil Stauffer, and Velma Stauffer.
- Holdeman, Wakarusa, Ind.:** Eva Parcell, Kevin Gnagey, Erik Zimmerman, and Melanie Beck.
- Hopedale, Ill.:** Beth Miller, Darrel Miller, and Lynette Miller.
- Lindale, Harrisonburg, Va.:** Craig Hertzler, David Borrer, Daryl Brubaker, and Kristin Payne.
- Springdale, Waynesboro, Va.:** Dean Hostetter, Lovella Beaver, Jill Zirkle, Jeff Cline, Candace Cline, Matthew Cline, Sue King, and Tonya Brenneman.

BIRTHS

- Anders, Teresa Brooks and Devon, Harrisonburg, Va.:** Stephanie Renae (second child), Oct. 18.
- Baldridge, Rose Stutzman and Tim, Middlebury, Ind.:** Tyrel Lane (fourth child), Oct. 5.
- Bechler, Pamela Copenhagen and Kurt, Bad Axe, Mich.:** Rachel Nicole (first child), May 16.
- Beck, Jennifer Buehrer and Duane, Archbold, Ohio:** Kyle Lee (first child), Oct. 29.
- Brooks, Amy Griffin and Douglas, Sr., Stuarts Draft, Va.:** Dustin Sidney (second child), Oct. 7.
- Byler, Sharon Metzler and Shawn, Lindville, Va.:** Devon Andrew (first child), Oct. 10.
- Courtney, Crystal, Millersburg, Ohio:** Jaden Michael (first child), Sept. 28.
- Good, Wanda Smoker and Ronald, Salunga, Pa.:** Janine Melissa (first child), Nov. 2.
- Hershey, Jeanette and Gerald, Waynesboro, Va.:** Dorothy Jean (third child), Oct. 28.
- Hochstetler, Edith Yoder and Bruce, Wellman, Iowa:** Laura Catherine (first child), Oct. 18.
- Kauffman, Kristine Kaufman and John, Middlebury, Ind.:** Darren Lee (second child), Nov. 2.
- Klotz, Pam Birky and Phil, Wakarusa, Ind.:** Megan Suzanne (second child), Oct. 21.
- Leaman-Miller, Kori and Larry, Denver, Colo.:** David Karl (second child), Oct. 20.
- Martin, Lisa Petersheim and Neil, Leola, Pa.:** Brianna Nicole (first child), Oct. 31.

- Matthews, Ruth Giffin and Mark, Wauseon, Ohio:** Kelly Jean (fourth child), Oct. 30.
- Payne, Kristin and Wayne, Harrisonburg, Va.:** Lindsey Marie (second child), Oct. 22.
- Rozema, Mischelle Dietzel and Todd, Pigeon, Mich.:** Taylor Shere (fourth child), Aug. 10.
- Rupp, Nina Di and Larry, Arvada, Colo.:** Lari Ann (second child), Oct. 10.
- Sauder, Twila Miller and Donald, Mount Joy, Pa.:** Jonathan David (fourth child), Oct. 20.
- Schloneger, Lisa Wolfe and Kevin, Millersburg, Ohio:** Marie Elyssa (first child), Oct. 23.
- Shrock, Maree and Kevin, Shipshewana, Ind.:** Randi Lanae (first child), Oct. 21.
- Steinwand, Marla Boettger and Gerald, Holden, Alta.:** Ian Glen (third child), Oct. 25.
- Stutzman, Julie Kandel and Mark, Sugarcreek, Ohio:** Grant Edwin (second child), Sept. 23.
- Yoder, Diane Bratton and Lyle, McVeytown, Pa.:** Steven Isaac (third child), Oct. 13.
- Zook, Cristin Byler and Darrin, Belleville, Pa.:** Trendt Robert (first child), Oct. 24.

MARRIAGES

- Barnhorst-Hughes:** Stephanie Barnhorst, Aurora, Colo. (First), and Mark Hughes, Red Feather Lakes, Colo., Oct. 8, by Ann Showalter.
- Blemaster-Slagel:** Mary Blemaster, Maple Rapids, Mich. (Methodist), and Max Slagel, Wheeler, Mich. (Bethel), Sept. 24, by Joe Pendleton.
- Brady-Williams:** Shawn Brady, Kokomo, Ind., and Melissa Williams, Kokomo, Ind. (Parkview), July 23, by Clayton Sommers.
- Cassel-Godshall:** Donna Faye Cassel, Franconia, Pa. (Franconia), and Jeffrey Lynn Godshall, Telford, Pa. (Franconia), Oct. 15, by John M. Ehst.
- Delp-Overbeck:** Heather Lynne Delp, Blooming Glen, Pa. (Blooming Glen), and David Overbeck, Pipersville, Pa., Nov. 5, by David A. Stevens.
- Erb-Small:** Roy Erb, Zurich, Ont. (Zurich), and Ruth Small, Mount Brydges, Ont. (Pentecostal), Oct. 22, by Philip Bender.
- Hertzler-Schrock:** Lori Hertzler, Harrisonburg, Va. (Lindale), and Bryan Schrock, Harrisonburg, Va. (Lindale), Oct. 29, by Loren Horst and Laban Peachey.

Kauffman-Yoder: Kimberly Kauffman, Belleville, Pa. (Maple Grove), and Jeffrey Yoder, Belleville, Pa. (Locust Grove), Sept. 24, by Alan Kauffman.

Kramer-Miller: Nancy Kramer, Goshen, Ind. (Emma), and John Miller, Topeka, Ind. (Emma), Oct. 15, by John C. Murray.

Lundmark-Smith: Matthew Lundmark, Kokomo, Ind. (Methodist), and Melinda Smith, Kokomo, Ind. (Parkview), July 30, by Grace Whitehead.

DEATHS

Bontrager, Joan Graber, 39, Kokomo, Ind. Born: Aug. 9, 1955, Davies County, Ind., to Wilmer R. and Ida Christner Graber. Died: Oct. 12, 1994, Indianapolis, Ind., of injuries from an automobile accident. Survivors—husband: Raymond Bontrager; children: Tracy Lynn, Terry Lee; brothers and sisters: Allen and Vernon Graber, Ruth Ann Herschberger, Naomi Stites, Elizabeth Miller, Mary Raber, Ida Kingery. Funeral: Oct. 15, Howard-Miami Mennonite Church, by Lee Miller, Marvin Beachy, and Ronald Graber. Burial: Christner Cemetery.

Bowers, Harley Clifford, 86, Kingman, Ariz. Born: Dec. 1, 1907, Clay County, Tenn., to J. Andrew and Rosa Elam Bowers. Died: June 3, 1994, Kingman, Ariz. Survivors—wife: Bertha Irene Miller Bowers; daughters: Bonita Follmar, Barbara Hegman, Elnora Larson, Ruth Gordon, Brenda Wright; siblings: Phillip, Lydia Winningham, Kate Bybee; 15 grandchildren, 9 great-grandchildren. Predeceased by: Hesten Wisner Bowers (first wife) and Carol Sue (daughter). Funeral: June 7, Kingman Missionary Alliance Church, by Dennis Colvig. Cremated.

Eberly, Park N., 88, Mount Joy, Pa. Born: May 24, 1906, Lancaster County, Pa., to Nathan M. and Annie Reidenbaugh Eberly. Died: Oct. 26, 1994, Lancaster, Pa. Survivors—children: James W., Jay M., LeRoy D., Ronald P., Jean E., Joyce L. Kuhns, Donna L. Lambert; 13 grandchildren, 12 great-grandchildren. Predeceased by: Mary Detweiler Eberly (wife). Funeral: Oct. 31, Mount Joy Mennonite Church, by Joe Sherer, Shelley Shellenberg-

First PAX unit reunites. *Orrville, Ohio*—The first PAX unit to go out, back in 1951, held its first reunion Oct. 21-23 at Camp Luz. The first PAX unit of 20 men and leader "Pop" A. Lloyd Swartzendruber left New York City 42 years ago on the Dutch freighter, *The Leerdam*. They settled in Espelkamp,



Germany, with the task of building five duplex houses which originally housed four German refugee Mennonite families each. Soon seven additional men joined the unit. This first unit was a trial unit prior to the Selective Service draft during the Korean War. Selective Service director Lewis B. Hershey visited the unit and later approved overseas service for conscientious objectors for the first time.

At the first reunion, 21 of the original 27 men were present in addition to family members, kitchen helpers Gertrude Habbeger and Adelbert Goertz, and former leaders Menno Gaeddert, Cal Redekop, and John and Grace Gingerich. Pictured are:

Back row (left to right)—Robert Steider, Carl E. Yoder, Arnold Roth, Richard Rush, Willard Stucky, Eldo Kroeker, Robert Swartz, Roger Hochstetler; *middle row*—Carl D. Yoder, Luke Rhoads, Jay E. Lehman, Richard Oberholzer, Al-

bert Roupp, Homer Kolb, Willard Rush; *front row*—Marvin Gehring, William Yoder, Bernard Reimer, Peter Neufeld, John Mann, Howard Landis, "Pop" A. Lloyd Swartzendruber, unit leader.

er, and Dennis Kuhns. Burial: Henry Eberle Cemetery.

Gehman, Mary Weaver, 81, Lancaster, Pa. Born: Jan. 25, 1913, East Lampeter Twp., Pa., to Daniel B. and Fannie Hershey Weaver. Died: Oct. 27, 1994, Lancaster, Pa. Survivors—husband: Paul E. Gehman; children: Paul W., Joyce K. Stoltzfus; brothers and sister: Daniel and Elmer Weaver, Anna Huber; 7 grandchildren, 11 great-grandchildren. Funeral and burial: Oct. 31, East Petersburg Mennonite Church, by John B. Shenk, Karl E. Steffy, and Norman S. Landis.

Gomez, Joseph D., 68, Monterey Park, Calif. Born: April 7, 1926, Mexico. Died: Oct. 21, 1994, Monterey Park, Calif. Survivors—wife: Florence Aurenheimer Gomez; brother: Albert. Funeral: Oct. 28, Pasadena Mennonite Church, by James E. Brenneman and Tracy L. Barber.

Groff, Mabel Martin, 87. Born: Nov. 10, 1906, Inter-course, Pa., to Abram and Alice Hersh Martin. Died: Oct. 16, 1994, Kinzers, Pa. Survivors—husband: Clarence V. Groff; children: Mildred, Almeda Landis, Harold;

siblings: Paul and Charles Martin, Ruth Hostetter, Amy Hess; 8 grandchildren, 12 great-grandchildren. Predeceased by: Victor (son). Funeral and burial: Oct. 19, Kinzers Mennonite Church, by Paul L. Clark and Jay Meck.

Kratz, Martha N., 93, Souderton, Pa. Born: Oct. 11, 1901, Skippack, Pa., to Sylvanus and Lizzie Nice Kratz. Died: Oct. 16, 1994, Souderton, Pa. Survivors—daughters: Grace Clemmer, Betty Pointsett; brother: Wayne N.; 5 grandchildren, 12 great-grandchildren. Predeceased by: Abram B. Kratz (husband). Congregational membership: Souderton Mennonite Church. Funeral: Oct. 19, Souderton Mennonite Homes Chapel, by Gerald A. Clemmer and Russell B. Mus-selman. Burial: Franconia Mennonite Church Cemetery.

McBee, Randall Phillip, 54, Kokomo, Ind. Born: Dec. 26, 1939, Tazewell, Tenn., to Ben and Edwinna McBee. Died: Oct. 9, 1994, Indianapolis, Ind., from a cerebral aneurysm. Survivors—wife: Wanda Symons McBee; children: Randy Joe, Phillip, Brian Corder, Terry Corder; siblings: Terry, Billy, Joyce Fortune,

Brenda Duncan; 6 grandchildren. Funeral: Oct. 12, Parkview Mennonite Church, by Clint Coon, Clayton Sommers, and Grace Whitehead. Burial: Greenlawn Cemetery.

Miller, Emma Schrock, 95, Berlin, Ohio. Born: July 13, 1899, Walnut Creek Twp., Ohio, to Alexander J. and Malinda Miller Schrock. Died: Oct. 26, 1994, Walnut Creek, Ohio. Survivors—children: Maxine Flinner, Lorene Maxwell, Karen Troyer; 12 grandchildren, 13 great-grandchildren. Predeceased by: Ralph A. Miller (husband) and Oscar (son). Funeral: Oct. 29, Berlin Mennonite Church, by Paul King. Burial: Berlin Cemetery.

Miller, Ivan M., 87, Topeka, Ind. Born: Dec. 6, 1906, Lagrange, Ind., to Moses M. and Lydia A. Miller. Died: Oct. 15, 1994, Lagrange, Ind. Survivors—wife: Erma Miller; children: Gaylord, Maurice, Larry, Evelyn Byler, Carol Zehr; brother: Wilbur; 19 grandchildren, 18 great-grandchildren. Predeceased by: Ronald and Delmar (sons). Funeral: Oct. 19, Emma Mennonite Church, by John C. Murray and Ethril Leinbach. Burial: Miller Cemetery.

THE LAST WORD

Marriage arranged by church council

Apparently Caleb Miller's article, "If Mennonites Really Got Serious About Church Discipline" (*Gospel Herald*, Oct. 11), has stirred up quite a discussion—on the electronic network called MennoLink, at least. Miller's answers to computer questioners and critics came to a full six single-spaced pages, the way my printer churned them out.

Discussing when and how the church should discipline inevitably brings with it other questions: How much individual freedom must / dare / should we give up? What kind of decisions can we trust for help to a congregation—our local group of believers?

MennoLinker Karen Smucker of Charlottesville, Va.,* probably said best what most of us feel on this subject: "I really don't want to relinquish control to God, the church, or anyone else. It's my life, isn't it?"

But then she goes on: "I tried that path for many years, and it isn't what it's cracked up to be. I'm working on giving up control to God, and that also means there are times I need to give up some control to the community of faith. It's not easy (understatement of the year for this control freak), but I am finding it very rewarding and worth all the effort."

Perhaps other parts of the Mennonite world have learned how to do this better than we in North America—we who value freedom so highly and guard our individual rights with such fervor. Take this story from Japan:

Seiko was a young Christian with a dream to marry and have a family. As a Christian, she believed she should marry only another Christian—a stance that severely limited her choices in this mostly Buddhist and Shinto country.

Seiko went to the council of her Mennonite church and asked what she should do. Council members didn't want to lose Seiko, since she was a talented member who had much to offer her congregation of 20 or so members. The church council asked if she would be willing to date the pastor's son, a few years her junior, also a Christian, also unmarried.

Three months, the council told the couple. If it doesn't work out, no obligation. If it does, everyone will be happy.

To the council's surprise, the couple knew well before the three months were up that they

wanted the relationship to continue. They were married even before the council thought they would be.

Of course, marriage arranged by church council might work in Japan, a country where—historically, at least—marriage decisions were made by persons other than the young couple. But you really can't expect that from North American young people, can you?

No, we shouldn't. Not for starters at least. We might, however, ask their parents and grandparents to be more open about life and share decisions with the church.

Dare we ask each other to be more accountable? When taking a new job, can we ask whether it's for prestige or salary or because of God's will? Dare we ask for help in determining needs versus wants when buying a new house or a new car?

To be open about the ways we live and the decisions we make carries with it a great deal of risk. Church councils can make mistakes. Congregations can sometimes be cruel in the way they treat people while trying to come to consensus.

"There will be errors of judgment," Caleb Miller* replied when this question was raised on MennoLink. "But I am confident that we could do a better job than we actually do at getting Christian faithfulness right."

With faith, more often than not it will work. It has for Seiko and Norihiro Miyazaki, whom I met last month on a visit to Japan. They are now the happy parents of a two-year-old son. And Norihiro was just recently named assistant pastor of the Misato Christian Church (Mennonite).

"When we relinquish control to the church," Miller wrote in his MennoLink reply, "we are not only benefiting directly from whatever wisdom the gathered body under the guidance of the Holy Spirit can offer us. But we are also diminishing in our character that quintessential human vice—the tendency to exercise our will selfishly—and developing in ourselves the virtue—*Gelassenheit*—that ought to be the essence of our relationship with God."

Seiko and Norihiro Miyazaki would surely say, "Amen." In Japanese, of course.—jlp

*These quotations from MennoLink used by permission.



December 6, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Part of one crowd of 2,000 who worship every Sunday at the Dongguan Church, Shenyang, Liaoning Province, People's Republic of China: 'We are in a special context, a special situation. We believe post-denominationalism is a gift from God for us for this time.'

Being Christian in an uncertain culture:

'If only we could borrow churches from the West!'

How many Christians there are in China today is unknown. What is certain is that the church in this country is growing rapidly in new and different ways.

Nancy Lee sits by her desk, twirling a pencil. A Mennonite teaching with China Educational Exchange (CEE), she has just answered your 50th question about China and its churches following a Sunday morning visit to a large downtown congregation in Shenyang, Liaoning Province.

"You know," Nancy says, a slight frown on her face. "People come to China for a week, go home, and write a book. They come for a month and write an article. They're here a year, go home, and say nothing!"

It's an apt warning. You've just had a heart-warming experience sitting shoulder-to-shoulder with 2,000 Chinese during a two-hour church service. The awe on their faces, the meaning with which they sing, the hunger for the gospel—all these you'll never forget.

Two weeks more in China, and you discover the picture of Christians and the Chinese church is as complex and as complicated as this country itself.

The church you just attended is a member of the Three Self Patriotic Movement (TSPM). To

by
**J. Lorne
Peachey**

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Western intervention often does the Chinese church more harm than good. Protestants here have built their structure into what they call a 'post-denominational church.'

your Western mind, that "patriotic" should have told you that here indeed was a different way to do church.

TSPM had its beginnings back in 1950, when the communist government expelled all foreign missionaries from China. Perhaps in a fervor of patriotism—or was it a way to survive?—Chinese Christians got together and formed the Three Self church: self-governing, self-supporting, self-propagating. Never again, they said, would the Chinese Christian church be run by foreigners.

What they said, or what they called themselves, didn't matter for years. The government took all church buildings and used them for storage, meetings, or education. To identify oneself as a Christian meant exile if not death. But changes came in the early 1980s with a new open-door policy and a constitutional guarantee of freedom of religion. Churches began to get their buildings back. Remnants of former Protestant denominations got together and organized themselves: a China Christian Council (CCC) to take care of the life and witness of the church; Amity Foundation for social service and relief work; Amity Press to print Bibles.

And the church began to grow. Bao Jiayuan, TSPM general secretary, says there are 8 to 10 million Protestants in China today; others say it could be as high as 50 million. Though that's still only one to 2 percent of the population, CCC estimates that currently three new believer groups start up every two days.

Lu Ming-Yuan, pastor of the Four Saints Church in Chengdu, Sichuan Province, greets a North American visitor, Emily Peachey, following a Sunday morning service.



The "other" church. Not nearly all Chinese Christians belong to the CCC's 8,000 churches, however. There are at least 20,000 other worship groups, by some estimates. The Chinese call these "meeting points"; some Western observers call them "underground churches." ("Why 'underground'?" asks one CCC leader; "they are all meeting publicly.") These meeting points are mostly small and located in rural areas.

Unlike the CCC churches, many of these meeting points do not register with the state. They have a strong mistrust of the government. Chinese Christians have seen the communist government make too many changes in the past 50 years; the next one may go against them again.

Meeting point Christians often also disagree theologically with the CCC churches. And then there's the whole matter of trust. Some meeting point leaders were imprisoned during the Cultural Revolution, turned in to the state, they say, by leaders still in power in the Three Self or the CCC.

"I've tried to do some forgiveness and reconciliation work," Gao Ying, one of the pastors of the largest Three Self Church in Beijing, tells our group of North American visitors. "But forgiveness doesn't seem possible when people can't really talk with each other about what happened to them."

New regulations. Perhaps the best example of the difference between these two groups of Chinese Christians comes in how they respond to two new government regulations on religion published this year. The regulations ask churches to register their places of meeting and the names of their leaders (but not of their members) with local government officials.

Three Self response has been to welcome the regulations. Leaders see them putting onto paper the freedom the government has promised. They believe these regulations will help curb persecution and abuses by local cadres—who, without directives from the government in Beijing, sometimes do pretty much what they please with Christians.

Indeed, Three Self leaders helped draft the regulations. They insisted, for example, that churches do not have to join Three Self (or the CCC) in order to register. Says the CCC's head bishop, T. K. Ting, "My feeling is that registration done according to the regulations, is acceptable to the Christian conscience and that

refusal to register does not glorify God and is not helpful to the church."

That's not the way many meeting point Christians see it. For them the new regulations are a government crackdown, one that will limit their activity.

This view is especially fueled by Chinese Christians living in Hong Kong, persons who fled there during the communist takeover. One of these writes that the 1994 regulations "further restricted, in very concrete terms, missionary activities in China and the places where religious activities should take place." This also appears to be the view of many North American and European church groups hoping to renew mission work in China.

C*oping with the West.* Talk of a rift between Christians in China is perhaps more Western than it is Chinese. *China Talk*, a publication of the United Methodist Church, says: "Chinese Christians could hardly but notice that in the U.S. there is . . . a polarization of 'mainline' and 'evangelical' churches against the three-self principle of the China Christian Council."

Western influence and intervention does the Chinese church more harm than good, according to Wee-Seng Kua, a native of Singapore who is currently deputy general manager of Amity Press. One reason the Catholic Church is not prospering in China, according to Wee-Seng, is because of outside influences from Rome. Meanwhile, Protestants have built their own organizations and speak rather proudly of themselves as a "post-denominational church."

How does that work? Take the case of former Mennonite churches begun through North American mission work. Many of these have apparently aligned themselves with Three Self and the CCC.

In at least one case, a former Mennonite group has asked North American Mennonites for help in rebuilding. When asked how Western Mennonites should respond, Pastor Bao said: "If people say they are Mennonite, perhaps it's because they have good memories of

Ironically, a past symbol of differences between Chinese Christians on how to be the church may now be bringing them together: the Bible.



earlier associations. We do not think they want to establish a Mennonite church.

"Please understand our situation," Bao goes on. "We are in a special context, a special situation. We believe post-denominationalism is a gift from God for us for this time."

Bao says the CCC tries to respect the beliefs and practices of Christians associated with smaller denominations in the past. An example is the Saturday services conducted in many large, urban churches for former Seventh-Day Adventist believers.

H*ealing the gap.* Signs indicate the gap between the registered and the unregistered Chinese Christians may be shrinking. Ironically, a past symbol of the differences between the two may now be bringing them together: the Bible.

CCC has been publishing Bibles since 1982. This year Amity Press will print 2.2 million Bibles; it also celebrated its 8 millionth since its beginning.

But, say the unregistered churches, many of whom have been recipients of Bible "smuggling" activities, this is not nearly enough. Besides, Amity Press must receive permission from the government for the number of Bibles it prints.

Amity officials admit they can't meet the demand; printings are usually sold out within a

Members of the choir of Dongguan Church in Shenyang, Liaoning Province, prepare to sing for a special Chinese thanksgiving service.

'If the people say they are Mennonite, perhaps it is because they have good memories of the past. We do not think they want to establish a Mennonite church.'

day and a half. They have plans for an additional press to double capacity and believe they will have no trouble getting government permission to do so.

Even so, Amity has begun distributing Bibles to meeting points and not just to CCC churches. Amity leaders say unity around the Bible also got a boost recently when the Billy Graham Association began using Amity for its Bible distribution work. And just recently Brother Andrew of Bible-smuggling fame has

begun to cooperate with Amity, according to Wee-Seng.

The gap between Chinese Christians may also be bridged by common experiences of healing. According to Pastor Gao, up to two-thirds of the new believers coming into the church—both registered and unregistered—do so because of experiences of physical or mental healing, either in their own lives or in the lives of someone they know.

Says Pastor Gao: "We think this is a miracle provided by God to help us be evangelical in China. We wonder if this might not be a special vision God has for us."

Another pastor says people in China don't ask questions these days about the nature and character of God. They want to know if God has any power. Might these experiences of healing be an answer?

Bibles in China

By the end of this year, 11 million Bibles will have been printed and distributed in China since 1981. This makes the Bible the second most widely published book in China—after *The Selected Works of Mao Zedong*.

Most Bibles have been printed by Amity Press in Nanjing. Amity is a joint venture of the China Christian Council (CCC) and an international consortium, United Bible Societies. UBS has donated \$6 million (U.S.) in printing equipment as well as the paper needed every year; Amity supplies the employees.

In 1994, Amity will have printed 2.2 million Bibles. "That's not nearly enough," says deputy manager Wee-Seng Kua. "One of my frustrations is seeing all the need, doing what we can, and still falling short of what is needed."

Amity has plans to purchase another web offset press and double its capacity next year. Will the government give permission to print up to 5 million Bibles?

"If we have faith," says Gu Ren Fa, a vice-president of Amity. "If you would have told us two or three years ago that we would print 2.2 million Bibles this year, we would have said, 'Impossible.' But here we are."

The Bible being printed is a 1919 translation known as the "union Bible." CCC leaders are concerned, however, that it does not communicate well with young people; they want to do a new translation.

But they are running into resistance. "Some people complain if we change a single Chinese word," says Bao Jiayuan, an Amity leader. "They believe what we now have is the way God wrote it!"

—J. Lorne Peachey

The leadership gap. Unity is only one of the issues facing Chinese Christians.

Wherever you go, you soon hear about another: leadership. One estimate has no more than 1,200 ministers for 8-10 million Christians (that's 6,666 parishioners per pastor at best!).

What you're also soon aware of is what the Chinese call the "leadership gap." Experienced pastors are in their 70s, 80s, or 90s. Newer ones are in their 30s or 40s. Missing is a whole generation of 50- and 60-year-olds, leaders lost to the church (literally and figuratively) during the desperate days of the Cultural Revolution.

Chinese Christians are working hard to fill the void. Many churches house seminaries—sometimes no larger than two or three rooms, with 20 to 40 students. Graduates tell of incredible workloads when they take on a church—baptisms, weddings, funerals, Christian education, counseling. One woman told our group that in three years she has worked 10 to 12 hours every day, seven days a week, with no days off and no vacation.

The workload is no exception, but the fact that this woman has a job at all may be. Another woman, Zhi Bin Lü, a pastor at Shenyang's largest church, says only one Chinese pastor in 10 is a woman; yet the seminary student population is more than 50 percent female. Many church leaders, she says, men in their 70s and 80s, are hesitant to ordain women.

Young pastors have the same complaint. Rural areas, especially, are hesitant to accept them. One rural province is reported to have

ordained only one young pastor in 10 years despite available candidates and the shortage of pastors in its churches.

"Christianity in China is quite conservative," says Shen Cheng-en, editor of CCC's monthly publication, *Tian Feng*. He reports his trying to use Chinese art on the cover of his magazine was resisted by his readers. "They like Western art best," Shen says. Western tunes also predominated in the two church services our group attended, though we were told some rural churches are beginning to experiment with Scripture songs set to Chinese melodies.

And then there is the state—a continuing concern for Christians who must live under a communist regime. To be a Christian in China often means a drastic choice. You can't, for example, be both a Communist Party member and a Christian.

At least not by regulation. But you hear the story of a Party member whose wife had an experience of healing. What did he do? Likely become a secret Christian.

There's also evidence some Christians may be secret Party members. Even while I was in China last month, a story circulated of a church leader who turned in two pastors she didn't like to the state for "subversive activities," resulting in their imprisonment.

The picture of the Chinese church grows ever more complex the more one digs. But, says Wee-Seng from Singapore, "Those of us who live with more freedom must allow the Chinese to find their own way." And who are any of us to criticize how these 8-10 million Christians decide to do it?

Pastor Zhu puts it as kindly as she can in describing a trip she made to England. "I saw more churches than people," she said. "If only we could borrow some churches from you in the West!"

Editor J. Lorne Peachey spent two weeks in China in October. During this time he worshiped with two Chinese congregations, visited two others, and talked with several leaders of China Christian Council. Below he visits with Shen Cheng-en (right), editor of the Chinese Protestant monthly magazine, Tien Feng.



"Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God."

—Luke 3:5, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Larry Augsburger, Keith Graber Miller, Martha Kolb-Wyckoff, David W. Mann, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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In a letter in the Sept. 13 issue of *Gospel Herald*, Lalita Bachan Oates and Edwin L. Oates, Jr., write: "In reference to the 1997 Mennonite World Conference in Calcutta, India, we have read in recent Mennonite literature that over 50 percent of those in attendance will be 'people of color.'" In which recent Mennonite literature did they read this statement? If they found it in material written by MWC, we would like to know about it so the appropriate changes can be made and avoided in the future.

We at MWC are working toward unifying our brothers and sisters in the world and trying to find ways to break down the barriers that so often divide us. Language plays an important role in the way we include and exclude others. Because of the powerful influence that language has upon each one of us, we need to address this issue.

Shanti DeFehr
Mennonite World Conference
Strasbourg, France

In *How Do We Handle the Issue du Jour?* (Oct 25), Vernon Rempel articulated an approach I've tried to practice, if only half-consciously. However, I would like to add one bit of warning. Individuals who base relationships on mutual agreement rather than mutual respect are quickly threatened by real or perceived differences. This is true even when those differences are stated in terms as constructive as "This is who I am."

I can recall conversations when I shared who I was, and the other person immediately rejected that and attempted to change me. The life of Christ is filled with examples of similar tensions.

Though discussing issues from the standpoint of "This is who I am" can elevate the discussion, it may not always eliminate anxiety.

Mark Jost
Ames, Iowa

I love reading *Gospel Herald*. It is a good window into the church called Mennonite. But sometimes, especially when I read "anonymous" letters, I think we must be talking about two different churches.

In the Nov. 8 issue, for example, right in the middle of an otherwise helpful article, *Visiting Speakers Who Serve Us Don't Do It for Money...*,

there was an anonymous letter bemoaning the low level of remuneration given to the writer in his itinerant ministry. I assumed that he was talking about his ministry in the Mennonite church, but it surely didn't sound like the Mennonite Church I know.

In the past two and a half years I have been traveling full time in my own itinerant ministry teaching "First-fruits Stewardship." At this point I have spoken to 191 churches, more than a dozen regional conferences, almost all of our high schools, and I don't know how many campers. I have slept in at least 100 different guest bedrooms, a number of motel rooms, and one "bomb shelter." And I have, without exception, been the recipient of generosity beyond anything I ever expected.

More often than not, I am pleasantly surprised by the amount of the honorarium, and twice I have received more than double the recommended level. Perhaps being clear at the beginning about what one's needs are will help congregations respond appropriately. When I am "up front" about my travel expenses, I have consistently been reimbursed at a fair level. And occasionally I think I need to take an empty suitcase with me just to hold the gifts I often bring home, for congregational generosity has gone far beyond honorariums.

I have received books from local authors, crafts from the workshops of my hosts, and several gallons of pure New York Maple syrup. And my wife (who does not travel with me) often receives gifts from congregations in thanks for her willingness to share me with them.

When my traveling assignment ends next September, I am going to miss it. For in it I have seen a reflection of God's outrageous generosity to us in

the gift of his Son, a gift that we do not deserve, but one that we will ever be thankful for.

Lynn Miller
West Liberty, Ohio

I read *Christian Forgiveness and the Pain of Abuse* (Nov. 15) just two weeks after the death of my father. Three years ago, following my confrontation with Dad about our past, I referred to "forgiveness" as the "f" word. For me, the Mennonite Church was a scary place to be. But I set boundaries and found a few safe pockets to nestle in.

God blessed me with the necessary courage, wisdom, and faith to be with Dad the final weekend of his life. I shared his first orange with him from the tree he had planted a year ago. I changed his pajamas drenched in sweat. I experienced peace in ministering to him. Communion and foot washing will forever have a new meaning for me.

I cry for those survivors whose congregations are less sensitive and informed than mine. Forgiveness is not instant or automatic. There's no on/off switch. Shame and anger must be permitted and acknowledged, yes, even on a Sunday morning service with visitors. But if dignity is more important than truth in our church, then I shall seek a wailing wall elsewhere.

Joyce Willcox Hunsberger
Telford, Pa.

Gospel Herald welcomes responses to our news and features. Please keep them brief—three or four paragraphs. We reserve the right to edit all letters for clarity and length. Send them to "Readers Say," Gospel Herald, 616 Walnut Ave., Scottsdale, PA 15683.

Pontius' Puddle



Christmas is the time to ponder

God's involvement with us sometimes becomes a treasure we ponder and cherish. Like the snow-covered pines of winter, we bend our over-loaded branches to protect the fragile inner core of our being.

by Arthur Paul Boers

But Mary treasured all these words and pondered them in her heart (Luke 2:19).

In life there are things we cannot talk about or discuss. Or there are matters that we choose not to name, matters that we will not utter. One word for such things is *secrets*.

There are, of course, good secrets and bad. A bad secret is one that we cannot tell out of fear of: what others might do to us, how others would respond, making ourselves overly vulnerable, the secret revealing something unhealthy about us.

Yet there are good secrets, too—secrets that we enjoy, secrets we savor in holy delight, secrets we ponder in silence, secrets we treasure in our hearts.

Sometimes our secrets need to be pondered long and hard. We keep such secrets, trying to understand them a little before we dare to share them. I am part of a group that has covenanted to support each other in spiritual formation. We do a lot of sharing and talking about prayer, but all of us also admit it is hard to talk about prayer.

Our intimacy with God is something so precious, so fragile, so mysterious that we find it difficult to process together. Most people talk casually about money or even sex, but not so many people are able to talk about God and our relationship with God.

God's involvement with us is often a treasure that we savor, ponder, and cherish. Like the glorious, snow-covered pines of winter, we bend our over-loaded branches down and protect the fragile inner core of beings.

One good kind of secret, according to

Paul Tournier, is something we hold safe *until* there is someone we can tell. Such a secret is kept quiet until we encounter the right person or circumstance for sharing.

A doctor or nurse (or perhaps an angel) tells a woman that she is to bear a child. The woman keeps her secret, even though the doctor and nurse (and perhaps an angel) already know. As great as the news is, she does not run out in the street and tell just anyone. She might not even go home and phone her best friend or mother. No, she waits for the most important person, the significant other. She keeps the secret safe and silent within her until the right opportunity comes to tell her secret.

Sometimes we receive something that touches us deeply; it moves us, perhaps even saves us. We are not sure what it means. And we do not know what to do with it or where to go with it. We wait in silence, in hope, in longing, to let the new mystery unpack itself, reveal itself, make itself understood. At such times we pause before the wonder of what is new.



the secrets of our hearts

When Saul became a Christian, his new faith was just such a secret. He went to the desert wilderness for years before he could talk about his glorious secret. And then talk and write and share he certainly did!

Sometimes the secrets within, the secrets of our heart, are the only things that keep us safe and strong, even in the face of adversity. Even when people hate us, attack us, or make our lives difficult, we can say, "Yes, but I know that I am worthwhile. I know that I am loved. I am convinced that I am God's beloved."

A friend serves a life sentence in prison. He once wrote to me: "I can only smile at the man who says 'No' when I ask for a shower; he has not defeated me. God's love for me won't be diminished because I went sweaty for an hour or a day. And by not reacting, it confuses them. In a way, it confuses me, too." He knows the power of holy secrets.

In *The Spiritual Life of Children*, Robert Coles tells a story from the civil rights movement. A little 8-year-old girl was the first African-American to attend a certain school in North Carolina. Each day she was greeted by mobs of hate-filled people cursing her with insulting names and obscenities.

She reported: "I was all alone, and those [segregationist] people were screaming, and suddenly I saw God smiling, and I smiled. A woman was standing there [near the school door], and she shouted at me, 'Hey, you little nigger, what you smiling at?' I looked right at her face, and I said, 'At God.' Then she looked at me, and she didn't call me any more names."

The power of holy secrets.

When times are hard, sometimes it is our good secrets that keep us going. A woman was having a difficult time coping at work in her Detroit hospital job. She was planning retirement and greatly looking forward to that time.

One weekend she happened to be at Lake Huron. She was so impressed by the beauty of the area that she spontaneously bought a property there. It was her secret, her joyful secret. When work got bad, she thought of her secret place, and she knew she had something to look forward to. She had joy in the midst of troubles, in spite of troubles. Sometimes she wondered if her secret was true. She often went up to see her property—because just seeing it gave her strength. She guarded the secret of her heart, pondering it, treasuring it.

This woman was just like Mary, who pondered "all these things" in her heart. Some call her the first disciple, the first to know the good news, the first to obey God in following Jesus. And the secret treasures that she pondered are also our secret treasures.

Church and worship is one place where we can bring our secrets—all of them. We can bring bad secrets, unhealthy secrets, hurtful secrets. We can deliver them to God, asking for healing, relief, and salvation.

And we can bring good secrets, healthy secrets, uplifting secrets, joyful secrets, and share them with one another.

Christmas may not seem a secret of the heart. In our society it seems like almost everyone celebrates it: sending cards, giving gifts, taking holidays. But, even so, apart from the busyness and the noise, we believers come

Worship is the one place we can bring our secrets—all of them. We can deliver the hurtful ones to God for healing.

apart to ponder the *secrets* of our heart, the joyful secret of the gospel: the good news that God is here, God is with us, God loves us.

We ponder the good news that God came in the form of a small infant and that God invites us to make a safe and sacred space in our hearts, our churches, our inns, and our lives. God invites us to celebrate the joyful secret of Immanuel, God-with-us.

And so it is appropriate that during these most holy of days, we gather to celebrate communion together, the breaking of the bread and sharing of the cup, fully knowing that this precious little child chose to be weak and vulnerable for us. This same little child would grow up to take all our secrets on himself—our pains, tribulations, weaknesses, and brokenness—so that he might bring us healing.

We gather in these days to celebrate, to bring our secrets to the altar, to deepen in our faith . . . and to rejoice!

Arthur Paul Boers is pastor of the Bloomingdale (Ont.) Mennonite Church. He is also author of the books, Lord, Teach Us to Pray, On Earth As in Heaven, and Justice That Heals.

Mennonite Church General Board 'meanders' on whether to merge with General Conference

Sarasota, Fla.—For at least one member, it was appropriate that the Mennonite Church General Board meet here Nov. 17-19 with tropical storm Gordon threatening, disappearing, then re-threatening the Florida peninsula.

"The way we're treating integration is like Gordon," said Howard Schmitt, Southeast Conference delegate and pastor of the host congregation, Bay Shore Mennonite. "We meander first one way, then the other, not sure of where we're going. We're all over the map."

Schmitt's comments came halfway through more than two and one-half hours of discussion on merger. The board's task was to come to agreement on a recommendation from the Integration Exploration Committee (IEC).

That recommendation called for "the General Conference Mennonite Church and the Mennonite Church [to] become one denomination by the year 2003."

In what was finally a unanimous decision, MC General Board members made a commitment to "move toward integration." They postponed when this would happen by removing the year 2003 from the recommendation in favor of making a decision on the target date "in 1997 or 1999."

Overshadowing much of the discussion was a widely publicized recommendation from the executive committee of the General Conference General Board that the GCs restructure even before possible integration. The plan called for two GC structures, one for Canada, another for the U.S.

Though told that the GC executive committee has since decided to hold that recommendation until after a decision on integration, some MC General Board

members were uneasy. "Before we vote on integration, we need to know who we're integrating with," said Emma Richards, Illinois Conference delegate.

Premature to act? But perhaps most persuasive was a statement to the board from the Council on Faith, Life, and Strategy. Said CFLS chair James Longacre, "In light of the rather divided opinion in our conferences, and in light of the proposed structural changes in the General Conference, CFLS wonders if it would be premature to act on integration in 1995. With this major a move in the church, it would be better to have stronger agreement."

"The CFLS word of caution has a loud ring in the church," moderator-elect Owen Burkholder said. But he also noted that "all of CFLS' members come from the East."

Several board members noted that integration has more appeal in newer conferences in the West than in those "more established" in the East. "But the choice not to integrate when 10 conferences have said they are ready will create a dilemma for us," General Secretary James Lapp said.

"Yet if half of our conferences are for integration and half are against it, is that a strong enough mandate?" asked Joe Longacre, Virginia Conference delegate. "I sense we're not ready to take a bold step on integration, and I think we have valid reasons."

Failure to lead? "You can add up the numbers in so many different ways," commented Lapp in introducing the integration recommendation. "The numbers are not going to give you the answers. . . . This board is now at a point where the leadership role is clearly before you."

Other business

Integration was not the only agenda for the General Board meeting. Other business included:

- endorsing the new "Confession of Faith in a Mennonite Perspective" for adoption by delegates at Wichita '95. The board also paid tribute to Marlin Miller, cochair of the confession of faith committee, who died Nov. 3.

- deciding to hire a half-time staff person to oversee work on peace and justice concerns.

- reviewing the work of Mennonite Board of Missions. MCBM conducts an indepth review of one of the program boards or associate groups at each of its meetings.

- welcoming two new conferences: Pacific Northwest and Pacific Southwest, both the result of a merger of three former MC and GC conferences.—*J. Lorne Peachey*

For some members, the board seemed to have sidestepped that role in its revised recommendation. "This is so watered down it doesn't say anything," said Terri Plank Brenneman, president of the Women's Missionary and Service Commission (WMSC). "People will say, 'You promised to make a decision on integration, but now there's no decision.'"

Duane Oswald, representative from Pacific Southwest, agreed: "We are shirking our responsibility here. Once again we have weakened the recommendation because we have heard words of dissent. . . . This board needs to be visionary, telling us where the church should go in the 21st century."

"But part of leadership is knowing where people are," said Paul Lederach of Franconia Conference. "It's awfully important that as leaders we have people who are following us."

Final word at Wichita '95. The MC General Board's revised recommendation is not the final word on integration. It will go to the IEC, which will bring a final recommendation to the spring sessions of both the MC and the GC general boards. If approved, that recommendation will go to the delegates of the joint MC/GC gathering in Wichita, Kan., this summer for decision.

If the MC General Board's consensus statement is any indication, that decision will be "to move toward integration" but with few specifics, including the date.—*J. Lorne Peachey*

President commissioned.

Irwin, Ohio (RBI)—Inauguration services were held Nov. 13 for Rosedale Bible Institute's sixth president, Leon S. Zimmerman. In addition to serving as pastor of the Lebanon (Pa.) Christian Fellowship, Zimmerman has served part-time on the RBI faculty since 1992. Pictured right, RBI board chair Lowell Bender presents several charges to Leon and his wife, Naomi, during the commissioning ceremony. Don Jacobs of the Mennonite Leadership Foundation, Lancaster, Pa., delivered the inaugural address.



1994 Sharing Fund to finance library, aid ministry in Afghanistan

Elkhart, Ind. (MCGB)—Contributions to the Mennonite Church General Board's 1994 Christmas Sharing Fund will encourage workers in their ministry of presence in Kabul, Afghanistan, and help fund an Anabaptist library in New York City.

Sheryl and Steve Martin are Mennonite workers in Kabul under auspices of International Assistance Mission (IAM), an international voluntary service ministry involved in medical, rehabilitation, and development projects. IAM has 27 member agencies, including Mennonite Board of Missions.

Afghanistan has been involved in civil war since 1990 following 10 years of foreign military occupation. The capital city, Kabul, has been the focus of much of the fighting. The Martins believe their most important ministry is just being there, working, walking, living alongside the Afghan people in the midst of war. They believe IAM and Mennonites could have a significant role in the rebuilding of Afghanistan once peace finally arrives.

Christmas Sharing Fund contributions will assist IAM with operating costs, teaching materials, and a communication system to link Kabul with projects in far regions outside the city. In effect, donations will provide quality eye care, help keep mothers and babies healthy, teach the blind, help amputees



Teens experience homelessness. *Kalona, Iowa (Wellman Advance)*—Some 27 Iowa Mennonite School students got a glimpse of what it's like to be homeless for a night in the parking lot at First Mennonite Church in Iowa City. The Sept. 2 outing was organized by IMS senior Amy Gingerich and campus pastor Jewel Gingerich Longenecker. After a short talk from police officer David Herr, the students were given boxes to sleep in, usually two to a box, and told to spread out. "My box was small," IMS freshman Kevin Zook said. "I just ended up sleeping on top of it outside and I slept right through the rain. I was wet in the morning, but oh well." "I'll definitely be more thankful for the things I have and won't take them for granted," reflected senior Kera Miller. "It's easy to do something like this for one night, because we knew we were going home the next morning. I don't know how people live like this all the time." —Lance Yoder

walk, and train physical therapists.

The 1994 Sharing Fund will also benefit establishment of an Anabaptist library in New York City. Mennonites in New York long have wished for resources to make the Anabaptist vision accessible to their own members, especially for leadership development, to outside inquirers, and to students. Generous offers of books, funds, and location are making this dream a reality.

1997 General Assembly to meet in Columbus, Ohio

Sarasota, Fla.—Next year Mennonite General Assembly meets in Wichita, Kan. Two years later it will be Columbus, Ohio.

That was the decision of the Mennonite Church General Board when it met here Nov. 17-19.

The decision did not come easily. The Mennonite Board of Congregational Ministries (MBCM), which oversees a youth convention that meets in conjunction with General Assembly, had previously chosen Orlando, Fla.

General Board members talked about the public image of possibly holding a churchwide convention in a resort location such as Orlando. They also noted Southeast Conference doubted it could supply volunteers to staff the

assembly in a location so far removed from population centers in southern Florida.

A few questioned if it is time to look at the possibility of holding adult and youth conventions at different locations. They conceded that Orlando would have been a much more attractive location for youth.

The decision to go to Columbus comes in a response to an invitation from Ohio Conference.

Columbus '97 is not scheduled to be joint with the General Conference, as is Wichita '95. However, in its recommendation on integration, the General Board did leave open the possibility for GC participation if joint decisions need to be made.—J. Lorne Peachey

Gerald Studer, outgoing conference minister for Atlantic Coast Conference, has offered his library as the basis for an Anabaptist library in New York. J. R. Burkholder, former peace office director for Mennonite Board of Congregational Ministries, has signaled his intention to gradually turn over his extensive collection of peace writings.

Project organizers John Rempel and Mark Perri report that "making our library the domestic project for the Christmas Sharing Fund not only allows this long-hoped-for undertaking to move forward but affirms to New York Mennonites the larger church's commitment to urban mission."

Menno House, a centrally located Manhattan hospitality and service facility, has offered to house and promote the library. Sharing Fund contributions will help buy books, renovate space for the volumes, and provide initial processing as well as on-going care for library holdings.

As a result of the 1993 Christmas Sharing Fund, donations of more than \$65,000 (U.S.) were forwarded to families victimized by midwestern flooding and conflict in the former Yugoslavia. The 1992 Christmas Sharing Fund raised more than \$40,000 for Los Angeles reconstruction and reconciliation.

Native Argentineans receive Toba language Bibles with excitement

Elkhart, Ind. (MBM)—"A long time ago when God began to work . . ." (Gen. 1:1, Toba translation) the Bible was not even a written document, but a collection of stories passed down orally from one generation to another. Today, according to the American Bible Society's most recent statistics (1993), the Bible is available in 337 languages.

Or make that 338—since the 1994 publication of the Toba Short Old Testament, translated by Mennonite Board of Missions (MBM) workers Albert and Lois Buckwalter. (The Toba New Testament has been in circulation for ten years.) Toba is the language of a group of indigenous people in the Argentine Chaco.

Byrdalene and Willis Horst, MBM workers serving in the Chaco, tell of a Toba pastor and his wife who came with their ten children to buy Bibles. They talked with Horsts, catching up on church news, and then made their selections: six small Bibles and four New Testaments.

"As they went out the gate," Willis recalls, "they looked at each other with obvious delight."

MBM workers Becky and Mike Wigginton also use indigenous translations in their ministry in the Chaco. Mike tells of a worship service in an Indian community about 25 miles south of

Wiggintons' home. The pastor read texts in Spanish and then borrowed Mike's indigenous translation and read several passages from that. Mike reflects that using their own translations helps indigenous people to value their language and culture and to understand the Bible texts better.

Buckwalters' new translation has also found its way into the hand of Argentina's president.

While a political prisoner several years ago, President Carlos Saúl Menem was under house arrest in the village of Las Lomitas. A Christian

family shared a Spanish Bible with him and he spent long hours studying the Scripture. Numerous times during those years, Albert and Lois Buckwalter stayed just two blocks away in the only hotel in the village, helping a Pilaga indigenous group translate the New Testament into their language.

President Menem and Buckwalters never met. But this August a delegation of the Argentine Bible Society presented him with an honorary copy of the Toba Short Old Testament. President Menem offered a very cordial reception to the delegation.—*Katie Kreider*

Mennonites and Reformed continue dialogue

Kitchener, Ont. (Meetinghouse)—In a nonacademic format, 60 Mennonite and Christian Reformed (CR) church leaders met for eight hours of dialogue at Rockway Mennonite Collegiate. The Nov. 16 dialogue was held prior to the annual meeting of the Canadian Council of Mennonite and Brethren in Christ Moderators.

Discussion groups composed of equal numbers of Mennonites and Christian Reformed reflected on life in local congregations and on challenges facing the two denominations.

The tension between outreach and community resonated for both bodies.

One participant observed that growing CR churches feature strong lay leadership; one such congregation of 60 families utilizes 20 elders to enhance one-on-one support for members.

Both Mennonite and Christian Reformed individuals noted tendencies to focus inwardly, though Canadian CR churches have moved aggressively to shed their "Dutch" label. In southern Ontario, for example, out of 60 congregations, only one Dutch-language worship service every three weeks survives.

Mennonites expressed appreciation for the CR outreach to the Canadian middle class, while Christian Reformed applauded the Mennonite strength in Christian testimony through social witness to the less advantaged, particularly refugee groups.

Both denominations face the challenge of living with variety in the application of doctrine when not all members agree on aspects. For CR congregations the "hot" issue in recent years has been ordination of women for congregational leadership. Some Mennonites suggested their potentially most divisive issue is homosexuality.

Participants noted the narrowing gap between the two denominations on matters of peace. CR representatives said they admire Mennonite active nonviolence as they reevaluate the just war, while not being able to say "there is no case for government intervention."

Co-moderator Rudy Baergen, pastor of First Mennonite Church, Kitchener, called for the two groups to hear their diversities with appreciation. For Mennonites, he said, this means greater appreciation for the Reformed emphasis on the sovereignty of God.—*Sam Steiner*

Up on the roof.

Orrville, Ohio—The youth of Orrville Mennonite Church picked up crowbars and hammers to earn traveling money for Wichita '95—by re-shingling the parsonage roof. More than 40 youth and adults spent Oct. 21-22 removing the old shingles then nailing down new ones at the home of pastors Barbara and John P. Lehman.

The group even raked the leaves from the entire yard for good measure. And all was finished by Saturday noon.

The MYF earned \$1,700 profit, the Lehmans got a new roof, "but the best part was the fun of working together—young and old, men and women—and completing a task of that size in a relatively short time," reports Barbara Lehman. "What a wonderful experience!"



• **Religious leader arrested.**

On Nov. 24, Haitian police, accompanied by Australian international police monitors, arrested a leading religious figure in Jeremie. Father Samedy, a leader in the nonviolent struggle to overthrow the Haitian military, was taken from his house where Christian Peacemaker Team (CPT) members have lived. CPT member Joel Klassen, who was in the house at the time, accompanied Samedy to the police compound. The priest was charged with attempted murder, looting, and other crimes. Some 3,000 people gathered outside the military compound to support Samedy, who has worked tirelessly on behalf of the poor in his parish.

Samedy was held for an hour and then given a provisional release. According to CPT, he could still be tried at any time by a district attorney who is the local president of FRAPH, the paramilitary group. Letters in support of Samedy may be sent to the Haiti Desk U.S. State Department (fax 202 647-2901) or contact CPT for more information (312 455-1199).

• **Pastor transitions:**

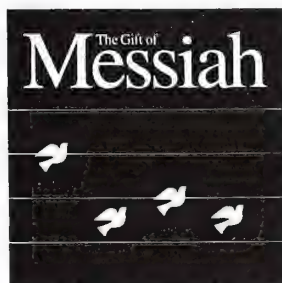
Rosie Epp and Calvin Yoder were installed as copastors of Zion Mennonite Church, Souderton, Pa., on Oct. 30. Yoder has served as associate pastor of the congregation since 1986. Epp most recently served as interim pastor of West Swamp Mennonite Church, Quakertown, Pa. Irvin Richert led the installation ceremony.

Lois A. Hartman was ordained at Central Mennonite Church, Archbold, Ohio, on Nov. 13. Dale Wyse led the litany of ordination and Anne Stuckey preached.

Steven E. Landis was installed as minister of pastoral care at Franconia (Pa.) Mennonite Church on Nov. 13. Overseer James C. Longacre led the installation service. Landis previously served as pastor of Finland Mennonite Church, Pennsburg, Pa.

• **Coming events:**

Concert of the American Boy-choir, Eastern Mennonite University, Harrisonburg, Va., Dec. 12. Concert includes treble choral works from across the centuries as well as selections by contemporary composers and folk songs. Tickets available from the campus



bin, tenor Paul Frey, and bass-baritone Daniel Lichti; the conductor is CBC radio personality Howard Dyck. *The Gift of the Messiah* is available on compact disc or cassette from Self-Help Craft stores or from 800 313-6226.

• **Job openings:**

Academic vice-president, Fresno Pacific College, Fresno, Calif. Qualifications include: doctorate, demonstrated excellence as a teacher in a college or university setting, administrative experience, ability to effectively represent the institution to its various constituencies. Fresno Pacific is an evangelistic liberal arts college sponsored by the Mennonite Brethren Church. Position begins July 1, 1995. Send letter of application and résumé to personnel director Sue Klier, FPC, 1717 S. Chestnut, Fresno, CA 93702.

Associate executive director, Mennonite Central Committee Canada, Winnipeg, Man. Person will provide leadership in areas such as communication and education, human resource development, and programs which address social concerns in Canada. Qualifications include experience with MCC or related service experience, and strong interpersonal, communications, leadership, and management skills. Contact executive director John Dyck, 134 Plaza Dr., Winnipeg, MB R3T 5K9; phone 204 261-6381.

Director of business operations, Landis Homes Retirement Community, Lititz, Pa. Qualifications include a degree in business administration or finance and five or more years in financial management. Health care experience desired. Send résumé to David Keim-Shenk, 1001 E. Oregon Rd., Lititz, PA 17543; phone 717 581-3936.

Director/teacher of early learning program, Eastern Mennonite University, Harrisonburg, Va. Master's degree preferred; at least five years' teaching experience with

Recording to benefit MCC.

New Hamburg, Ont.—Four internationally acclaimed Canadian singers have donated their services to benefit the activities of Mennonite Central Committee and Habitat for Humanity. Singing selections from Handel's *Messiah* are soprano Henriette Schellenberg, mezzo-soprano Catherine Rob-

young children required. Director will provide a developmentally oriented child-centered program for 3-, 4-, and 5-year-olds. One-half time, nine-month position begins August 1995.

Human resources director, Mennonite Publishing House, Scottdale, Pa. Individual will manage personnel, payroll, benefits, and safety functions. Applicant should have strong administrative, desktop computer, written and communication skills. Bachelor's degree and five years experience in human resources field preferred. Send résumé to Reuben Savanick, VP of Operations, MPH, 616 Walnut Ave., Scottdale, PA 15683.

Manager, World Neighbors International Handcrafts, Portland, Ore. Person will manage large, growing, volunteer-based Selfhelp crafts store. Retail experience required along with excellent communication and interpersonal skills. Managerial experience preferred. Send résumé with references to Philip Hostetler, Portland Mennonite Church, 1312 SE 35th Ave., Portland, OR 97214; phone (day) 503 234-0559, (evening) 503 232-6306.

• **Change of address:**

Hartford Laotian Mennonite Church from c/o H. Darrell Ninnich (73 Natick St.) to c/o Poun Luangrath, 87 Layton St. West, Hartford, CT 06110; phone 203 236-2431.

Ethel and Daniel Slabaugh from Whitmore Lake, Mich., to 25039 West US 12, Memory Lanes #181, Sturgis, MI 49091; phone 616 651-4996.

Paul L. Swarr from 9014 Patterson Ave. to 1311 Carlisle Ave., Richmond, VA 23231; phone 804 222-4345.

BIRTHS

Baker, Janet and David, Kitchener, Ont., Timothy Cole (first child), Nov. 1.

Buchanan, Wendy Young and John, Newport News, Va., Nicholas Aaron (second child), Oct. 21.

Carter, Michelle Steckly and Roger, Milverton, Ont., Kirsten Sara (first child), Sept. 13.

Cooper, Donna Gingerich and Tim, Zurich, Ont., Jordyn Louise (second child), Nov. 10.

DiSanto, Karen Shantz and Chris, Clifton Heights, Pa., Katherine Marie (first child), Oct. 5.

Franklin, Paige Hall and Samuel, Salem, Ore., Chloe Juliet (second child), Oct. 28.

Galbraith, Laura Schrock and Gregg, Millersburg, Ohio, Austin Gregory (first child), Oct. 17.

Gerber, Linda Stacey and Paul, Wellesley, Ont., Kaitlyn Marie (first child), Oct. 29.

Hawkins, Charlotte Christopher and Matthew, Battle Creek, Mich., Paul Stephen (third child), Sept. 20.

Heinrichs, Donna Wenger and Romney, Hesston, Kan., Andrew Michael (first child), Oct. 26.

Hertzler, Lauri Estle and Tim, Hesston, Kan., Ethan Mark (second child), Nov. 5.

Hochstedler, Dana Chak and Greg, Amboy, Ind., Jonathan Christian (fourth child), Oct. 24.

Hostetler, Lisa Wiebe and Robert, Havertown, Pa., Lauren Elizabeth (second child), July 2.

Jones, Theda Stoltzfus and David, Zieglersville, Pa., Matia Joy (fourth child), Nov. 11.

Kalend, Rhoda Good and André, Monroeville, Pa., (triplets) André, Hannah, Sarah (first, second, and third children), Nov. 8.

Kannan, Karin de Jonge and Vijay, Harrisonburg, Va., Sunder Johan (first child), Sept. 13.

Kennell, Lisa and Bryant, Eureka, Ill., Ryan Benjamin (third child), Oct. 23.

Leaman, Lori Hostetter and James, Nairobi, Kenya, Jordan Todd (first child), Nov. 5.

Mann, Jan and Eric, Fountain Hills, Ariz., Hayley Alexandra, Oct. 17.

Martin, Linda and Jim, Apex, N.C., Erika Lynn (first child), Nov. 7.

May, Mary Jane and Keith, Bergton, Va., Madison Atlee, Aug. 26.

Mayberry, Beth Jantzi and Tim, Milverton, Ont., Michelle Brittany (second child), Aug. 29.

Meiners, Rhonda Trobaugh and Kevin, Sterling, Ill., Megan Jean (second child), Nov. 12.

Miller, Peggy Spiruta and Darrell, Albany, Ore., Joseph Andrew (first child), Oct. 18.

Miller, Pamela Hillyer and Paul, Woodburn, Ore., Paul David, Jr. (first child), Nov. 10.

Monaghan, Viola Peachey and Gerry, Philadelphia, Pa., Caleb Williams (first child), Nov. 1.

Rufenacht, Tina Roth and Brad, Archbold, Ohio, Tanner Lee (first child), Nov. 7.

Shilling, Barb Miller and John, Creston, Ohio, Jared Michael (first child), Nov. 15.

Short, Pat Burkholder and Gordon, Archbold, Ohio, Amy Lyn (fourth child), Nov. 3.

Short, Joy Goodwin and Kent, Johannesburg, South Africa, Daniel Philip (second child), Oct. 16.

Veith, Sue Krabill and Steven, Franklin, Ind., Nicholas Conner Krabill (first child), Nov. 1.

Wade, Brenda Shantz and Mike, Elmira, Ont., Rebecca Mary Grace (second child), Oct. 18.

Weaver, Anna Risto and Scott, Waterloo, Ont., Hallie Anna (first child), Sept. 20.

Wiebe, Brenda Hamm and Brian, Smithville, Ohio, Benjamin Carl (second child), Oct. 8.

Witmer, Waunita and Robert, Orrville, Ohio, Jillian Christine (third child), Sept. 13.

MARRIAGES

Bontrager-Engel: Marci Bontrager, Peru, Ind. (Christian), and Chadd Engel, Amboy, Ind. (Howard-Miami), Oct. 22, by Lee Miller.

Cobb-Schrock: Adam Cobb, Archbold, Ohio (Central), and Jennifer Schrock, Archbold, Ohio, (Lockport), Nov. 12, by Allen Rutter.

Galea-Steckly: Jessica Galea, Waterloo, Ont. (Catholic), and Paul Steckly, Wellesley, Ont. (Wellesley), Aug. 13, by Ray Martin.

Gerber-Magi: Valerie Gerber, Wellesley, Ont. (Wellesley), and Carlo Magi, Kitchener, Ont. (Catholic), Sept. 10, by Ray Martin.

Groff-Keener: Melvin M. Groff, Lancaster, Pa. (Lyndon), and Anna Ruth Keener, Mountville, Pa. (Willow Street), Nov. 5, by Nathan B. Hege.

Herrfort-Lucas: Sheila Herrfort, Newton, Ont. (Riverdale), and Cory Lucas, St. Marys, Ont. (Associated Gospel), Oct. 15, by Glenn Zehr.

Hooley-Rice: Casey Hooley, Albany, Ore. (Fairview), and Tanya Rice, Albany, Ore. (Fairview), Oct. 21, by Dwight Ropp and Al Burkey.

Hoschak-Richer: Michael Hoschak, Defiance, Ohio, and Lisa Richer, Wauseon, Ohio (North Clinton), Nov. 12, by Gary Blosser.

Liphard-Snyder: Lois Anne Liphard, Kitchener, Ont. (Wanner), and Murray Snyder, Breslau, Ont. (Stirling Avenue), Oct. 7, by Eric Hiebert Rempel.

Marthey-Swartzentruber: Tim Marthey, Smithville, Ohio (Catholic), and Judi Swartzentruber, Apple Creek, Ohio (Oak Grove), Aug. 20.

Miller-Schultz: Ericka Miller, Souderton, Pa., and Phil Schultz, Souderton, Pa. (Souderton), Nov. 5, by Gerald A. Clemmer.

Nafziger-Surratt: Brett Nafziger, Collinsville, Ill. (Hopedale), and Andrea Surratt, Atlanta, Ill., Nov. 5, by Brian Bennett and Jim Smith.

Nolan-Troyer: Paul Nolan, Luzerne, Mich., and Stacy Troyer, Fairview, Mich. (Fairview), Nov. 5, by Virgil Hershberger.

Steckly-Wakutz: Vera Steckly, Kitchener, Ont. (Riverdale), and Dan Wakutz, Kitchener, Ont. (Catholic), Oct. 22, by Glenn Zehr.

Wildrick-Yoder: Hilda R. Wildrick, Rensselaer, Ind. (Burr Oak), and Trennis R. Yoder, DeMotte, Ind. (Burr Oak), Oct. 22, by Phil Leichty.

da Litwiller Bechler; daughter: Ruth Dutcher; brother and sister: Alvin, Mary Dietzel; 4 grandchildren, 6 great-grandchildren. Predeceased by: Glenn (son). Funeral and burial: Oct. 10, Pigeon River Mennonite Church, by Tom Beachy, Luke Yoder, Wayne Keim, and Leroy Bechler.

Biehn, Peter Allen, 44, Dayton, Va. Born: May 3, 1950, Needham, Mass., to Gerald and Marjorie Nelson Biehn. Died: Oct. 24, 1994, Dayton, Va., of cancer. Survivors—wife: Jean Russell Biehn; children: Andrew, Carrie, Grayson, Molly, Jacob, Larkin, Anna; stepdaughter: Jessica Berry; brother and sister: Stephen, Cynthia Fentress. Congregational membership: Powhatan Mennonite Church. Funeral and burial: Oct. 26, Dayton Mennonite Church, by Nate Yoder, Preston Nowlin, and David Runnion-Bareford.

Borkholder, Peter S., 85, Bremen, Ind. Born: July 29, 1909, to Samuel and Sarah Weaver Borkholder. Died: Nov. 3, 1994, Plymouth, Ind. Survivors—children: Violet Metzler, Vera Mater, Samuel, Dale; sisters: Mary Miller, Sophia Helmuth, Silvia Graber; 13 grandchildren, 4 great-grandchildren. Predeceased by: Alma Schmucker Borkholder (wife) and Marvin (son). Congregational membership: North Main Street Mennonite Church. Funeral: Nov. 8, Mishler Funeral Home, by Ken Bontreger. Burial: Bremen Cemetery.

Chaney, Robert J., 25, Smithville, Ohio. Born: July 30, 1969, Wooster, Ohio, to Don and Joyce Dull Chaney. Died: Oct. 16, 1994, Holmesville, Ohio, in a motorcycle accident. Survivors—brother and sisters: April Dawn, Jeanie Ann, Donald Crayton. Funeral: Oct. 19, Oak Grove Mennonite Church, by James Schrag and Rom Benter. Burial: Sherwood Memorial Gardens.

Gascho, Mabel Roth, 92, New Hamburg, Ont. Born: Dec. 29, 1901, St. Agatha, Ont., to David and Mary Zimmerman Roth. Died: Nov. 10, 1994, Kitchener, Ont. Survivors—stepsons: Earlus and Ray; 4 stepgrandchildren; 6 stepgreat-grandchildren. Predeceased by: Daniel Gascho (husband). Congregational membership: First Mennonite Church. Funeral: Nov. 14, Schreiter-Sandrock Funeral Home, by Rudy Baergen. Burial: Memory Gardens, Kitchener, Ont.

DEATHS

Bechler, Henry, 92. Born: Sept. 21, 1902, Chandler Twp., Mich., to Christian Jiz and Mary Gascho Bechler. Died: Oct. 7, 1994, Pigeon, Mich. Survivors—wife: Elme-

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Henning, Ella Mae Clemens, 87, Harleysville, Pa. Born: May 30, 1907, Harleysville, Pa., to Menno S. and Ella F. Delp Clemens. Died: Oct. 31, 1994, Souderton, Pa., of lung cancer. Survivors—husband: Warren R. Henning; children: Gladys C. Alderfer, Robert C., Eleanor C. Moyer, Carol Mae Franczyk; 13 grandchildren, 12 great-grandchildren, 4 step-great-grandchildren. Funeral and burial: Nov. 4, Plains Mennonite Church, by Richard J. Lichty and Daniel W. Lapp.

Hofmann, Velma Jean Brubacher, 55, Petoskey, Mich. Born: July 6, 1939, Brutus, Mich., to Ezra and Martha Tyson Brubacher. Died: Sept. 28, 1994, Petoskey, Mich., of cancer. Survivors—husband: Phillip Hofmann; children: Sheryl Proper, Eric, Shawn; siblings: Sidney Brubacher, Carol Champion, Dora Reber, Fern Hertzler, Donna Burrows; one grandchild. Funeral and burial: Sept. 30, Maple River Mennonite Church, by James Gerber.

Jantzi, David K., 78, Milverton, Ont. Born: Feb. 21, 1916, Wellesley Twp., Ont., to Solomon S. and Sarah Kueper Jantzi. Died: Oct. 22, 1994, Stratford, Ont., from chronic anemia. Survivors—wife: Lavina Kueper Jantzi; children: Alvin, Paul, Miriam Bauman, Mark, Phil, Rhoda Cober; brothers and sister: Joseph, Noah, Sam, Nancy Kueper; 8 grandchildren. Funeral: Oct. 25, Poole Mennonite Church, by Glenn Zehr. Burial: Riverdale Mennonite Church.

He was ordained Sept. 7, 1958, and pastored Riverdale Mennonite Church for 24 years.

Kauffman, Emmet Daniel, 83, Harrisonburg, Va. Born: May 21, 1911, Lawrence Co., Pa., to Daniel L. and Amanda Spiker Kauffman. Died Nov. 1, 1994, Harrisonburg, Va. Survivors—wife: Vera Stauffer Kauffman; children: Everett, Glen; sister: Mamie Hartzler; 2 grandchildren. Funeral: Nov. 4, Park View Mennonite Church, by Owen Burkholder, Shirley E. Yoder, and Shirlee K. Yoder. Burial: Weavers Cemetery.

Kropf, Mervin L., 77, Milverton, Ont. Born: Jan. 4, 1917, Wilmot Twp., Ont., to John R. and Mary Ann Lichti Kropf. Died: Sept. 5, 1994, Stratford, Ont. Survivors—wife: Doris Roi Kropf; children: Harold, Kathleen Farnady, Robert; stepchildren: Carolyn Phillips, Grace Neeb, Barbara,



Landis Homes turns 30. Lititz, Pa.—When A. Grace Wenger began researching the history of Landis Homes Retirement Community, her first step was to conduct a thorough review of the minutes of early board meetings. “What I discovered was a sense of commitment and dedication to create a community,” she says. The founders wanted to building more than just a home for the aged, Wenger explains; they wanted a place for “creative living.”

Wenger joined staff, board members, residents, and other guests Nov. 20 to celebrate Landis Homes’ 30th anniversary. Above, Wenger presents first administrator George Leaman with a copy of her finished work, titled *The First Thirty Years*. Landis Homes, a ministry of Lancaster Conference, now serves nearly 500 older adults and is now completing a new wing of 125 apartments.

Dan, Murray, and Keith Erb; siblings: Clarence, Elton, Idella Leis, Barbara Roth, Janet Rush, Bernetta Ruby, Mary Ellen Gingerich; 17 grandchildren, 2 great-grandchildren. Predeceased by: Dorothy Helmuth Kropf (first wife). Funeral: Sept. 9, Wellesley Mennonite Church, by Ray Martin. Burial: Rush’s Cemetery.

Leis, Erleen Shantz, 80, Wellesley, Ont. Born: May 31, 1914, Wilmot Twp., Ont., to Norman and Emma Rosenberger Shantz. Died: Oct. 1, 1994, Kitchener, Ont. Survivors—children: Delores Atkin, Rudy, Elizabeth Langbein; siblings: Irvin, Edith Nahrgang, Reta Gingerich; 6 grandchildren, 2 great-grandchildren. Predeceased by: Walter Leis (husband). Funeral: Oct. 5, Wellesley Mennonite Church, by Ray Martin. Burial: Maple View Mennonite Church Cemetery.

Miller, Marlin E., 55, Elkhart, Ind. Born: Nov. 29, 1938, Iowa City, Iowa, to Marner and Lala Miller. Died: Nov. 3, 1994, Elkhart, Ind., of a heart

attack. Survivors—wife: Ruthann Gardner Miller; children: Rachel Jacobs, Lynelle Clark, Eric Miller-Sommers; siblings: David R., Larry G., Shirley; 7 grandchildren. Funeral: Nov. 7, Belmont Mennonite Church, by Duane Beck and Andrew Kreider. Burial: Violet Cemetery, Goshen.

He was ordained in 1971 and served as president and professor of theology at Associate Mennonite Biblical Seminary.

Musser, Mabelle M. Bodager, 85, Rittman, Ohio. Born: Jan. 31, 1909, Barberton, Ohio, to Dan and Florence Murdock Bodager. Died: Nov. 8, 1994, Akron, Ohio, of leukemia. Survivors—children: Marilyn Corp, Kenneth G., William T., Earl C., Donald E.; siblings: Carl Bodager, Irene Snyder, Kathleen Hudson, Clara Conway; 19 grandchildren, 8 great-grandchildren. Predeceased by: Earl C. Musser, Sr. (husband). Congregational membership: Crown Hill Mennonite Church. Graveside service: Nov. 11, Oak Grove Cemetery, by Ernest J. Hershberger.

Shank, Russell Mason, Sr., 87, Waynesboro, Va. Born: Dec. 17, 1906, Waynesboro, Va., to Erasmus C. and Ida Rhodes Shank. Died: Nov. 6, 1994, Waynesboro, Va. Survivors—wife: Marjorie Houff Shank; children: Russell M., Jr., Helen Janet Melton; 3 grandchildren; 4 great-grandchildren. Funeral and burial: Nov. 8, Lynside Mennonite Church, by Alvin Graber, Vance Brydger, and Richard Showalter.

Shrock, Malinda Yoder, 89, Wooster, Ohio. Born: Jan. 5, 1904, Mount Hope, Ohio, to Chilion and Anna Kurtz Yoder. Died: Oct. 31, 1994, Massillon, Ohio. Survivors—children: Viola Miller, Irene Miller, Enos, Eura, Leon; foster daughters: Susan Mast, Arlene Schlabach, Ida Cooper; sisters: Sara Ressler, Viola Shrock, Esther Troyer; 23 grandchildren, 46 great-grandchildren. Predeceased by: Owen B. Shrock (husband) and Ada Troyer (foster daughter). Congregational membership: Oak Grove Mennonite Church. Funeral and burial: Nov. 3, Fairlawn Mennonite Church, by James Schrag and Levi Hershberger, Jr.

Slabaugh, Erin Noel, 10, Alabaster, Ala. Born: Dec. 25, 1983, Birmingham, Ala., to David and Jane Birky Slabaugh. Died: July 23, 1994, Alabaster, Ala. Survivors—brothers: Nathaniel and Mark. Funeral and burial: July 27, Cahaba Heights Baptist Church, by David Spray.

Stoner, L. Elaine Buckwalter, 51, Bainbridge, Pa. Born: Aug. 1, 1943, Leacock Twp., Pa., to Ira J. and Pauline Rohrer Buckwalter. Died: Oct. 30, 1994, Bainbridge, Pa. Survivors—husband: Gerald L. Stoner; daughters: Andrea, Ann Marie Stoner-Eby; sibling: John R., Henry L., and Marian E. Buckwalter; foster brother: Jacob S. Ober. Congregational membership: Goods Mennonite Church and Virginia Mennonite Church. Funeral and burial: Nov. 3, Goods Mennonite Church, by J. Nelson Bechtold, Randy Heacock, and Monroe Yoder.

Yoder, Neil Christian, 3 months. Born: July 20, 1994, Lawrence, Kan., to Steve and Mandy Yoder. Died: Oct. 31, 1994, Lawrence, Kan. Parents’ congregational membership: College Mennonite Church, Goshen, Ind. Funeral: Nov. 3, Warren Mceowain Funeral Home, by Rod Stafford and Robert Lundy. Burial: Oakhill Cemetery.

THE LAST WORD

Since there are no Mennonites in China

Here's the situation: Mennonites from around the world are scheduled to meet for a world conference in India in 1997. For a week representatives from Mennonite churches in every continent and hundreds of countries will gather for worship, prayer, and fellowship.

Except from China. No Mennonite will be there from China. Not officially, at least. China has no Mennonite churches.

After the Chinese communist government tried to outlaw Christianity in the 1950s, driving out almost all foreign missionaries, remnants of former denominations eventually came together under one structure. These included many who were members of former Chinese Mennonite churches.

Today many of these Christians are organized as the China Christian Council. CCC leaders are proud of what they call their "post-denominational church."

Young people, those who have become Christians since the Cultural Revolution, especially like this post-denominational status. They tell stories like the one about the student applying for seminary, who—when asked what denomination he came from—said, "I don't know. I believe in God!"

While in China in October, I asked Gao Ying, pastor of one of Beijing's larger churches, what had impressed her most about a trip she made to the United States. "All the denominations," she said—then added quietly, "I guess it takes time to break out of these barriers."

So how does—or should—a denomination like Mennonite (with all our variations) relate to a post-denominational church like that in China, one with persons who once called themselves Mennonite? Who, for example, should we invite to Mennonite World Conference?

The easiest would be to establish contact with former "Mennonite" areas and find someone in one of these churches. The connections are there. One such area recently asked China Educational Exchange—the only Mennonite organization currently at work in that country—for \$20,000 (U.S.) to help rebuild a former Mennonite church. CEE has hesitated, aware how such "outside" gifts can bring quarreling and envy into the Chinese church.

We could invite someone from the CCC. To do

so means getting over some prejudices and stereotypes we have back here in North America. CCC has within its structures many representatives from former "mainline" denominations. In 1991, it joined the World Council of Churches, something no North American Mennonite church has yet found its way clear to do.

Of course, not all Chinese Christians belong to the CCC either. For reasons of theology, fear, or distrust, these churches choose to go it alone with few connections. Perhaps we North American Mennonites would feel more comfortable with them. Should we invite someone from one of these to India?

Impossible, says Robert Lee, a teacher from Japan who spends two months a year in China with CEE. For an outside group to single out one of these unregistered churches would bring unwanted attention at the least, perhaps even martyrdom at the most, Lee says.

So who do we invite to the 1997 Mennonite World Conference?

That, of course, is not the real question. What we Mennonites, a denomination, must ask today is how we can best relate, encourage, and be inspired by Chinese Christians who have gone beyond former denominational boundaries.

CEE, itself a cooperative, inter-Mennonite presence in China, has chosen to answer this question by relating to whatever church happens to be in an area into which CEE has been invited to send teachers. "The post-denominational nature of the [Chinese] church should be respected," says a CEE guideline. "We seek to avoid the appearance of reviving denominationalism."

CEE's stance is one that commends itself to the entire Mennonite world. Without a denominational connection, our temptation will be to ignore this part of the body of Christ. We do so to our peril. Chinese Christians have so much to teach us—if we are ready to listen.

For starters, we can recognize that the Chinese seem to have caught something of the essence of what it means to be united in Christ. True, they may have been driven to it more by necessity than by design. At least in North America, we still have time for the latter.—jlp



December 13, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Welcome to wonder, welcome to Advent!

Jesus continues to come among us. God gets involved in our lives, often in surprising and unexpected ways. Even in the middle of a football game, for pete's sake.

Every Advent season, if I reflect carefully on the nature of God's coming among us, I am reminded of two things. First, when Jesus came to earth as a baby we did not recognize him as the promised one; he did not fit our expectations of what a king was to be. Second, even where we have recognized the unexpected ways in which God comes among us, how easily we then forget these marvelous ways of God's. So we need to be reminded again and again.

Advent (which means "coming") especially ought to be a time of remembering. It is a time of reviewing the surprising ways that God has broken into our world and into our individual lives.

Consider Zechariah and Elizabeth. They were childless and very, as the text says, "advanced in age." To make matters worse, in their world a woman's worth was determined by her ability to bear children. And a man's wealth often corresponded to the number of children he fathered. Moreover, people saw eternal life not so much as life in heaven but as

by
Bob
Tice

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Welcome to the God of Advent—whose blessing comes upon the very ones who have no claim to it. Welcome to the God of shepherds, drug heads, and burglars.

a necessary series of family generations that would keep alive their part of the covenant God made with Abraham.

Elizabeth and Zechariah had nothing. Their lives were nearly over. But God saw this elderly priestly couple who had been faithfully following God—despite religious and political “join the crowd” corruption all around them. And despite their own long-standing personal pain of barrenness. And God stepped in.

Some 20,000 priests lived in Israel at this time. Twenty thousand! No one priest was allowed to draw the lucky lot to serve incense in the temple more than once in his entire life. But even so, most of these 20,000 priests never got that once-in-lifetime chance. Think of the odds!

But Advent is about God getting involved against all human odds. This is Advent time and soon a pair of very senior citizens will be carrying around a baby.

Consider the shepherds of Luke 2. The angelic announcement of Christ's birth provides yet another clue to the nature of God's shocking Advent love. Here again, our clue lies not so much in what the heavenly beings said, as to whom they said it.

Shepherds were considered unclean by the religious leadership, and yet the Messiah's very first public viewing is to them of all people! What unexpected Advent wonder! And what a sign of things to come!

Now consider the choice of Mary—from a backward little village, a spot on the map of Judea, itself just a spot on the map. A peasant of lowly stock. And a girl—perhaps only 15 years old. Who could have imagined it? Who would have thought of it but God!

After the appearance of the angel Gabriel, Mary absorbed the shocking news and marveled in song at the presence of God in her life (Luke 1:47-55). The Lord had regarded the low estate of his handmaid—an obscure servant girl. How can it be, she wondered, that the one whose concern is with nations and kings had so regarded her?

Yet this is the stuff of Advent. I believe if Jesus were to be born on earth in 1994, as opposed to nearly 2,000 years ago, he surely wouldn't come to one of our suburbs. Rather, I think it would be somewhere like the deeply troubled lower East Side of Buffalo, or the lower West Side, or—even more likely yet—Calcutta or São Paulo.

But then again, God is unfolding an Advent-charged future in which no life need ever again be small. And the zeal of the Lord will accomplish it.

Before this coming one, kings and queens—and would-be kings and queens of any stripe—turn uneasily on a thousand teetering thrones—while in countless corners of darkness, the abused, the forgotten, and the damned can now feel their chains begin to loosen. But, of course, only if they will say with Mary, “Let it be to me according to your word.”

I am the son of an East Side Buffalo couple, born in the Depression. Who was I—born into a family marked with deep heartache and pain—to be discovered by the grace of God? As a boy deeply wounded by it all, I would stare for hours, days on end, year after year, out of my upstairs window into the darkness and I would despair.

Then into this life, God came. After years of drugs and tears of rage and aloneness, God sought me out. It's Advent time: unexpected, uninvited. And in the middle of a football game, for pete's sake!

There I was, 22 years old, waiting to return the kickoff from the other team in a pickup game. There I was, standing with Greg, the two of us alone in the end zone. I had not seen him for about a year; the last time was at a drinking party where he told me about the latest house he had robbed.

And then it came. Out of the blue. While we waited for the other team to finish retying their cleats: “Bob, I've got good news for you.” “Huh?” “I have met Jesus Christ as my Savior.” It was Advent time! God took the initiative and entered an obscure young man's life. Just like that. Smashing into my life like a defensive tackle.

Oh, maybe “smashing” is a little strong, for it's true God never forces his way. Jesus comes as a babe among us. Yet come he did, and come he does! God has gotten involved in our world, and things can never be the same.

“Behold,” the angel of the Lord said to the shepherds, “behold, I bring you good news of great joy which will come to all people, for unto you is born this day in the city of David, a savior who is Christ the Lord.”

The word “behold” is used all over the Advent stories. “Behold” sets the tone for the new Advent time in which we now stand. This isn't the



common Greek verb, *to see*, like we see a picture on the wall. It's a stronger word which means to gaze, perceive, understand, see with depth-like seeing. Behold, it's Advent time!

I continually draw strength from another Advent encounter that my wife, Polly, and I had one unlikely day in California. It was the early 1980s; I was attending Fuller Theological Seminary. We were financially busted—borrowing five bucks here and begging five bucks there from everyone we could possibly ask. On top of this, we had had two unexpected pregnancies and were facing monstrous debt.

I was dragging myself back to our Pasadena apartment after another grueling day of rigorously studying about a God who seemed absent in our struggles. Then, suddenly, there she was, headed toward me down Oakland Street: Lois, a person from college days back in New York whom I had hardly known while I was there. A friend of an acquaintance. Turned out she was now living in California, married to a doctor in science research at one of the major labs in southern California.

I hid my depression as we chatted, and told her my basic story without the bad stuff. But somehow she seemed unsatisfied. "What else, Bob?" she asked. "How are you doing now? What's happening right now in your life?"

And so I told her. Polly and I were down, both emotionally and financially. I was questioning my call to the ministry. We were at our lowest depth: two young children, no money, skyrocketing debt, two and a half thousand miles away from parents and friends.

Feeling uncomfortable in sharing more with this relative stranger, I politely closed the con-

versation and bid her well. Three days later, an envelope arrived in the mail with a check for \$1,000. The accompanying note simply said Lois and her husband would like us to have this and that she had observed me in college and thought I was trying to serve God.

'Behold, I am about to do a new thing. Now it springs forth; do you not perceive it?' Behold, it's Advent time!

I hardly knew her! I had only said hello to her as we passed on campus. Maybe 20 words

between us in three years. Welcome to wonder! We must be careful here. For this is not the money kind of Advent wonder—that's not the point. Rather, welcome to the kind of wonder that unexpectedly surprises us like mysterious magi from the East. Wonder that keeps meeting us with unexpected gifts in our hour of need.

Welcome to the God of Advent—whose blessing comes upon the very ones who have no claim on it. Welcome to the God of elderly Zechariah and Elizabeth. Welcome to the God of shepherds and peasant girls and a sign of things to come. Welcome to the God of former drug heads and house burglars.

Welcome to Advent—where we have stumbled upon a manger, though it was all planned from God's side of things. Lift up your heads, behold he comes. Behold, said Isaiah, I am about to do a new thing. Now it springs forth, do you not perceive it? Behold, it's Advent time!

Bob Tice is pastor of West Side Church of the Living Word, which he describes as "a core-city church" in Buffalo, N.Y. He also serves as Urban Ministries Director for Mennonite Board of Missions in Buffalo. Bob credits C. Welton Gaddy's Celebrating the Birth of the Savior for the inspiration for this reflection.



READERS SAY

Visiting Speakers Who Serve Us Don't Do It for Money...

(Nov. 8) reminds me of my tenure in the alumni and church relations office at Eastern Mennonite University 13 plus years ago. I would have thought things changed by now, for even then a \$10 or \$20 somehow was expected to cover a multitude of expenses when asking someone from a church institution to speak at a congregation. Interestingly enough, it didn't much matter whether the person was the president, faculty, or staff—the stipend was consistently small and many times not enough to cover the travel costs.

In today's secular world, a consultant not only has a base fee but also sends a bill for "out-of-pocket" expenses. A suggestion to consider when a person is being asked to speak is to establish up front that the congregation pays similar out-of-pocket costs in addition to an honorarium.

Unfortunately this is why so many persons feel they get their money's worth from church institutions and not-for-profit organizations. We not only have people who skimp and save and make the contributed funds go twice as far. But we also take all we can out of the "hides" of the staff.

If we paid the full cost of "doing" church, think of the services that could be rendered, both by people being more willing and charities and congregations being more able to meet more needs of the community around us. I remember our staff at times looking at the pay of the "secular" world and saying, "At least for us, the retirement benefits are out of this world!"

Larry E. Nolt
Souderton, Pa.



The sudden death of Marlin Miller, president of Associated Mennonite Biblical Seminary, on Nov. 3, left his family, friends in the church, and the seminary community reeling. We feel sharply the loss of the quality of Marlin's vision and leadership, his Christian integrity, his theological clarity, his friendship, and his humor.

On behalf of the seminary community, I want to express our gratefulness to God for the outpouring of prayer and expressions of shared grief and care from members of our supporting denominations. These are truly a testimony to Marlin's own Christian wit-

ness and an encouragement to our ongoing teaching ministry.

We ask the church to remember us and hold us in prayer as we face the task of reorienting many aspects of our work together in the months ahead.

Gayle Gerber Koontz
AMBS dean and acting president
Elkhart, Ind.

In this year of remembering the life of Harold S. Bender, I want to share a few memories of Dean Bender as a teacher and preacher. Not a student of church history or theology, I did take two of his Bible courses. I also remember always anticipating his speaking in college chapel or preaching in Sunday worship services.

Bender's messages conveyed warm devotion to the Word and spoke to the ordinary lay listener. I remember hearing him speak more than once of the crucial importance of having a vital daily devotional life and of having a close relationship with Jesus Christ.

As the Sunday school teacher Bender willingly shared with us his biblical insights and encouraged our discussion, even though we were not theologians or scholars. I appreciated this busy church leader, scholar, professor, and administrator giving his time on Sunday morning to a small group of young adults.

Mabel V. Brunk
Goshen, Ind.

Recently I moved back into my home community after spending over 50 years away. I was really impressed to see the three area Mennonite churches—Sonnenberg, Salem, and Kidron—unite in a meaningful common communion service. This area has grown into a caring, sharing community.

MC, GC, or whatever, these congregations united together as one. To see the unity and the working together is beautiful.

As MCs and GCs, we have the same religious background, the same Lord and Savior, the same Bible. What more do we need to integrate than this?

Lorene M. Yoder
Dalton, Ohio

Gospel Herald welcomes readers' letters. Send them to "Readers Say," 616 Walnut Ave., Scottsdale, PA 15683.

"The Lord, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing as on a day of festival"—Zeph. 3:17

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Larry Augsburger, Keith Graber Miller, Martha Kolb-Wyckoff, David W. Mann, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottsdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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Will we have 'a destiny henceforth shared'?

by J.
Robert
Charles

Over the past five years "integration" is the word we have used to describe both the process and the goal of a new relationship between the Mennonite Church and the General Conference Mennonite Church. Ever since Normal '89, an "Integration Exploration Committee" (IEC) has been pondering if, when, why, and how such a deeper intimacy among North American Mennonites should be realized.

Should we move ahead resolutely? Should we slow things down? Or can we muddle through and try to do both simultaneously? Should we restructure along Canadian and U.S. national lines even as we integrate? Or should we already be looking beyond North America to a global "federation" of Mennonites? These are only some of the questions as a decision on integration at Wichita '95 approaches.

Though likely not a conscious borrowing on our part, integration often has been used to describe the post-1945 growing together of the European Community—now known as the European Union. Can forces at work across the Atlantic help us to understand the challenges of North American Mennonite integration? I think so.

No less than the experiment in building an "ever closer union" among long-independent European states and peoples, the prospect of GC-MC integration has stirred up enthusiasm and skepticism, and action as well as reaction.

Not so long ago, more Mennonite rapprochement at all levels seemed to be the inevitable wave of the future. And pragmatic, though perhaps passionless, proponents of greater integration seemed to have caught the wave.

A half-century of increasing cooperation and consultation had set the stage. Congregations with dual MC-GC affiliation, cooperation among program boards and in activities such as LIFE, several mergers of MC conferences and GC districts, a merged seminary in Elkhart, the drafting of a common confession of faith—were these not among harbingers of "a destiny henceforward shared"?

The founders of the European Community had used those words in the 1950s to state their hopes of overcoming ancient rivalries and reconciling previously warring peoples through practical cooperation, increased trade, and limiting national sovereignty.

Without the energy and impetus of these generous ideals—expressed by the Belgian national motto that "union makes strength"—the Com-

munity and its new institutions would have been stillborn. Nor would they have survived the nationalist reflux rallied first by France's de Gaulle and later by Britain's Thatcher and captured by Luxembourg's slogan: "We want to remain what we are."

Ironically, but hardly surprisingly, the current high tide of Mennonite integration sentiment—expressed in the IEC's February recommendation that it should happen, and by the year 2003—also has created a backwash.

These are the questions now surfacing: Will further integration not absorb tremendous personnel energies better invested elsewhere? Will it not create a new level of institutions further removed, and less accountable to, people in the pews (or folding chairs)? Haven't most recent denominational mergers turned sour within a few years?

To be sure, these hesitations do not mean North American Mennonite integration is any more ready for a coroner's inquest than is the unity movement today in Europe. What both demonstrate is that the process requires a skillful blend of idealism, commitment, and realism.

Courage to face and heal past divisions—and to state a convincing case for overcoming them—come first. Add to this the dogged refusal to become discouraged either when beautiful ideas fail to materialize or when an unending supply of practical, political problems require solutions.

Leaven the whole effort with a healthy respect for the law of unintended consequences. Seemingly outdated structures that pragmatic visionaries wish to sacrifice may just gain a new lease on life as they are prepared for the altars of reorganization or integration. Who should know this better than MCs with memories of trying to eliminate conferences in the early 1970s?

Goethe observed that "genius is knowing where to stop." Mustn't some fragmentation, diversity, and untidiness be endured as the price of the genuine, noncoerced, here-and-there cooperation of recent decades that we all value—and wish to extend? If not, the potent medicine of integration may prove more dangerous than the disease itself.

J. Robert Charles is a member of Waterford Mennonite Church, Goshen, Ind. He works as project manager of MBM's Cana Venture and teaches part-time at Goshen College and Associated Mennonite Biblical Seminary.

Integration among North American Mennonites is not the only place merger is happening. Can we learn anything about the process from the new European Union?

Who of us dare join

Mary's is a song of the oppressed, the suffering, the abused. But it can also be a song for the proud, the powerful, and the rich. God's mercy is wide enough for both.

by Edwin F. Rempel

Someone once said that in the old days on the farm, babies were born and welcomed much like newborn animals: another addition to the flock for the benefit of the enterprise. Today, however, parents welcome each child almost as if he or she were the Messiah. At least we grandparents do! Children or grandchildren represent hope and the prospect of continuity and blessing.

Mary, pregnant with Spirit-generated life, received direct word from the angel Gabriel that her child would be "the Son of the Most High" (Luke 1:32). Her child would bring blessing to herself and a transformed social order for her people. The child within her was a sign that God was "waking up" to remember mercy.

So her soul magnified the Lord with joyful and disturbing song. Her song was not the gentle "Silent Night"; it was rather a prophetic declaration of revolution.

What do you hear in her song? Do you hear what I hear? Who sings this song and why? Who does not sing it? Where did she learn it, and what does it have to do with us?

The women's song. Mary's song is a woman's song. We first hear its central theme when the prophet Miriam took tambourine in hand and, together with the other Israelite women, danced and sang: "Sing to the Lord, for he has triumphed gloriously; horse and rider he has thrown into the sea" (Exod. 15:20-21).

The riders of the horses and their leader, Pharaoh, did not sing—unless perhaps they moaned a mournful lament. Miriam knew God had remembered to be merciful. Pharaoh knew he had been judged.

A more vicious version of the women's song burst forth from the lips of prophetess Deborah when, together with Barak, she celebrated the violent death of Sisera, an enemy army general: "Hear, O kings; give ear, O princes; to the Lord I will sing. . . . Perish all your enemies, O Lord!

But may your friends be like the sun as it rises in its might" (Judg. 5:3, 31).

Again, the woman's song was that of an underdog who had suddenly been delivered from fearful oppression. Sisera's soldiers did not sing. Deborah sang because she knew that God had remembered to be merciful.

The women's song lives on in a more personal version sung by the infertile Hannah, whose life had turned into a daily ordeal of taunting and ridicule from the rival wife, Peninnah. What do you do when your worst enemy is in your own household?

A word of reassurance and blessing from the priest Eli lifts Hannah's shroud of misery, and she sings: "My heart exults in the Lord. . . . My mouth derides my enemies. . . . Talk no more so very proudly. . . . The bows of the mighty are broken. . . . Those who were full have hired themselves out for bread. . . . He raises up the poor from the dust" (1 Sam. 2:1-8).

It was the lowly distressed one who sang this song while Peninnah's taunting voice was silenced. God had remembered to be merciful. Hannah was blessed, Peninnah judged.

The ancient theme of the women's song again burst from the heart of humble Mary who carried within her womb the hope of all the oppressed and insignificant people of the world: "God has looked with favor on the lowliness of his servant. . . . From now all generations will call me blessed. . . . *The Mighty One has done great things for me.* . . . Now I know that his mercy is for those who fear him—from generation to generation. . . . The Mighty One with his strong arm will scatter the proud, bring down the powerful, and send the rich away empty. In remembrance of his promised mercy, he will lift up the lowly and fill the hungry with good things" (Luke 1:48-53).

We know Herod and the religious leaders did not join in this song with Mary. Instead, with fearful hearts, they plotted the death of this one about whom Mary sang. But for Mary, God had remembered mercy. It was time to sing.

Who sings this song? Someone has said that there is no single passage of Scripture more frequently set to music than Mary's song. Yet only a few of us have ever sung it. We teach our children to sing the peaceful lullaby, "Away in a Manger," while they seldom if ever hear the disturbing song of Mary. The new Mennonite and Brethren Hymnal: A Worship Book includes one song based on this text (181) while the 1969 *The*

in Mary's song?

Mennonite Hymnal had not even one.

Perhaps we don't sing it because we know the biting edge of the lyrics apply to us—self-promoting, powerful, and rich. Why would we sing about our own demise?

Who then would want to sing this song? Could it be our song as well?

It is a song for the Zairian woman who every morning travels by bus to the wholesale vegetable market. Mennonite Central Committee workers tell how, to get there, she must first pay the conductor, then bribe the driver, and then pay soldiers who stop the bus and demand money from the passengers, sometimes as often as 10 times in one trip.

President Mobutu's corrupt government has mismanaged the country's rich natural resources and has ruthlessly hung on to power. Mobutu cannot sing Mary's song. The Zairian woman longs for the day when her soul could magnify the Lord for mercy remembered. And so it is for all the women and children in her circumstances around the world.

The song is sung by all those women and children who have been abused by their husbands, fathers, uncles, and grandfathers. Only in recent years has the pain of these women found voice in Mary's song. Many men are not singing Mary's song. Some are moaning laments of confusion and distress. Has the day come when God has remembered mercy for the abused ones and the dominant ones feel the biting edge of judgment?

In *invitation to sing*. Today the Spirit of the Lord invites women to sing Mary's song with freedom and hope. Join with Mary, Hannah, Deborah, and Miriam in singing about the Lord's liberation from oppression and suffering. Feel with Mary the joy of being favored by the Lord and being called blessed. Join with all the "lowly ones" of the world in a mighty chorus celebrating the hope that, because of the birth of Jesus, they need be victims no longer. Sing with Mary, "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked with favor on the lowliness of his servant."

Today God's mercy is wide enough to invite the proud, powerful, and rich to sing this song as well. How? When the Spirit of Christ touches our souls as Jesus touched the soul of Zacchaeus, we find ourselves gently brought down from the precarious perches of our overextended egos, our love of power, and our pursuit of riches.

When transformed by the presence of Jesus, Zacchaeus offered to turn his own world upside down and return his ill-gotten gain to those whom he defrauded. Now Zacchaeus, too, is free to sing Mary's song, for salvation has come to his house as well. He too is now blessed and favored as a "son of Abraham" (Luke 19:9).

I can hear him singing all the way to the temple, "My soul magnifies the Lord, for he has released me from the prison of my own making—from the bondage of self-seeking promotion, from needing to dominate, and from the deceptive allure of wealth. My Spirit rejoices in God my Savior."

Is the Spirit nudging you to sing with Zacchaeus and Mary? Has God remembered his mercy for you? What needs to happen in your life so this can become your song?

Edwin F. Rempel and his wife, Kathrine, are copastors of University Mennonite Church, State College, Pa. They also are co-moderators-elect of Allegheny Mennonite Conference.



'My soul magnifies the Lord, and my spirit rejoices in God, my Savior, for he has looked with favor on the lowliness of his servant. Surely, from now on all generations will called me blessed.'

Old Order Amish, Mennonites: an endangered species?

A petition filed with the U.S. Federal Interior Department proposes to list the Old Order Amish and Mennonites as endangered. The Endangered Species Act (ESA) allows the listing of isolated populations of mammals, and the petition claims that these people qualify for protection.

William Hazeltine, the petition writer, is an environmental consultant who believes that the law should be applied consistently. "The ESA allows the listing of any identifiable population of mammals, and the Amish and Mennonites seem to qualify," he writes. "In place of genetic isolation, these people are isolated by their customs and culture."

Once listed, all agencies of the federal government would be obliged to do everything necessary to assure the survival of the listed population or species. The law also would protect these people from harassment or other forms of outside interference.—*Oregon Farm Bureau News*

Quotable

"Self-deception about our sin is a narcotic, a tranquilizing and disorienting suppression of our spiritual central nervous system. What is devastating about it is that when we lack an ear for wrong notes in our lives, we cannot play right ones or even recognize them in the performances of others. Eventually, we make ourselves religiously so tone deaf that we miss both the exposition and the recapitulation of the main themes God plays in human life. The music of creation and the still greater music of grace whistle right through our skulls, causing no catch of the breath and leaving no residue. Moral beauty begins to bore us. The idea that the human race needs a Savior sounds quaint."

—Cornelius Plantinga, Jr., in *Christianity Today*

The hard truth about those pews

Ever wonder why church pews aren't more comfortable? They're made that way on purpose, according to Virgil Miller, president of Sauder Manufacturing Co., the leading U.S. designer and manufacturer of church seating. "We call it attentive comfort," Miller told the *Toledo Blade*. "Our goal is to help people pay attention, not put them to sleep."

Sauder manufactures 20,000 linear feet of pews and 10,000 chairs each month for church use. The contoured pews provide sound support to help people remain comfortable while sitting

through a church service. About 20 percent of church seating the company sells is upholstered and padded, and about half of all churches use chairs rather than pews because chairs provide greater facility flexibility.—*Evangelical Press*, quoted in the *Christian Leader*

Mr. Rogers honored by Presbyterian Peace Fellowship

Fred Rogers—known to young and old as Mr. Rogers—has been awarded the 1994 Peaceseeker Award from the Presbyterian Peace Fellowship. Rogers has for 25 years hosted PBS' "Mr. Rogers' Neighborhood," considered by many to be the definition of wholesome children's television. The fellowship honored Rogers, an ordained Presbyterian pastor, for helping to promote "love, nonviolence, and peace."—*Prism*

Death with Dignity Act passed by Oregon voters

Oregon voters passed a measure last month which makes the state the first in the country to authorize suicide for terminally ill people. Measure 16, the state's Death with Dignity Act, allows physicians to prescribe a lethal dose of medicine to dying patients who want to end their lives. However, the proposal forbids lethal injections, mercy killings, and suicide machines. It would be up to the patient to take deadly drugs. Doctors prescribing the drugs would be immune from prosecution.

The Catholic Church was the main group fighting the measure. Catholic leaders said the proposal lacks adequate safeguards, doctors could be mistaken in their judgment about a patient's condition, and it is wrong for the state to approve suicide. The state medical association remained neutral on the issue, but doctors said it merely would legalize what many physicians already do for terminally ill patients.—*National & International Religion Report*

Volunteers tithe working years. *Hesston, Kan. (HC)*—After 36 years Ed and Evelyn Peters have gone back to college. Not to study, but to serve. After three decades of work at the 86-bed Mennonite Nursing Home in Rosthern, Sask., Evelyn and Ed have slipped quietly into roles of service at Hesston College, doing what is asked and filling in where needed.

Evelyn is learning software programs from her supervisor Star Gipson, director of Career Services. Ed has performed a variety of tasks, including painting bleachers, replacing broken windows, delivering mail—and, pictured below, installing sprinkler heads with maintenance director Marv Schmucker (right).

"We heard a sermon one time in which the speaker said that not only should

we Christians give 10 percent of our earnings to the Lord, we should also give 10 percent of our working years," Ed explains. "We're on our third year of service."

For two years the couple worked in similar roles at the Associated Mennonite Biblical Seminary in Elkhart, Ind. "We have felt the Lord's leading in the different areas of our lives," Evelyn says. "This is one of them."



MWC recommends travel groups for 1997 world assembly attenders

Kitchener, Ont. (MWC)—The 1997 World Assembly for Mennonites and Brethren in Christ will consist of two parts—"Assembly Gathered," to be held in Calcutta, Jan. 7-12, 1997; and "Assembly Scattered," designed for people to visit Christians throughout India for several days, either before or after meeting in Calcutta. "Assembly Scattered" will also permit Indians who are not able to attend the Calcutta meeting to participate in worldwide fellowship.

Mennonite World Conference (MWC) strongly recommends that North Americans who plan to attend join a travel group. Leaders will be experienced in India and can help participants digest and benefit from the cultural and economic differences they will encounter. Travel in India is less predictable than in North America and Europe.

MWC has asked Mennonite Travel Service, Ephrata, Pa., to function as their official partner in two primary ways: to contract with lodging facilities and airlines for traveling to and from India, as well as for travel within the country during "Assembly Scattered"; to work with other Mennonite community agencies in coordinating travel. By working together, MWC and Mennonite Travel Service will be able to arrange travel groups that are international.

Registration forms will be distributed in the fall of 1995. Ballpark figures per person as of fall 1994 are:

- Travel (from Chicago or Toronto), lodging (a modest hotel in Calcutta), and food (in Calcutta): \$2,500 (U.S.).
- Travel, lodging, and food for "Assembly Scattered": \$200-500.
- Additional touring options: \$100-200 per day.

13 facts to know before you go to Assembly 13

1. India is the world's largest democracy. Officially it is a secular, constitutional democracy which has been described as a working anarchy.

2. In a space roughly a third the size of Canada (with 27 million people), live almost 900 million Indians.

3. India has many poor people and many rich people. The government states that about one-third of the population live below the poverty line. In Calcutta about 300,000 spend their entire lifetime on the streets, without any permanent shelter.

4. In spite of its large cities, more than three out of four people live in villages.

5. India has many languages. Hindi is the national language, but English is frequently the language that links people together.

6. India is geographically diverse. Sea level river deltas, the world's highest mountains, the expansive rocky Deccan plateau, fertile plains, the massive desert in the Northwest, and rain forest are all part of the topography.

7. About 80-85 percent of the population is Hindu; 12 percent is Muslim. The remainder includes Christian, Sikh, Buddhist, and Jain.

8. India is a hierarchical culture. Hinduism with its caste systems has established and maintained a pecking order which leaves everyone knowing where they belong. Even among Christians one may sense residual evidence of this.

9. The majority of Indians continue to live in extended families. In marriage a woman usually goes to live with her husband's family where other married sons also live with their wives. A father's highest duty is to find a good husband, of proper status, for his daughter. Christians often consult the church as well as the extended family in such arranged marriages.

10. In India a woman can become the Prime Minister, a doctor, or lawyer while at the same time deferring to her husband in ways that might seem strange to foreigners. Sons are highly valued; daughters may be less valued, even among Christians.

11. Indians value education, and pursue it with fervor. They are highly entrepreneurial with shops and services everywhere. Some people take advantage of any reasonable opportunity to gain the patronage of a foreign visitor.

12. India is Asian. Approaches to reality are different in Asia. What at first may seem wrong may turn out only to be different. Values which are important to North Americans and Europeans may matter little. Learn to withhold judgment until you have listened some more.

13. India is warm. January will be quite comfortable. People are warm and courteous. Learn to know them and you will gain new friends.



Indian Mennonites draft post-missionary confession of faith

Dhamtari, Madhya Pradesh, India (MWC)—At the end of a peace conference held in early 1994, pastors and lay leaders from eight congregations of the Mennonite church in India considered what a new confession of faith might look like in a post-missionary era.

The 40-plus participants had just had five sessions with North American pastor Lynn Miller. Then they asked how the good news would be best heard by the citizens of India.

The conference participants produced the following brief confession: "The Bible tells us that Jesus Christ is God's Messiah, who suffered and died on the cross for the forgiveness of sin,

and who now calls us to be missionaries of God's love and service."

The conference then turned to the business of how this confession might be lived out in the modern Indian context. Remembering early struggles with North American mission boards' dictates on such things as wearing mustaches and playing soccer on Sunday afternoons, the attendees composed a starting list which indicates what the Christian life might look like in India today. The list includes notes on Bible reading, baptism, and the Lord's Supper, as well as:

- We believe that because Jesus died for us when we were his enemies, we

are called to love our enemies.

- We believe that Christians should marry one person and remain faithful until death.

- We believe that when a brother or sister sins, the church should work for confession, repentance, and reconciliation.

As if God wished to put a mark of approval on the proceedings, a donation of \$500 (U.S.) was received in the mail immediately following the meetings from the fall mission offering of the Beech Mennonite Church in Louisville, Ohio. The contribution was designated specifically for the purchase of Bibles and other Scripture materials.

'Food warehouses are empty,' Croatian partner warns MCC as winter arrives

Akron, Pa. (MCC)—Mennonite Central Committee (MCC) will immediately release funds to purchase 30 metric tons of wheat flour for people in the town of Gradacac, Bosnia.

Duhovna Stvarnost, a partner agency based in Zagreb, Croatia, alerted MCC that its warehouses and wallet are empty, in part because international attention has been focused on Rwanda. Duhovna Stvarnost is a publishing house run by Christians that began relief work after war broke out in ex-Yugoslavia. One of MCC's first workers to Yugoslavia, Harley Wagler of Lawrence, Kan., helped start the agency some 20 years ago.

Partners are also keeping MCC informed of a consortium of several dozen humanitarian organizations wanting to assist victims of the Bihac tragedy, says Hansulrich Gerber, MCC Europe secretary. Reports indicate Bihac is



Ivan Vacek, managing director of Duhovna Stvarnost, looks through MCC school kits at the agency's Zagreb warehouse in mid-October. Now that the school kits have been delivered to Bosnia, the warehouse is virtually empty. Vacek anticipates a great need for food in many Bosnian villages this winter.

running out of food and supplies. Although getting assistance into Bihac has been impossible, the consortium planned to send the first in a series of aid convoys Dec. 3.

The agencies hope their combined clout will convince United Nations Protection Forces and Bosnian Serb authorities to allow the convoy's passage into Bihac. MCC will help in whatever way it can with this effort, Gerber says.

Meanwhile, Gradacac is located in an area "that until recently was seen as even more potentially explosive than Bihac," Gerber says. It lies near the corridor linking Serbs of central and western Bosnia with Serbian areas and towns northeast of Sarajevo, and also with Serbia proper. If combined Croat/Muslim forces close this corridor, Gerber expects war to reignite throughout Bosnia.

Anxiety levels in Gradacac and other towns are increasing as winter approaches, Gerber says. "Winter is hard in Bosnia. Once transportation into the region becomes difficult and if humanitarian organizations are preoccupied with other hot spots, it won't take much for some of these towns to become desperate. Some fear people will get to a point of starvation."

So far in 1994, MCC has provided the following resources to Duhovna Stvarnost for Bosnian relief: \$20,000 (U.S.) to purchase staples; a 20-foot container of school kits and soap; and a \$5,000 contribution to a large Canadian Food Grains Bank shipment. An additional \$10,000 will cover the cost of the wheat flour and transportation.

"We are prepared to send another shipment of school kits and soap in early 1995," Gerber relates. "The recently delivered school kits have been extremely appreciated."

MCC also continues to support refugee assistance and relief work with a partner agency in Belgrade, Serbia.

Delivering school kits to Bosnia

Olovo, Bosnia (MCC)—Seven-year-old Selma Hasanspanich runs to school each day to minimize her exposure to shrapnel from exploding shells. Still, she is glad to be starting first grade. Classes in this predominantly Muslim town, nestled in Bosnia's hills some 18 miles north of Sarajevo, restarted this fall after a two-year interruption.

Olovo-area schools—four elementary and one high school—have been so heavily damaged in the war that classes now meet in 16 former offices or garages, some just over 500 yards from the front line.

My wife, Alice, and I recently helped deliver 2,000 Mennonite Central Committee (MCC) school kits to delighted teachers and students here. We accompanied director Ivan Vacek from Duhovna Stvarnost—one of MCC's partner agencies—on a 24-hour trek from Zagreb, Croatia, to Olovo, taking torturous unmarked mountain paths through central Bosnia.

We stayed in the home of Selma's uncle and aunt, Avda and Sakiba Hasanspanich, about a mile out of Olovo. Ivan met Avda, an elementary school principal, on a previous trip when a Duhovna Stvarnost truck blew a tire in front of his house. Avda helped Ivan out and also told him of the town's need for school supplies. Thus, Ivan felt MCC's first school kits

should go to Olovo, although similar needs exist throughout Bosnia.

"We started the schools again even though in most cases we had no books, no paper, nothing," Avda told us. "We try to live as normally as we can in these crazy circumstances."

Regular echoes of rifle- and machine-gunfire in the hills around Olovo are now part of the town's "crazy circumstances." Although the front line has been fairly stable for more than a year, 10 or so shells fall weekly on the town, enough to keep everyone on edge. County superintendent of schools Mustafa Imshirovich took us through the ruins of his school, built just four years before the war began.

Imshirovich lamented war's wastefulness. "We were hoping to get computers for our classrooms before the war; instead we got mortar shells lobbed at us," he said, pointing to a gaping hole in a classroom wall. "How many computers could we have purchased for all the money that has been spent on weapons?"

Selma, meanwhile, continues her daily run to and from school. Besides doing her homework in her new notebooks sent by North American Mennonites, she occasionally draws pictures of houses—normal houses with windows still intact, with the sun in the sky, and flowers blooming out front.—Mark Jantzen

New York Mennonite leads fellow inmates to Christ

Fishkill, New York (EMM)—Nigel Lawrence has been set free, even though he lives behind prison bars in a Downstate Correctional Facility here.

Darcell (Lawrence) met her husband, Nigel, six years ago, when he wasn't a Christian. She lost touch with Nigel in early 1991 and often wondered what happened to him. But one night in November 1991 he called, and told her about a tragedy that had changed the course of his life.

About eight months earlier, Nigel was asked to go to a friend's apartment. He quickly left his home, forgetting he was carrying his handgun, which he carried to and from work every day (Nigel had bought the gun after being robbed at his place of business).

He fell asleep at the apartment and was awakened by the sound of violence. There was a fight in another room. Intending to leave, Nigel put on his sneakers and jacket and picked up his pager and handgun laying near the bed. As he attempted to put the gun in his belt he was suddenly charged by another man. The gun fired and wounded the man. Horrified, Nigel fled.

He ended up on the island of St. Thomas and lived as a fugitive there for several months, sleeping on beaches at first and then with a young couple who took him in. One day, as he wandered aimlessly about, he heard a voice say, "Call Darcell."

After talking several times with Darcell, she referred him to her pastor, Michael Banks of Burnside Mennonite Fellowship. Banks shared with Nigel a verse he had received from God in prayer: the passage was from Deuteronomy 19, about the cities of refuge for one who has "killed his neighbor unintentionally without malice or premeditation." After hearing this, Nigel knew he had to return to New York City.

Nigel did return to New York, turned himself in to the authorities, and was disciplined by Banks and his wife, Addie. After obtaining a lawyer, Nigel was faced with the fact that the young man from the apartment had died.

As the trial date approached, Nigel grew in his commitment to Christ and became a member of Burnside Mennonite Fellowship. He and Darcell were married in March 1994. The couple worked with the youth at Burnside and also as interns in a cell group.

"We still were not sure what would happen about the 'incident,'" Darcell explains, "but were confident that God would use it for good."

The trial lasted two weeks. Darcell claims those two weeks were filled with lies from witnesses, evidence being lost, and an entire congregation praying constantly. But on Aug. 19, 1994, Nigel was found guilty of intentional manslaughter. In October he was sentenced to 18 years to life in prison.

"Even though this seemed so unfair and a terrible disappointment, I felt a total peace in my spirit," Darcell says. "I [had] prayed that God would give me a man who would love [God] more than he loved me, but I didn't understand how God would answer that."

During the hearing Nigel asked for forgiveness from the deceased man's family. From that moment, he says, he has felt the joy of the Lord, motivating him to minister to those in prison.

He and another Christian on his cell block started a Bible study. Nigel led 15 people to Christ and organized them into a cell group. He has a vision for training cell leaders and spreading cells throughout the prison. One prisoner who is part of Nigel's cell group has said, "I've been in and out of prison many times, and I've never seen anything like this."

The Lawrences plan to appeal the verdict. In the meanwhile, Nigel presses onward with his ministry. He wrote from prison after the sentencing, "I implore you not to be discouraged. If we were given the answers to all of our prayers instantly . . . we would not revere him for being the righteous and just God that he is, who is always on time."



Darcell and Nigel Lawrence

Four Northern Virginia Mennonite

Church members went on an Oct. 22 garage-sale shopping spree to collect clothing to send to Kenya. With \$166 in hand, the group hit nearly 10 garage sales in the Vienna area. In two hours, they had collected 30 pounds of good quality, spring-weight clothing—in all, 73 items at an average cost of 59 cents. Just one problem remained: the group had only spent \$43.

The clothes were washed and shipped to the Food for the Hungry Orphanage in Nairobi. The Washington, D.C., Kenyan Christian Fellowship, of which NVMC members Dennis and Nyambura Mogagi are a part, is helping to support this project.

The funds were raised in the adult Sunday school class between February and August. Nine class members voluntarily "gave up" one personal habit, convenience, or craving each week (e.g., a video, a special breakfast cereal, lunch out at a restaurant) and donated its equivalent cost.—*Terry S. Mast*

Honor and friendship are the motives behind a large gift to Goshen (Ind.) College. Howard and Myra Brembeck have pledged \$1 million (U.S.) toward scholarships at the college, to be paid in 1995. The Goshen couple wanted to honor their friendship with Harriet and J. Lawrence Burkholder.

The scholarships will go to 10 first-year students and are designed to cover half of each one's tuition for four years. The Brembecks founded Chore-Time and Brock Inc., Milford, manufacturers of grain bins and feeding equipment for swine and poultry.

The Burkholders learned of the contribution during dinner at the home of GC president Victor Stoltzfus and his wife, Marie. "For the first time in my life, I heard the eloquent J. Lawrence Burkholder speechless," Victor Stoltzfus said.

Middle school students at West Fallowfield School, Atglen, Pa., are learning peace-making skills in a three-day peer mediation course taught by staff member Evelyn Hershey. Through lots of role playing and exercises in understanding conflict, students learn how to listen, how to let each other tell her or his side of the story, how to help others understand feelings, and how to own and solve problems. When conflicts arise, mediators work in pairs to help the students in conflict to arrive at solutions.

The Ghana Mennonite Church (GMC) has embarked on a national evangelism drive to increase membership. The GMC has some 1,500 members throughout the country. Moderator Daniel Tei Kwablah says the slow pace in which the GMC is moving "is not in the spirit of the great commission and we must buck up." The theme of this year's GMC synod, held Sept. 15-18 at Adansi Edwina, focused on unity of the church and evangelization in the urban and rural areas.—*G. B. K. Owusu*

AMBS establishes two memorial funds in honor of deceased president

Elkhart, Ind. (AMBS)—Associated Mennonite Biblical Seminary has established two funds to honor the memory of Marlin E. Miller, president of AMBS who died Nov. 3: a chair of Mennonite Life and Thought and a Church Leadership Award scholarship.

The two funds will honor Marlin Miller's contributions to the Mennonite church and will recognize the significant role Ruthann Miller, his widow, played in supporting Marlin's work. Miller served as president of Goshen Biblical Seminary from 1975 until his death, and also served as president of Mennonite Biblical Seminary since 1990, becoming the first person to lead the two seminaries which are now AMBS.

AMBS is seeking a total of \$600,000 (U.S.) to fund the chair of Mennonite Life and Thought, and \$95,000 to fund the Church Leadership Award. Both the chair and the scholarship are part of the seminary's Partners for Ministry comprehensive campaign. Now the two projects have been designated for memorial gifts.

People wishing to designate gifts in honor of Miller may contact the seminary's development office.

The chair of Mennonite Life and Thought will assure continued emphasis in making Mennonite faith and heritage not only something of the past, but relevant for the church's life and witness today throughout the world. The family of Marlin Miller selected

this as a fitting memorial to his life's work. One example of his commitment to building up the church was his service on the committee drafting a new confession of faith for the Mennonite Church and the General Conference Mennonite Church.

The Church Leadership Award, a new scholarship program at AMBS, will provide full-tuition scholarships for students showing potential for strong church leadership. One of Miller's goals in the last year of his work at AMBS was establishing this program to attract and support students with gifts for church leadership. The Marlin E. Miller award will be one of eight Church Leadership Awards AMBS plans to offer.—*Mary E. Klassen*

\$10 donations transform 'bombie' Christmas tree into symbol of peace

Lancaster, Pa. (MCC)—Bethel Mennonite Church offered a different kind of Christmas tree to the congregation this year. Instead of a tree decked with colorful lights and tinsel, 40 miniature replicas of cluster bomblets, known as bombies, hung from the branches.

The bombies were meant to draw attention to Mennonite Central Committee's (MCC) bomb removal project in Laos. With each \$10 (U.S.) donation, one bombie was removed from the tree and replaced with a dove. The donations will be sent to MCC.

"The tree had the impact we hoped it would have. One woman said it was the 'most depressing Christmas tree' she had ever seen," related Diane Black, one of four committee members who organized the project.

Black and other committee members thought it would take at least four weeks to clear the tree of all the bombies, which were made of Styrofoam balls wrapped in glue-covered paper towels and painted gray. Much to their surprise, the bombie Christmas tree was transformed in two short weeks.

"We underestimated the giving power of the people in our church," Black said. With all 40 bombies gone, Black is hoping congregation members will continue donating money, "so we fill the tree with as many doves as we can," she said. "We want wall-to-wall doves."

Other area churches are also finding creative ways to raise money for the bomb removal project. Last spring, after a sermon on the parable of the talents, 33 members of Millersville (Pa.) Mennonite Church accepted \$10 each from the mission fund. They invested the money in various ways, including in cookie and brownie ingredients; in cantaloupe, sunflower, tomato, and other vegetable seeds; in dried and silk flowers for arrangements.

After selling these items, some reinvested the income and launched new ventures. Last month they returned the money—the original \$330 had grown to \$1,800, which they donated to MCC.



Diane Black, Joseph Mozloom, Carol Martin, and Deb Nissley (left to right, going around the back of the tree) re-decorate Bethel's "bombie" Christmas tree.

• **Dyck returns home.** Elfrieda and Peter Dyck arrived home in Akron, Pa., on U.S. Thanksgiving Day, Nov. 24. This marks another milestone of steady recovery for Elfrieda, 77, who suffered a severe stroke Nov. 3. She was hospitalized in Lethbridge, Alta., for three weeks. Elfrieda was admitted to Lancaster (Pa.) Community Hospital on Nov. 29 for an additional week of physical therapy. Elfrieda and Peter Dyck were two months into a storytelling tour across Canada and the United States in commemoration of Mennonite Central Committee's 75th anniversary when the stroke occurred.

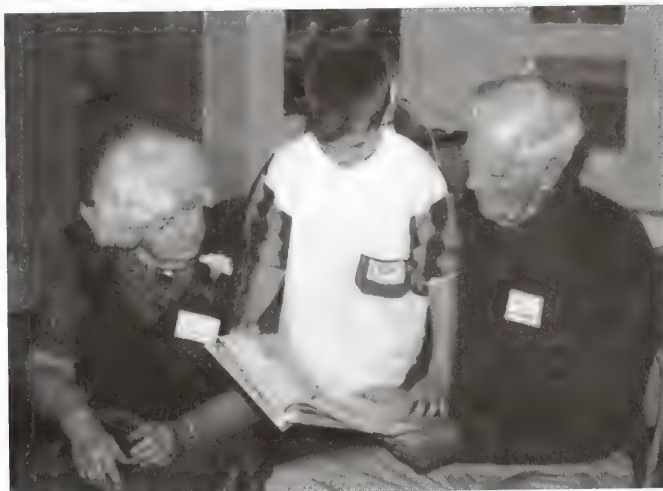
• **Painting donated.** Conrad Grebel College, Waterloo, Ont., is the recipient of a well-known oil painting by Agatha Schmidt, titled "Exodus II." The painting has come to symbolize the gruelling "Great Trek" of German-speaking refugees who fled the Soviet Union in 1943. Associate archivist Reg Good comments that although Mennonites may not have official icons, this painting is cherished by many as a window into the Russian Mennonite odyssey. "We are grateful," he says, "for the opportunity to preserve a painting which has become a part of our collective consciousness."

• **Discount available.** United Airlines is the official airplane carrier for Wichita '95, the upcoming joint conference of the General Conference Mennonite Church and the Mennonite Church. Any travel agent can arrange for a 5 percent discount on the lowest available fare by using the following contract number: 590B1.

• **Team heads for Haiti.** A 10-member Christian Peacemaker Team left Dec. 7 for Haiti, where they will spend 11 days. The team hopes to explore ways in which nonviolent means for change should be supported by the international community. The delegation includes: Andrea Beck, Grantham, Pa.; Cheryl Cayford, Richmond, Ind.; Elizabeth DeGroot, Bayfield, Wis.; Duane Ediger, Dallas, Tex.; Wendy Lehman, Kidron, Ohio; Kenton Lobe, Winnipeg, Man.; Miriam Maik, Wichita, Kan.; Tom Malthaner, Rochester, N.Y.; Mike McCarthy, Port Huron, Mich.; Pete Meyers, South Bend, Ind.

Grandparents get back to grade school. *Smoketown, Pa. (LGMS)*—Nearly 300 seniors took the opportunity to interact with their grandchildren and great-grandchildren in the classroom when they attended Locust Grove Mennonite School's annual Grandparents' Days Nov. 16-17.

During the classroom visits the seniors actively participated in the lessons, experiencing first-hand the teaching methods and learning environment. Here, fourth grade student Tim Basom shows a section of his spelling book to his grandparents, Elda and Don Hermet.



More than \$8,700 (U.S.) was raised for the annual Grandparents' Project: this year these funds will help offset the costs of Locust Grove's new \$70,000 computer lab, one of the most technologically-advanced school labs in Lancaster County. Last year, grandparents contributed \$8,000 towards the purchase of the "Journeys with God" Bible curriculum published by Mennonite Publishing House.

• **Facility opens.** OrrVilla Retirement Community, Orrville, Ohio, held an open house and dedication Nov. 27 of Maple Terrace, a new assisted living facility of 35 apartments, which opened this year. OrrVilla serves a total of 130 senior citizens in its various housing options.

• **New appointments:** *Barth Hague*, vice-president of Corporate Marketing Services, Mennonite Mutual Aid, Goshen, Ind. Hague was most recently director of Corporate Marketing Services and was previously communications manager for MMA.

Lanny Millette, executive director, Camp Hebron, Halifax, Pa. He formerly served as director of Adolescent Residential Programs at Philhaven Hospital, Mt. Gretna, Pa.

Charlotte Graber Rosenberger, Blooming Glen, Pa.; *R. Clair Sauder*, Lancaster, Pa.; and *Sheryl K. Wyse*, Harrisonburg, Va., board of trustees, Eastern Mennonite University. The three will serve four-year terms.

• **Pastor transitions:** *Brent Foster* was installed as co-pastor of Community Mennonite Church, Markham, Ill., on July 24. Glen Horner and Owen Taylor officiated. Foster has worked with the congregation for many months,

and is now concentrating on evangelism and outreach.

Gerald B. Garber was ordained as associate pastor of the Willow Street (Pa.) Mennonite Church on Sept. 25. Bishop Nathan Hege preached the message and gave the ordination charge. Garber had served six years as a licensed pastor.

Robert A. Harnish was ordained as associate pastor of the New Providence Mennonite Church, New Providence, Pa., on June 26. Bishop Nathan Hege preached the message and gave the ordination charge. Harnish had served two years as a licensed pastor.

Lauren R. Martin was ordained as pastor of Glenwood Springs (Colo.) Mennonite Church, Sept. 11. Don Rheinheimer gave the morning sermon.

J. Vernon Myers, pastor of the Mt. Vernon Mennonite Church, Oxford, Pa., was ordained bishop of the Willow Street-Strasburg District of Lancaster Conference at Strasburg (Pa.) Mennonite Church on Dec. 4. Nathan Hege, who gave the ordination charge, will transfer full responsibility to Myers Jan. 1, 1996.

Richard W. Pecore was ordained as pastor of New Covenant Fellowship, Harrisonburg, Va., Nov. 27. Overseer Paul T. Yoder gave the ordination charge.

• **Missionary transitions:**

Kenneth and Twila Brunk have returned to the U.S. to retire after seven years of ministry in Trinidad through Virginia Mennonite Board of Missions. They now reside in Toano, Va. *Dietrich and Dorothy Rempel* are going to Berlin, Germany, next month to work with the *Aussiedler*—ethnic German Mennonites recently emigrated from the former USSR. Under the auspices of the International Ministries Committee of the Conference of Mennonites in Canada, Rempels will provide pastoral services.

• **Coming events:**

Worship leaders conference, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Jan. 13-15. Ken Nafziger, Marlene Kropf, and Thomas Troeger will lead four sessions. Each session begins with a service of worship, examines a particular way of doing worship, singing, Scripture, preaching, and praying. Registration information available from 800 839-1021.

Aid to Christian Teaching week-end, Inspiration Hill Retreat Center in northwest Iowa, March 24-26, 1995. Provides an opportunity for Sunday school teachers and Christian educators in general to hone their skills and learn new ones. Contact Ken Hawkey, 316 283-5100.

• **New books:**

The Amish Struggle with Modernity, a collection of essays edited by Donald B. Kraybill and Marc A. Olshan. Six scholars trace dramatic changes underway in Amish communities, and the impact of new developments in technology, migration, occupations, tourism, gender roles, and education. In addition to the editors, contributors include Gertrude Huntington, David Luthy, Tom Meyers, and Diane Zimmerman Umble. Available from University Press of New England, 800 421-1561.

Mennonite Foods and Folkways from South Russia, volumes 1 and 2, are newly published in paperback. Author Norma Jost Voth intersperses recipes with notes and essays on folklore, food customs, and personal recollections by Russian Mennonites. Available from Good Books, 717 768-7171.

• **New resources:**

1994-95 *Speaker Bureau catalog* lists more than 30 Eastern Mennonite University faculty, administrators, and staff who are available to serve as resource persons on a wide range of themes and issues. Topics encompass "how-to" workshops, family/career issues, biblical interpretation, arts in worship, missions, more. Free from Jennifer North Bauman, 703 432-4203.

Recording of traditional Mennonite hymns by the Clearbrook, B.C., West Coast Mennonite Chamber Choir. Proceeds to benefit Mennonite Central Committee Support Care Services in British Columbia. Available on compact disc or cassette from 800 622-5455.

Step of Faith, a 23-minute video about Mennonite Central Committee service in Canada. Features stories of service involving people with AIDS in Montreal; people with disabilities in B.C.; Native people in northwestern Ontario; and mediation programs in Winnipeg. Available for free loan from all MCC offices.

• **Job openings:**

Director of development, Sojourners, Washington, D.C. Responsibilities include oversight for direct mail, major gifts, foundation relations, planned giving, budgeting, and strategic planning. Solid writing and organizational skills necessary. Must have experience. Position available January 1995. Send

Young artists featured. *Harrisonburg, Va.*—Christy Heatwole, a senior at Eastern Mennonite High School, was featured soloist in a performance of Lalo's "Violin Concerto" during the annual fall conjoint concert of the Shenandoah Valley Youth Symphony and the Shenandoah Valley Children's Choirs on Nov. 20 at Eastern Mennonite University. The symphony's program also included the premiere of an original composition by Anthony VanPelt, a senior at Spotswood High School. The audience gave VanPelt a standing ovation. The youth symphony and children's choirs are part of the Shenandoah Valley Preparatory Music Program in EMU's music department.—*Jim Bishop*



résumé and writing sample to Joe Roos, Sojourners, 2401-15th St. NW, Washington, DC 20009.

Faculty, Messiah College, Grantham, Pa. Fall 1995 openings include *theology* (position primarily focused on teaching introductory level courses) and *New Testament* (preference given to candidates who have demonstrated ability to teach students who are not Bible majors). Ph.D. required. Send letter of inquiry, curriculum vitae, and one-page statement of faith to Dr. John R. Yeatts, Messiah College, Grantham, PA 17027.

Food service management personnel, Lakewood Retreat, Brooksville, Fla. Full-time position. Skills include: dietary and menu planning, food cost control, food service personnel scheduling, and people skills. Address inquiries to 25458 Dan Brown Hill Rd., Brooksville, FL 34602; phone 904 796-4097.

Teachers, Academia Menonita Betania, Aibonito, P.R. Volunteer positions open in K-10th grade. Basic Spanish required for bilingual classes K-3; Spanish required for grades 4-10. Housing and stipend provided. Contact administrator Ivan Zimmerman, PO Box 2007, Aibonito, PR 00705; phone 809 857-3513.

NEW MEMBERS

Belmont, Elkhart, Ind.: Sonya Dintamin, Tara Swartzendruber, Andrew Kreider, and Katie Kreider.

Beth-El, Colorado Springs, Colo.: Suzie Hawkins.

Cazenovia, Ill.: Curtis Zoss.

East Union, Kalona, Iowa: Henry Yoder, Kathryn Yoder, Dick Yoder-Short, and Jane Yoder-Short.

Glenwood, Glenwood Springs, Colo.: Adrea Kuhns, Travis Gardineer, Sara Hostettler, Sarah Cromwell, Ray and Judy Petersehme, and Steve and Rachel Carcaterra.

Lynside, Fishersville, Va.: Kathryn Harner.

Mt. Vernon, Grottoes, Va.: Cristin Lambert, Eloy Rodriguez, Stephanie Shepherd, Jenny Gutshall, Jenny Heatwole, Beth Eppard, and Rache Bowman.

Stahl, Johnstown, Pa.: Christopher Heinlein, Carol Heinlein, and Sherry Horner.

Wanner, Cambridge, Ont.: Dennis Flaming, Dorothy Grove, Sheila Rattigan, Margaret Wagner, Debbie Whan, Dennis Zvanovec, and Sandy Zvanovec.

Wideman, Markham, Ont.: Ed Lehming and Cathy Lofthouse.

Zion, Hubbard, Ore.: Phil Amaya, Leland Bachman, Ina Bachman, Richard Dinsmore, Barbara Dinsmore, Alice Gascho, Nancy Graber, Andy Kauffman, Brenda Kauffman, Kory MacGregor, and Jorge Tro.

BIRTHS

Alger, Wanda Teague and Robert, Broadway, Va., Nathaniel Robert (second child), Aug. 19.

Bertram, Shelley Bannan and James (deceased), Markham, Ont., Jamie Joy (first child), Oct. 31.

Byler, Sharon and Shawn, Linville, Va., Devin Andrew, Oct. 10.

Deaton, Julie Matheson and Rodney, Indianapolis, Ind., Rebekah Esther (second child), Nov. 8.

Dickerson, Lois Crampton and Gary, Hawkesville, Ont., Wenonah Norma Ann (second child), Aug. 26.

Knowles, Kathy and Patrick, Linville, Va., Megan Alicia, Sept. 28.

McGrew, Whitney Cope and Shawn, Lancaster, Pa., Chase Richard (first child), Nov. 8.

Miller, Clara and Maynard, Shipshewana, Ind., Krista Janine (third child), Nov. 9.

Seymour, Lisa and Mark, New Market, Va., Andrew Martin, Oct. 30.

Shambo, Jennifer Hadlow and Earl Thomas, Croghan, N.Y., Timothy David (second child), Nov. 2.

Stutzman, Peg and Jake, Harrisonburg, Va., Austin Jacob, Nov. 2.

Vermeer, Joni Buskirk and Robert, Rockford, Mich., Jordan Luke (third child), Oct. 21.

Zehr, Cynthia Noftsier and Beryl, Croghan, N.Y., Tanner Grant (third child), Oct. 19.

Zook, Lynnette and David, Buhler, Kan., Cassandra Lee (third child), Nov. 9.

MARRIAGES

Bauman-Moore: Julie Bauman, Elmira, Ont. (Elmira), and Noel Moore, Elmira, Ont. (Elmira), Oct. 22, by Ruth Anne Laverty and Dale Bauman.

Burkholder-Knott: Chris Burkholder, Stouffville, Ont. (Wideman), and Patricia Knott, Markham, Ont. (Wideman), June 25, by Lawrence Burkholder.

Cairns-Holdeman: Angela Cairns, Merrillville, Ind., and Greg Holdeman, Merrillville, Ind. (Belmont), Nov. 19.

Conklin-Gochbauer: Michael T. Conklin, Exton, Pa. (Catholic), and Thelma Elaine Gochbauer, Exton, Pa. (Forest Hills), Aug. 12, by Mark Wenger.

French-Shoemaker: David French, Elmira, Ont., and Heather Shoemaker, Elmira, Ont. (Elmira), Oct. 15, by Dale R. Bauman.

Kanagy-Zimmerman: Robert Kanagy, Meridian, Miss. (Maple Grove), and Audrey Zimmerman, Halifax, Pa. (Halifax Community Fellowship), Oct. 9, by Eugene Zimmerman.

Pickering-Ramer: Jane Pickering, Markham, Ont. (Wideman), and Paul Ramer, Markham, Ont. (Wideman), Oct. 8, by Lawrence Burkholder.

Smith-Speigle: Michelle A. Smith, Hollsopple, Pa. (Stahl), and David L. Speigle, Boswell, Pa. (Thomas), Nov. 5, by Mary Grace and Harold Shenk.

DEATHS

Bertram, James Arthur, 40, Markham, Ont. Born: Dec. 31, 1953, Toronto, Ont., to Cliff and June Bertram. Died: Oct. 27, 1994, Scarborough, Ont.

Survivors—wife: Shelley Bannan Bertram; children: Darryl, Jamie Joy; sisters: Joanne Hansen, Janet Stade. Funeral and burial: Oct. 31, Wideman Mennonite Church, by Lawrence Burkholder.

Jantzi, Alvin T., 79, Glendale, Ariz. Born: June 15, 1915, Turner, Mich., to John and Fannie Jantzi. Died: Nov. 17, 1994, Phoenix, Ariz. Survivors—wife: Miriam Yoder Jantzi; children: Lois Goshow, Ellen Stecker, Donna Mayfield, Allen, Rod; 11 grandchildren, 7 great-grandchildren. Predeceased by: Timothy (son). Memorial service: Nov. 21, Sunnyslope Mennonite Church, by Dennis Stauffer. Burial: Resthaven Cemetery.

Martin, Lydian Brox, 89, Elmira, Ont. Born to Louis and Caroline Randall Brox. Died: Nov. 6, 1994, Elmira, Ont. Survivors—children: Eileen Heintz, Ida Brubacher, Roy, Howard; 19 grandchildren, 24 great-grandchildren. Predeceased by: Isaiah M. Martin (husband), Aden (son), and Elmer (infant son). Memorial service and burial: Nov. 8, Hawkesville Mennonite Church, by Don Penner.

Miller, Mary Ann Beachy, 97, Pocomoke, Md. Born: Nov. 18, 1896, Sugar Creek, Ohio, to Jacob and Elizabeth Beitzel Beachy. Died: Nov. 5, 1994, Pocomoke, Md., of congestive

heart failure. Survivors—son: C. Erle, 5 grandchildren, 4 great-grandchildren, 2 great-great-grandchildren. Predeceased by: Clarence E. Miller (husband), Harry and William (sons), Iris Malen (daughter), and 3 infant sons. Memorial service: Nov. 23, Holly Grove Mennonite Church, by Harold Hostetler and Amos King. Body donated to medical science.

Nafziger, Eugene A., 52, Archbold, Ohio. Born: June 9, 1942, Archbold, Ohio, to Otto and Alta Stuckey Nafziger. Died: Nov. 11, 1994, Wauseon, Ohio. Survivors—sisters: Ilva Ann, Donna Smith. Funeral and burial: Nov. 15, Lockport Mennonite Church, by Walter Stuckey, Allen Rutter, and Charles Gautsche.

Oman, Jerry W., 56, Clarence Center, N.Y. Born: June 29, 1938, Berlin, Germany, to George and Edith Noste Oman. Died: Oct. 3, 1994, Clarence, N.Y., of a heart attack. Survivors—wife: Joan A. Peebles Oman; children: James D., Jean S. Manell; brother and sisters: Lee, Gerda Stover, Ingrid Fleck; 3 grandchildren. Funeral and burial: Oct. 7, Clarence Center Mennonite Church, by Roy Walls and John Murray.

Ruby, Christina Louisa Sommers, 86. Born: Aug. 21, 1908, Oxford County, Ont., to

David K. and Nancy Bender Sommers. Died: Nov. 14, 1994, Stratford, Ont., of a stroke. Survivors—children: Isabel Schwartzentruber, Ray, Laird, Velma Schultz; brother and sisters: Wesley, Viola Iutzi, Ada Zehr; 10 grandchildren, 14 great-grandchildren. Predeceased by: Clayton Isaac Ruby (husband). Funeral: Nov. 17, Tavistock Mennonite Church, by Darrel Toews and Julie Ellison. Burial: East Zorra Mennonite Church Cemetery.

Schmitt, Abraham, 67, Souderton, Pa. Born: Aug. 7, 1927, Blumenort, Sask., to Jacob and Mary Friesen Schmidt. Died: Nov. 18, 1994, Allentown, Pa., of an acute myocardial infarction. Survivors—wife: Dorothy Stover Schmitt; children: Mary Lou Gallucci, Ruth Ann Heilemann, Lois Hallock, David D.; siblings: Jerry, John, Mary Ens, Dorothy Wiebe, Tina Friesen, Helen Kernick; one grandchild. Funeral and burial: Nov. 22, Blooming Glen Mennonite Church, by Truman H. Brunk and David A. Stevens.

Swartzendruber, Alta G. Maust, 72. Born: Dec. 27, 1921, Bay Port, Mich., to Richard and Elizabeth Gunden Maust. Died: Oct. 13, 1994, Pigeon, Mich. Survivors—husband: John Swartzendruber; sons: Wayne J., John E., Richard D.; siblings: Edgar, Clayton, and Wilbur Maust, Fern Brunk, Josephine Musser, Doris Basinger; 7 grandchildren. Funeral and burial: Oct. 16, Pigeon River Mennonite Church, by Tom Beachy and Luke Yoder.

Yoder, Gertrude, 95, Cambridge, Ont. Born: May 18, 1899, Tofield, Alta. Died: Nov. 19, 1994, Cambridge, Ont. Survivors—5 grandchildren, 6 great-grandchildren. Predeceased by: John Yoder (husband), and Lorne and Stanley (sons). Funeral and burial: Nov. 21, First Mennonite Church, by Rudy Baergen.

Yoder, Rufus W., 80, Yoder, Kan. Born: Aug. 12, 1914, Hutchinson, Kan., to William T. and Mattie Yutzy Yoder. Died: Nov. 16, 1994, Hutchinson, Kan. Survivors—wife: Wilma Yutzy Yoder; children: Leonard R., Willard T., Jane Zongker; sister: Ruth Troyer; 9 grandchildren, 2 great-grandchildren. Predeceased by: Mary Kay and Emma June (infant daughters). Funeral and burial: Nov. 19, Yoder Mennonite Church, by Peter E. Hartman.

November orientation held. Akron, Pa. (MCC)—Some 28 workers participated in orientation at Mennonite Central Committee (MCC) headquarters here, Nov. 1-11. Mennonite Church members pictured are (left to right):



seated—Linda Yoder, Morgantown, W.Va., Youth Discovery Team leadership in India, Indonesia, and Canada (seven months); Pamela Brandt, Mountain Lake, Minn., to Washington D.C. (two years); *middle row*—Lindford Martin and Marcy Zimmerman, Philadelphia, Pa., to Tlapa, Mexico (three years); Helen Loewen, Winnipeg, Man., to Akron (two and one-half months); Amy Bender, Tavistock, Ont., to Winnipeg, Man. (two years); Colleen Zehr, Millbank, Ont., Youth Discovery Team leadership in Lusaka, Zambia (nine months); *back row*—Amy and Jerry Markus, Bryn Mawr, Pa., to Port Hardy, B.C. (two years).

THE LAST WORD

Can you herald good news at Christmas?

It was a question I had never been asked before: "What does *Gospel Herald* mean?"

It came from a 28-year-old teacher in China, one who clearly stood out from many other Chinese. For one, he was built like a linebacker in a country that knows little about football and has few physiques qualified to play it if it did. He had also taken the unusual English name "Mannich." Plus, from his inquiries into Christianity and church history, he already knew about Menno Simons and Mennonites. But *Gospel Herald* had him stumped.

Before I could come up with an answer that I thought would make sense to someone with limited but good English, Mannich jolted me with: "I know what *gospel* means; that's 'good news.' But what is *herald*?"

What indeed? Even those of us who have lived all our lives in English have difficulty with that word. Perhaps not with its meaning: "one who actively promotes or advocates," if it's a noun; "to greet, especially with enthusiasm," if a verb (both from *Webster's 10th Dictionary*).

But how do you do all that in relation to the gospel, the good news? Especially at a time like Christmas?

In North America our culture has pretty much taken over the celebration of Christmas. So we have Santa and his sleigh flying over Mary and Joseph and Jesus in the manger. The same voices that sing "Silent Night" can also give a good rendition of "Grandma Got Run Over by a Reindeer." People who talk about the joy of giving are also good at complaining long and loud about the time it takes to buy gifts people "don't need or want."

How do you keep your perspective and talk about the good news of Jesus' coming when Christmas has become such a confused and mixed-up holiday?

Often we don't. Is it just me, or do I detect us downplaying Christmas in the church these days? Perhaps out of frustration, impotence, or lack of nerve to act in the face of the secularization of a Christian holiday, we tend to go negative.

We decry busyness and hectic schedules, even calling into question another church get-together for worship and praise during "this season."

We worry about overcooking and overeating to the point that it's simpler not to feast at all. We rail against gifts and giving, letting our concerns about consumerism and indebtedness deny us the delight of surprising someone with a present just because we want to.

Does all this anti-Christmas fervor work? Not that I've noticed. About the only result we seem to get is more guilt, especially for ourselves.

Where is the celebration in our Christmas? Where is the "good news of great joy" that the angels sang about—the ones we call "herald" when we sing about them? Christmas is, after all, a festival, a party. It is a birthday bash. God has come among us. Immanuel. Hallelujah!

But is this the impression we give as we approach Christmas? Does the world see people who light candles, give gifts, and make special foods because we are so happy with the Gift that has brought light into our lives? And that we just *must* share it with others? Or do they see people struggling to do things so "right" that we have lost most of the joy and all of the spontaneity that Christmas should be?

I for one am glad we *have* to celebrate Christmas. True, much of the way it's done is frivolous and inappropriate. But Christmas gets me out of my comfortable rut. I know I wouldn't give gifts or send cards or schedule a banquet in honor of Jesus' birth if I had to do it on my own.

Of course, we can go to excess. Much of the world does. Yet in our concern to be careful about excess, we must also be sure we do not go to the other extreme and eventually find ourselves without either the cause or the spirit to celebrate.

"The kingdom of God is a party," Tony Campolo wrote a year or so ago in a book by the same title. No time is that more true for the Christian than at Christmas.

It's a time when the world is ready for a party. Is there any other holiday that has influenced so many calendars among so many peoples in so many different countries?

What an opportunity to show the true joy of Christmas. What a chance to celebrate. What a way to herald the good news of the gospel.—jlp



December 20, 1994

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Instead of Super Bowl Sundays or vacations:

Why not organize church life around 'the year of our Lord'?

Congregations who unite around the Christian Year share a spiritual discipline that places the life of Christ, not secular events, at the center of attention.

I have some Christian friends who do not exchange gifts on Christmas Eve or Christmas Day. Instead they gather every year on January 6 and give gifts.

Why January 6? Is something wrong with December 25?

To North American Mennonites, the choice of January 6 may appear arbitrary. But to many Christians around the world, this date is the gift-giving day, Three Kings Day, named for the magi who brought their gifts to the Christ child.

In much of the Christian church, January 6 is Epiphany Day, the beginning of the season of Epiphany. "Epiphany" means "manifestation" or "revelation," and Epiphany Day celebrates the shining of the light of Jesus on the Gentiles, represented by magi from afar.

Christmas Eve, too, ushers in a season—the season of Christmas, which continues until Epiphany. If you count the days from December 25 to January 6, you'll know why the famil-

by
Philip K. Clemens

ALSO IN THIS ISSUE

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Most of us grew up rejecting the ways of the world—which unfortunately also often meant other denominations. But some of their traditions could serve us well.

iar song recounts the 12 days of Christmas.

While we bemoan the loss of the true *spirit* of Christmas around us, we as the church may actually have lost the true *season* of Christmas. Together with secular society, we have given in to the commercial retelling of the Christmas story. In this scheme, December 26 signals the start of the post-Christmas season, a time to scout out special sales, exchange clothes that don't fit, and cash in our unwanted gifts.

The retailers' calendar for the Christmas season starts the day after Halloween. Already by the end of November, "Here Comes Santa Claus" has echoed down mall corridors for almost a month, priming us for Christmas shopping at Thanksgiving (U.S.), a weekend reputed to deliver the largest retail volume of the whole year. By the time Christmas Day finally rolls around, we are weary of shopping, tired of Christmas carols, and eager to open our gifts and get back to normal.

Is it any wonder that we find it difficult to relate to the church's seasons of Advent and Christmas? But why should we care? Why does it matter how we celebrate Christmas? You do it your way, I'll do it mine.

As part of the human race, we experience a complex array of demands that compete for our time and loyalty. To respond in some meaningful way, we organize our lives around school calendars, work schedules, and national holidays. And shaped by the heritage of many centuries, we arrange time in a sequence of days, weeks, and years. Churches have found it worthwhile to worship on the first day of every week, a way to celebrate Christ's resurrection on that original first day.

So to arrange our time and commitments in a procession of activities and seasons may not be new. But it might be helpful to consider how and why we choose certain activities and seasons to order our lives.

Advent, Christmas, Epiphany, Lent, Easter, Pentecost—these seasons of the Christian Year have developed through the centuries as an arrangement of the year's cycle into the events of the life of Christ. The Christian Year (known variously as the Liturgical Year, Liturgical Calendar, or Church Year) becomes a spiritual journey for us as individuals and as the corporate church. It progresses from a period of longing for the coming of Christ; through his birth, ministry, passion, death, and resurrection; and on to his

ascension and the coming of the Holy Spirit. These salvation events shape the year and provide a framework, a type of spiritual discipline, that can help reorder the way we organize and focus our bustling lives.

Each year the cycle of the Christian Year begins with Advent, four Sundays before Christmas. In this season we mourn our spiritual distress and cry out for salvation. "I can't wait!" says the child in all of us. But we must wait, as Mary the expectant mother must wait. And with peoples of ancient times, we long for the Messiah, a longing that for us anticipates his second coming. The familiar medieval carol describes it well:

*O come, O come, Immanuel,
and ransom captive Israel,
that mourns in lonely exile here,
until the Son of God appear.
Rejoice! Rejoice!*

Immanuel shall come to thee, O Israel.

For those of us in northern latitudes, the events of sacred mystery during Advent and Christmas blend with what is true in the natural world. As daylight during Advent grows shorter and shorter and the nights grow longer, we more and more sense our spiritual darkness. It is a time to light candles, to hope for the light of the world to come.

Finally we reach the longest night of all, the



winter solstice around December 22, when the natural process reaches its turning point and the sun begins once more to conquer the night. On December 24, Christmas Eve, our spiritual night is turned around, because the hope of the world, the light that shines in the darkness, is born.

"Gloria in excelsis Deo!" heralds the awesome choir of angels. "Christ is born!" Now, in contrast to the longing and anticipation of Advent, we hail the holy and mighty birth of God incarnate. Break out the Christmas carols! Let the festivities begin! Let singing and dancing and Christmas dinners abound! For all the 12 days of Christmas, let us remember and celebrate the God who has heard the voice of needy people everywhere and has remembered the promise of salvation.

When Christmas turns to Epiphany on January 6, the salvation story continues, and we experience God's revelation as Jesus is baptized and begins his ministry. In this season Jesus calls the disciples, preaches the good news, heals the sick, feeds the hungry, welcomes the children, and casts out demons.

Then, as we leave Epiphany and come to Lent, we enter a season that relates to Easter, the earliest Christian festival celebrated by the ancient church. Just as Advent is a season that prepares us for Christmas, so Lent is a season that leads us into the miracle of Easter. Lent begins with Ash Wednesday, 40 days before Easter (not counting Sundays), and provides a devotional period during which we identify with the mission of Jesus as he sets "his face to go to Jerusalem." Holy Week includes Palm Sunday, Maundy Thursday, Good Friday, and the Easter Vigil, all providing intense involvement in Jesus' passion.

Easter, the crowning point of the year, takes place when nature is unwrapping itself from the cold and brown of winter. While Christmas comes on a fixed date relating to the winter solstice, Easter comes on the first Sunday after the first full moon after the vernal equinox—around March 21. It can come as early as March 22 or as late as April 25. Here the natural delights of lengthening daylight, warming weather, and blooming spring flowers blend with the holy mystery of Christ's resurrection. Alleluia! Christ is risen!

The season of Easter gives us opportunity to walk and talk with the risen Christ and to see him return to heaven on Ascension Day, 40

days after Easter. Pentecost comes on the 50th day after Easter. It celebrates the coming of the Holy Spirit to the church. The season of Pentecost centers on the work of the Holy Spirit in the life of the church, and continues through the summer and early fall.

Churches and congregations who unite around the Christian Year share a spiritual discipline that places the life of Jesus, not secular events, at the center of their attention. Every year the history of salvation is relived. Corporate worship and personal devotions become enriched by a Christian heritage of symbols, colors, and activities that relate to the various seasons. Bible texts that relate to the Christian Year become available through lectionaries that provide a three-year cycle of weekly selections from the Old Testament, Psalms, Epistles, and Gospels.

As Mennonites we have not related closely to the Christian Year. Obviously we include Christmas and Easter on our calendars, and some of us include Pentecost, but we tend to observe these celebrations as isolated and independent holidays. If you and I are alike, we have grown up learning to reject the ways of the world, which unfortunately has meant rejecting the ways of other denominations as well. Because of this we lack some Christian traditions and worship practices that could serve us well.

I have no intention of proposing that all Mennonites suddenly adopt the full calendar of the Christian Year. But what is to keep us from allowing this discipline to gently guide our lives as individuals and corporate church?

We very readily allow our lives to be organized around events such as Super Bowl Sunday, Valentine's Day, spring break, Mother's Day, and the various national holidays—all good in their own right. But as Christians, isn't there something more we could offer ourselves and others, something that could help to put our whole existence into perspective?

The world around us identifies each year with the letters "A.D.," whether people believe it or not. For us as Christians, maybe the Christian Year, from Advent through Pentecost, could help us truly celebrate every year as *Anno Domini*, the year of our Lord.

Philip K. Clemens is a pastor at College Mennonite Church, Goshen, Ind., and a member of the Worship and Spirituality Committee of Indiana-Michigan Mennonite Conference.

I have no intention of proposing that all Mennonites suddenly adopt the Christian Year. But what's to keep us from allowing this discipline to guide our lives?

Visiting Speakers Who Serve Us Don't Do It for Money—and Aren't Tempted To Either

(Nov. 8). I agree that ministers often are taken for granted and under-compensated for their work. But let's be consistent.

A pastor is trained in writing sermons and has a good library of resource materials. I would venture to guess that most of those "lay" persons the author suggests have a divine word burning to get out are also persons up to their eyeballs in church-related work. They probably also have community involvements which they fulfill on their own time and without a mileage allowance. And, oh yes, they have a full-time job as well.

If it takes an experienced, sermon-writing pastor 10 to 15 hours of preparation time, can we safely assume it would take an inexperienced person at least one and a half times that long? This, of course, would have to be done evenings and weekends. Is it fair, then, using the logic presented in this article, to ask such a person to do this work for nothing? A "lay" person is part of the congregation just as is the pastor.

Ruth Smith
Ailsa Craig, Ont.

I am grateful to God and to our leaders for the call to covenant prayer on behalf of integration. I have joined in that prayer daily. But far beyond this, I am praying daily for spiritual renewal in the life of the church. I sense that in every congregation there is a remnant who long for a spiritual awakening. This is our greatest need.

A very large group of youth will be gathering this summer at Wichita '95. They will be discussing important issues which the church in general has been rather silent about. Let us join together in earnest prayer for the out-

pouring of the Spirit upon those who speak and lead—and upon each young person who attends.

Thank God for courageous leaders and youth who are committed to know and do God's will! I pray with great anticipation for what God is going to do.

John M. Drescher
Harrisonburg, Va.

I would say "amen" to A. J. Metzler's letter (Oct. 11) and his comments about the stand of the Hispanic Mennonite Convention against homosexuality.

I have been quite shocked to read that several Mennonite churches have plans to accept homosexuals as members. God called homosexuality sin; I would too.

Over nineteen hundred years ago, the Lord set up a plan for Christians to live by. I don't find any place in the Scriptures that he has a new plan for us to the end of time.

I hope God can take a few verses of Scripture and open the eyes of some of these people:

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened . . . Wherefore, God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves" (Rom. 1: 21, 24).

Read all the verses in Rom. 1:21-32. And also Rev. 21:5-8.

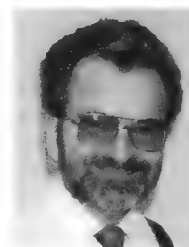
Charles Burkholder
Harper, Kan.

Gospel Herald welcomes your letters. Please keep them short and to one point. Send them to "Readers Say," 616 Walnut Ave., Scottdale, Pa 15688.

"My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked with favor on . . . his servant. . . ."

For the Mighty One has done great things for me, and holy is his name."—Luke 1:47-49, NRSV

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Larry Augsburg, Keith Graber Miller, Martha Kolb-Wyckoff, David W. Mann, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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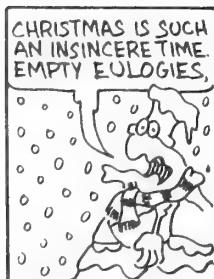
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Pontius' Puddle



Do Mennonites want to send a message to Washington?

by J.
Daryl
Byler

On Nov. 8, the United States approached an election crossroads and took a turn to the right. Republicans now control Congress and a majority of statehouses.

According to the *Mennonite Mosaic*, the 1989 study by Howard Kauffman and Leo Driedger, 75 percent of U.S. Mennonites who expressed a view preferred conservative candidates and positions. If this finding still holds true, election night 1994 was a time for most Mennonites to celebrate—or at least crack a quiet smile!

But the single mother who cleans the Mennonite Central Committee (MCC) U.S. Washington Office, attends college, and holds a second job was not smiling. Nor are the hundreds of poor persons I met over the years while working for a Mississippi law firm. So why would a majority of Mennonites be smiling?

Since the election I've pondered what message Mennonites want to send to Washington. How much were Mennonite voters swayed by the Republican 10-point "Contract with America"? With which of its themes did Mennonite voters agree? Why?

Republicans now represent 32 of 50 'Mennonite' districts

As Republicans gained their first congressional majority in 40 years, they also gained a majority in "Mennonite" districts.

Republicans now represent nearly all the mega-Mennonite communities. In the 10 largest Mennonite strongholds, Republicans increased their advantage to 9 to 1 from 7 to 3. Only one Democrat, Tim Roemer, who represents northern Indiana (Elkhart and Goshen), survived. Democrats formerly had represented the Newton/Hesston, Kan., area as well as Montgomery County in southeast Pennsylvania. The Republican party picked up both these districts.

The largest "Mennonite district"—which covers most of Lancaster County, Pa.—remained firmly Republican with 10-term incumbent Robert Walker receiving 70 percent of the vote. In addition to not losing any seats they held, Republicans picked up seats in northeast Indiana (Shipshewana/Berne), northwest Oregon, southwest Indiana, eastern Ohio (Sugarcreek/Millersburg), and central California (Fresno/Reedley).—Karl S. Shelly, legislative associate, MCC U.S. Washington Office

• **Stronger defense?** In light of our historic peace stance, and with a U.S. military budget already larger than the next nine countries' combined, it's hard to imagine Mennonites were voting for more military spending.

• **Tougher on crime?** No longer are Mennonite communities isolated from crime. But do we—the faith community that has given birth to victim-offender reconciliation programs—really believe the solution to street violence is more prisons, tougher sentences, and increased use of the death penalty?

• **Prayer in schools?** Sure, we want our children to be free to pray when and where they want. After all, we've read them the story of Daniel and the lions' den since they were old enough to pray. But do we—with our tradition of separation of church and state—really want "the king" to tell us how and when to pray?

• **Lower taxes?** Who among us likes taxes? Maybe Mennonites were saying to Washington they'd like more discretionary income to drop in the offering plate or send to MCC!

• **Balanced budget amendment?** This one I understand. Mennonites have never been big on debt. Show me a Mennonite congregation with a 10-year mortgage, and I'll show you a mortgage-burning ceremony in five years! After all, we all must balance our personal, business, and church budgets. Why shouldn't Uncle Sam?

• **Smaller government?** Do Mennonites simply not like the idea of spending money on health and welfare? Or would a vote for less government express a belief that the church should take a more active role on these issues?

So, was the election something to celebrate or lament? The answer lies in knowing why most Mennonites voted for conservative candidates.

If the issue is one of government priorities—that we really would rather Uncle Sam spend money on bombs and prisons than on health care, Head Start, and food stamps—then this election is indeed to be lamented.

But perhaps the issue is more about government's fundamental role. Perhaps we, the church—and not Uncle Sam—are called to be the good Samaritans to those who have fallen on hard times. If that is the case, the turn to the right was a vote for increased church responsibility in working with the "least of these" as described by Jesus in Matthew 25. And perhaps there is still reason for the cleaning woman in our office to smile.

J. Daryl Byler recently became director of Mennonite Central Committee's Washington Office.

Jim and the pastor: an Adven

'I listened. I told him there was someone who hadn't given up on him—and never would. And every time he left, Jim said, "You are the best priest I ever had!"'

by Dorothy Nickel Friesen

Friday afternoon. I managed to find some clean space on the top of my desk as the clock ticked toward 5 p.m. Why so much mail to read? Why so many phone calls? Why did the secretary need to have a dentist's appointment this afternoon? And why, oh why, wasn't my sermon ready for Sunday?

It had been a long day. An early morning interview with a local clergyman (from another denomination) had been exhausting as he assured me that he was just being biblical in questioning my leadership role in the church. Another colleague (from another denomination) went golfing because "It's Friday, and I think best on the golf course. Too bad you're not one of the guys." And, of course, that pesky sermon just wasn't done.

I fantasized that this week my sermon would miraculously pour out, without any hesitation—or manuscript. I stood up, reaching for my coat while leaning over the desk to read Sunday's text one more time. I started slipping my hand into the coat sleeve when the telephone rang.

"Manhattan Mennonite Fellowship. This is Dorothy," I said a bit hurriedly.

Silence.

"Manhattan Mennonite Fellowship. This is Dorothy. May I help you?" This time I spoke in more measured tones.

Silence. I could hear an open line and guessed someone was there. Not in a mood for harassment, I was about to slam down the receiver when a faint voice spoke.

"Is this a church?"

I couldn't recognize the voice and said, "You've reached the Mennonite Church. May I help you?"

That innocent question—that glib, off-hand phrase which I tossed out so freely—would now become another unplanned ministry task.

"I need help," the caller stated in slow,

halting words. I pressed for details, and during the next half hour came a recital of woes and depressing details. He was committing suicide. He had swallowed "a bunch of pills" and drunk a "lot of booze," but now he was scared and worried.

My coat slipped off my arm and onto the floor as I sat down to concentrate on this call for help.

I finally asked Jim (that much of a name he gave me) about where he was, if he was alone, how much he had drunk, what kind of pills, and generally the conversation got better as I kept him on the line.

It was a long narrative but he said that, after his last episode of exposing himself in the park, "they" had put him in the hospital so he could dry out and get better. "I'm a loser. I'm real sick." And then, thoughtfully, he asked, "Are you a shrink?"

"A shrink? How do you know about shrinks?"

"Believe me, I know. You sound like one. Are you?"

"No, you called a church. I'm the pastor."

Silence.

I tried again, hoping that he hadn't fainted from alcohol—or my vocation! "I'm the pastor of this Mennonite church. Sometimes pastors help people with their problems, so maybe that's why you think I'm a shrink."

Well, how about that! A lady priest [laughter]! I didn't know they let you be a priest [more laughter]. I can hardly believe this!" His speech had turned animated and lively. Was I being conned? What was happening?

"I thought I was talking to the secretary. That's usually who I get when I start going through the yellow pages. Eventually, if I'm lucky, I get to talk to the priest. But to get you on the first try. I can't believe this. Hey, are there a lot of lady priests?"

Now I *knew* that he wasn't going to die of a drug overdose, and my vocation was hardly any of his concern. My impatience suddenly returned. I suggested, tactfully but firmly, "I have the number of a social worker at the mental health center. I want you to call there immediately, set up an appointment, and then call me back to tell me when your appointment is."

Ah, the art of referral—the key to ministry on Friday afternoons.

"You know what?" (He hadn't taken the bait.) "I bet they're not many of you lady priests. I bet it's a hard life. I bet there are some people who

encounter

think you shouldn't be a priest. But you know what? You're the best priest I've ever talked to. Good for you, lady!"

I was stunned. Affirmation from a druggie!

My heart softened.

The rest of conversation centered on "next steps," and I agreed to meet with him later in the week but only after he set an appointment with a counselor. He promised.

I don't remember all the details, but I met with Jim several times over the next few months. Each time, he came in cleanly dressed, freshly shaven, and strongly smelling of Old Spice. He was thoughtful, gentle, and the picture of a middle-aged man who had lost his way but not his heart. We would talk about his past, his aging mother, and his

desire for a friend, but he had his problems and they were burying him in a quagmire of abuse, depression, and hopelessness.

I listened. I told him there was someone who hadn't given up on him—and never would. And every time he left, Jim turned and said, "You're the best priest I ever had."

Funny how that Friday encounter proved to be a sermon's inspiration. Advent wasn't so hard to preach.

Dorothy Nickel Friesen is assistant dean at Associated Mennonite Biblical Seminary, Elkhart, Ind. In June she will become pastor of First Mennonite Church in Bluffton, Ohio. She has served as a pastor of the Manhattan (Kan.) Mennonite Fellowship.



Waiting for Word made flesh

*... when the fullness of time had come,
God sent his Son . . . (Gal. 4:4).*

We waited, wordless, childless, in the agency,
in the room at the end of the hall.

We waited, remembering words of a doctor,
shrugging, two years before:
". . . well, there's always adoption. . ."

We waited, pondering words—
"father, mother"—
and what we had been told they mean.

We waited, trying (and failing)
to picture what the words they used
to describe her would look like:
ten and a half months
from a loving foster family
a dark-haired, dark-eyed beauty
a sweetheart!

We waited, hearing at last footsteps bringing
her,
hearing the secretaries' wordless words,
their oohs and aahs as she was carried to us,
waiting in the room at the end of the hall.

We waited, hearts drumming.

We waited,
in the fullness of time,
for incarnation.

*We declare to you what was from the beginning,
what we have heard,
what we have seen with our eyes,
what we have looked at and touched with our
hands,
concerning the word of life . . . (1 John 1:1).*

We named her Katie.

—Kenneth L. Gibble

Art by refugee children destroyed near Sarajevo

On Oct. 4, some 41 pieces of children's art assembled by an American group, Global Children's Organization (GCO), in cooperation with Biser Sarajevo, a local group, were on their way to an exhibition in Sarajevo. At a Serb checkpoint near Sarajevo, the art was removed from the U.S. driver's personal luggage. After guards examined the artwork, all the pieces were burned.

The paintings, drawings, and poems represented six weeks of effort by refugees, displaced children, and orphans from many parts of Croatia and Bosnia-Herzegovina. No political themes were present: the works showed flowers, seascapes, scenes of home life, and wishes for peace. The exhibition had been successfully shown in Zagreb and was scheduled to proceed to Bristol, Montreal, and other cities.

"The soldiers who burned the children's artwork surely had as many good, rational explanations for what

they did as does every sniper who puts a bullet in an 8-year-old [child] in Sarajevo," wrote GCO grants coordinator Rashi Jackman in response. "What I couldn't understand was not [the violence], but rather the ominous silence of all the witnesses of this hideous assault around the world."—*Fellowship*

Bread by another name is *ddok*

It took a marathon session for Korean scholars working to revise existing Bible translations to agree on the right word for the all-important biblical concept of bread. Should it be *ddok*, a traditional Korean steamed rice bun? Or should it be *bahng*, the Korean word for the Western-style bread loaves now sold in many bakeries in South Korea?

"We debated and discussed all day and into the night," said Hyun Sup Um, a professor of Old Testament at Seoul's Luther Seminary. "Finally we decided to use *ddok* because the word has been in the Korean Bible now for 100 years and catches the essence of

Korea's rice-based sustenance."

The scholars are hoping to have their Revised Hangul Holy Scripture, last updated in 1956, completed by next year's centennial anniversary of the Korean Bible Society.—*Christian Century*

Gambling on airplanes? You betcha, says Iacocca

Gambling on airplanes? Former Chrysler chairperson Lee Iacocca has formed a venture capital company to finance interactive video systems to make it happen. They would be installed at every seat, allowing flyers to order movies and play video and casino games such as draw poker.

Within 10 years, airlines could make more money from gaming, movies, video games, phone calls, and shopping than from tickets, Iacocca predicted. "Like it or not, Americans like to gamble," he told *USA Today*. Federal law currently bans U.S. airlines from offering gaming, although foreign airlines do.—*National & International Religion Report*

Touching Lives

MBM depends on strong year-end giving to meet its budget goal. Your contribution to MBM will touch many lives, like the lives of these boys at risk in Misiones, Argentina. MBM overseas mission associate Glenn Witmer started the home and serves as "house parent."



Fun in the mud . . .

Glenn Witmer

With your contribution, either through your congregation or directly to Mennonite Board of Missions, you are part of God's reconciling activity in the world: helping persons know Christ,

teaching and living Christ-like lives, and righting injustice while we all await the joyful culmination of Christ's return.



Send contributions to:

Mennonite Board of Missions

Box 370
Elkhart, IN 46515-0370

600 Shaftesbury Blvd.
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MMA grants support urban church projects

Goshen, Ind. (MMA)—Matching grants totaling \$25,000 (U.S.) have been awarded to five urban congregations as part of the new Urban Initiative Fund sponsored by Mennonite Mutual Aid (MMA). The new grants will be awarded annually and were developed to help support the ministry efforts of urban congregations that are part of the Mennonite Church and General Conference Mennonite Church.

To be eligible, each congregation must raise matching funds, have an MMA advocate, and must have members actively involved in the project beyond raising funds. The grants are funded through MMA's fraternal benefit association which allows money to be used to directly benefit the church instead of paying certain taxes.

Five projects were selected by a committee that included representatives from MMA, Mennonite Board of Missions, and three urban directors. The five projects being funded are:

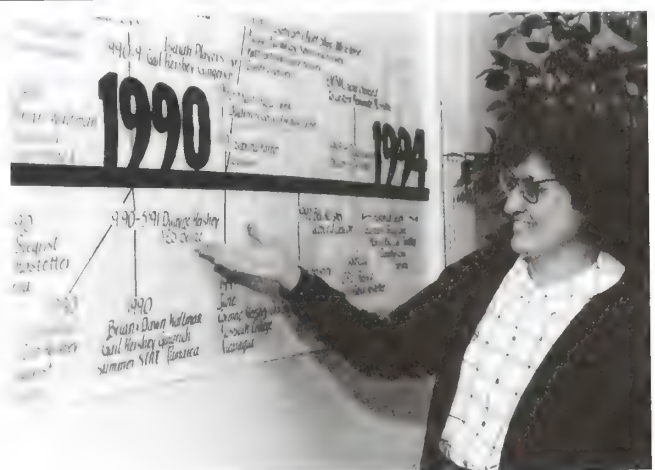
- Burnside Mennonite Church, Bronx, N.Y.—\$3,500 to support the Charisma Youth Development Project which is designed to empower youth through communication skills, conflict resolution, and peer mediation.
- Calvary Mennonite Church, Los Angeles, Calif.—\$6,000 to support the Youth and Family Services Program which will offer general and vocational education and programs to develop citizenship and youth outreach.
- College Hill Mennonite Church, Land O' Lakes, Fla.—\$2,500 for a used

Congregation charts 100 years of service.

Paradise, Pa. (EMM)—“Just how much mission activity can one small congregation be involved in?” wondered several members of Hershey's Mennonite Church here. To answer their question, the congregation formed a committee and created a 100-year time line of mission activity to

post in the church during their mission conference Nov. 27. The committee asked church members to write down any form of missions done over the past 100 years they participated in or are aware of. The committee then separated this information into activities done locally, district wide, and conference wide. Mission activities of Hershey's Church were written in green, work initiated by Eastern Mennonite Missions was written in black, and projects for which they donated money were indicated in red.

Helen Hershey, who did the final artistic design of the time line, said as soon as she started making it, people from the congregation kept remembering more information to add. The banner ended up extending around the entire inside circumference of the church building. “We made this as a celebration of the Lord's work,” Hershey said. “And we surprised ourselves when we realized how much we were doing in missions.” Above, Hershey points to 1990 when her son Dwayne served with EMM on a Youth Evangelism Service team to Belize.



van which will transport people to programs such as sewing classes, camping, counseling for children, and courses on hygiene and social skills.

- Immanuel Mennonite Church,

gang warfare, and the increasing use of violence in the entertainment media, particularly in television. This increased violence invades our families, our private lives, and our communities. Its destruction falls particularly upon the weak, the poor, and the defenseless.

“We believe that the Christian church has been and should continue to be a powerful witness against the use of violence to settle disputes. This witness has acted as leaven in the society against the violent trends of every age.

“Out of devotion to the Lord Jesus Christ we cry out against the violence of our time. We encourage our congregations and agencies to work with other Christians to find dramatic and effective ways to witness to the peace and reconciliation offered through Jesus Christ.”

Bayside, N.Y.—\$7,500 to support an urban ministry director. The director will assist with the formation of projects such as a Mennonite-based credit union, the New York City Anabaptist Library, English as a Second Language Institute, an organic food delivery service, and a home health care agency.

- Westside Church of the Living Word, Buffalo, N.Y.—\$5,500 to support Project Families, which includes a monthly home visitation program and mother's club. An information and referral system of resources available to community residents will also be developed.

“Urban leaders were particularly interested in the new Community Service grant program MMA offers to congregations, but they favored larger grants on a less-frequent basis,” said Vyron Schmidt, MMA vice-president of Fraternal Benefits. “We are pleased to be able to develop this program to encourage and enhance urban community ministries.”

Grants from the Urban Initiative Fund will be awarded again in 1995. The deadline for proposals is June 1, 1995.

Anabaptist moderators speak out against violence

Chicago, Ill. (CMS)—The heads of seven Anabaptist groups endorsed a statement decrying violence in North America at their meeting here in early December. The Council of Moderators and Secretaries includes leaders from the Mennonite Church, General Conference Mennonite Church, Brethren in Christ, Mennonite Brethren, Evangelical Mennonite Church, Church of the Brethren, and Conference of Mennonites in Canada. Their statement says:

“The Council of Moderators and Secretaries of Anabaptist groups declare our concern about the increasing level of violence in our communities and countries. This violence assaults us in a wide variety of ways. It is felt in the proliferation of handguns, assaults against women and children, drive-by shootings, serial and multiple murders,

'How are statements being drafted?' MCC Canada board asks at annual meeting

Kitchener, Ont. (Meetinghouse)—How statements to government are drafted came under scrutiny at the Mennonite Central Committee Canada annual meeting held here Nov. 17-19. The Ottawa Office provided a ready-made case study for the discussion.

As part of their report from Ottawa, Chris Derksen Hiebert and Joanne Epp submitted a statement about the federal government's social policy reform proposals.

Several board members took issue with the sentence: "We urge the government to resist making debt and deficit reduction the cornerstone of policy making." Without deficit reduction, they argued, there would be no money for social programs.

Other board members said the debate needs to be broadened; they advocated taking more money from the defense budget, or requiring businesses to pay more tax.

The discussion shifted quickly to the process of how statements to government are drafted. In the past year, MCC Canada issued more than 30 communications to government, many of them on international issues such as immigration and refugees, foreign affairs, and conscientious objection.

Board member David Cressman pro-

posed that MCC Canada "routinely test draft statements with board members and with conference moderators." Aldred Neufeldt revised the proposal slightly, urging that "resource networks of 'wise people' with diverse perspectives be drawn on in actually drafting statements."

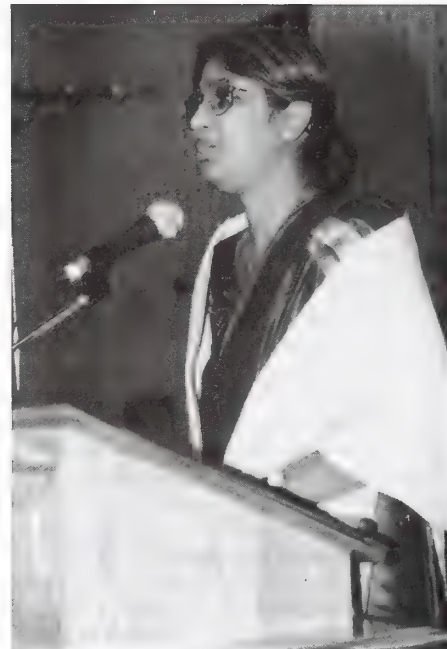
Board members approved the proposal, with a dissenting vote from Jeanette Neufeld, who said, "It seems like we want to control the Ottawa Office."

In other business, the board approved a summary of MCC Canada's "fields of activities"—with the "global support program" on the top of the list and the domestic "peace and justice" program second.

This list reaffirmed the 1992 "Red River Accord," which aims for 60 percent of revenue to be spent on overseas program. At the same time the board acknowledged the growing strength of arguments to spend more money on programs closer to home. The next steps in strategic planning will include a more detailed process of setting priorities and then re-structuring.

The board approved a \$19.8 million (Can.) budget, with just under 60 percent of this money earmarked for relief and service work in other countries.

—Ron Rempel



Cynthia Peacock, from Calcutta, India, spoke at MCC Canada meetings in Kitchener Nov. 17-19. An MCC India staff member, Peacock described several "islands of hope"—projects which aim to liberate and encourage disadvantaged Indian women.

Ontario youth propose inter-Mennonite council

Kitchener, Ont. (Meetinghouse)—High-school age youth got inspired as they took part in the Nov. 16-19 meetings of both Mennonite Central Committee Canada and MCC Ontario.

Members of the youth delegation announced they would like to plan a retreat or some other event for youth people from each of the groups that are part of MCC.

The purpose of the retreat would be to promote MCC and also "bring together youth from across conference lines," according to a letter drafted by three of the participants: Scott Albrecht, Tina Jantzi, and John Loewen.

They added, "We believe that since we all have the same foundation of Christ Jesus, we need to come together to share our applications of Christian life and learn from each other."

In the letter the writers suggested that a "youth council" be formed to plan the retreat and other events, and also to send a representative to the MCC Ontario board.—Ron Rempel

Dave Worth (left) and Mark Yantzi were recognized at the November MCC Canada meetings for launching the first victim-offender reconciliation program (VORP) in Canada 20 years ago. In 1974, Worth, an MCC volunteer, and Yantzi, a probation officer, convinced a provincial court judge to order two offenders to meet face to face with their 22 victims. A year later VORP was established in Kitchener, Ont.



In 1977 the first VORP program in the United States started in Elkhart, Ind. Today there are 200 such programs in North America, and the concept has spread to Europe, Australia, and New Zealand.

School opens up world to deaf children in Brazil

Cabo, Brazil (MCC)—In both cases, it started with a neighbor child who was deaf.

As a teenager, Amy Tripp learned sign language so she could interact with a little girl in her Elmhurst, Ill., neighborhood. The experience whetted Tripp's interest in communicating with deaf people; in college she specialized in deaf education. Later, while a teacher, Tripp often used summer vacations to travel. She met deaf people in other countries, and was moved by their lack of educational opportunities. She found her way to Cabo through Mennonite Central Committee.

In this coastal city in northeast Brazil, Catholic sister Ann Nett also got to know a neighbor child who was deaf. Nett soon began to notice other hearing impaired children. She and the parish priest convened a meeting of their families.

Padre Albérico laughingly recalls that first meeting. They had thought the deaf children would be able to "talk" with one another. Instead, they confronted a babel of homemade hand signs and lots of frustration; each family had invented its own system of communication.

Out of this first gathering, a vision gradually evolved into what is today a thriving school of 40 students, preschool through fifth-grade, with five trained teachers.

Unlike most third world countries, Brazil has created its own sign language. So when Tripp arrived in Brazil in September 1992, she tackled the double challenge of learning both Portuguese and Brazilian sign language.

Tripp has offered new alternatives to steer teachers away from the rote memorization and copying exercises that prevail in most schools. Observers note that, unlike many classrooms, these students interact meaningfully

with one another and with their teachers. Instead of relying on constant threat of punishment, the teachers have learned to use behavior modification to reward the children.

And then there is the innovation none of the school staff can stop talking about. For the first time, six older deaf students have joined a regular fifth-grade classroom, taking with them their own interpreter. This represents one of Brazil's first mainstreaming efforts.

Tripp notes that through the school and its activities, the students' world has expanded tremendously. Many of them travel to the city of Recife, where the older students attend a deaf club and a deaf women's group and some play on a men's soccer team.

Many students come from difficult life situations. One autistic child stayed in first grade for six years but learned fewer than 10 signs. Evanio, a 17-year-old sugarcane cutter, recently showed up for his first school experience. Juvenile authorities brought Ezeikel, a street child, to the school.

Ten years ago they would have had no place to study. Tripp recalls the mother who now serves as president of the school's parent association. The woman cried as she remembered her fear that her son would never receive an education because he is deaf. Now he is in fifth grade and doing well. It still seems like a miracle to her.

—Audrey Patterson



Amy Tripp interacts with Suenia, a first-grade student.

For the 32nd consecutive year, the Yoder (Kan.) Mennonite Church filled with the good smells of its annual turkey dinner, held this year on Saturday, Nov. 5. Yoder's youth first prepared the dinner in 1962 as a fund-raiser and served approximately 200 people. Since then it has grown to be a project that involves the entire church. This year, 2,100 dinners were served, requiring 74 turkeys, 305 pies, and 550 pounds of sweet corn which was grown by church members during the summer. The majority of the proceeds will be used to support Yoder's sister congregation in Matamoros, Mexico.—Darrell Stutzman in the *South Central Conference Messenger*

The problem of violent computer games designed and marketed for children was addressed by Christian Peacemaker Team organizers of an Alternative Toy Fair in St. Paul, Minn. After negotiating with the Children's Science Museum in St. Paul, they arranged to have a booth at the fair equipped with computers. The hands-on display promotes nonviolent and educational software. CPT volunteers also compiled a list of nonviolent computer games currently available on the market. Copies are available from 312 455-1199; e-mail cpt@igc.apc.org.—*Signs of the Times*

For Walter Sawatsky, perhaps the most disconcerting moment during his research last summer in Moscow was discovering a report by the Soviet government on a foreign visit from . . . Walter Sawatsky.

Sawatsky, associate professor of church history at Associated Mennonite Biblical Seminary, Elkhart, Ind., spent June through August in Moscow participating in a seminar on "Church and Religion in Imperial Russia." While in Moscow Sawatsky continued his research on Russian Protestants and pacifism, and obtained an overview of the relevant materials on Russian Mennonites that are kept in state archives. During his research he stumbled onto the report of a conversation with a U.S. Mennonite visitor regarding Sawatsky's activities in Europe.—June Mears

Three days and nights of continuous Bible reading were part of Alden (N.Y.) Mennonite Church's celebration as the congregation moved to its new facility this fall. The dream of many years became reality as a new auditorium, foyer, offices, and classrooms were joined to the existing fellowship hall on the property of what was originally the Alden Mennonite School.

On Thursday morning, Sept. 22, at 11:00 a.m. Roberta Costrino, the coordinator for the Bible reading, began the oral reading of Genesis 1. The oral reading continued until Sunday morning, when pastor Titus Kauffman read the final two chapters of Revelation. Other weekend activities included an all-night prayer meeting Saturday night.

It's a tough job but the rewards are great, say Hispanic church planters

Reedley, Calif. (GCMC)—After many years of experience as church planters, Juan Montes and Emilio Zabala have no illusions about their line of work.

"It is hard because you begin with zero. You have no building. You wonder how you will share your vision for a church. You have to trust that the Lord will help you," Montes says.

Montes recalls how in his first years as a church planter in the United States, his family lived in one room and had to shower at a local restaurant. Today he is thankful to have two part-time jobs, working as a pastor at Iglesia Vida Nueva, a mission church of the Pacific Southwest Mennonite Conference, and a Hispanic Mennonite Brethren church in Parlier, Calif.

"Church planting is one of the hardest things you can do. You have to make sure you are called. When you have a commitment to Jesus, you don't feel as alone," Zabala says.

Although the two men spent considerable time planting churches in their native country of Venezuela, they both felt called to work with Hispanic Mennonite churches in North America.

During the 1980s, Montes helped plant seven churches in Venezuela with the support of the Eastern Menno-

nite Missions. In 1990, he moved with his family to Los Angeles, where he had accepted a position as the pastor of a Mennonite Brethren church.

But after spending some time in Los Angeles, Montes and his wife, Carmen, decided that the city was no place to raise their children. They accepted an invitation to work at the Mennonite Brethren church in Parlier.

"Jesus called me and my family here. There are millions of Hispanics in California. Many of them lack education and resources. They need to come to Christ," Montes says.

Zabala saw the needs of the Hispanic community while he was a student at Fresno (Calif.) Pacific College and the pastor at the Parlier Mennonite Brethren Church in 1989.

"North Americans don't worship other gods like many South Americans do, but they do have one idol: money. The Hispanics here are influenced by that," he observes.

"We have a lot of work to do in Venezuela but there we have many leaders. In the United States there are few leaders who experience the call to work with the Hispanic population," he adds.

As a result of his convictions, Zabala and his wife, Vilma, moved to Reedley in June 1994 with the goal of planting a Mennonite church. Vilma, who is a lawyer, found employment at an accounting firm and Zabala began helping Montes at Iglesia Vida Nueva.

"I have traveled in many countries in Latin America. But I think people are tired of religion in the United States more than anywhere," Zabala notes. "So many churches in the United States are dying. I want to form a strong foundation so the church will never die."

With the support of Peace Community Church-Mennonite in Clovis, Calif., Zabala hopes to plant a Spanish-speaking Mennonite church in Sanger, Calif., where at least 50 percent of the town's population of 15,000 is Hispanic.

"It is hard to get people to come to church because they lead such fast-paced lives," Zabala says. "If people don't want to come to church, we go visit them in their homes."

"People like the fact that I have a Venezuelan accent. I start with our common ground. I talk about the Latin American soap operas first, before reli-



Emilio Zabala

gion. Many of them are third-generation Mexican-Americans. Their kids have lost their ability to speak Spanish. So I teach them Spanish for free. It is important to be in touch with the daily things that are important to them."

Zabala also is paying close attention to what Montes does to draw people into his church. Started in 1993, Iglesia Vida Nueva has about 40 participants. But more than 125 people attend the evangelistic services that are held in the parking lot at First Mennonite Church in Reedley.

Montes stresses the importance of developing strong relationships within the church through cell groups. Once a week, he teaches the cell group leaders how they can be better disciples of Christ.

"The cell groups not only help a church grow in numbers, but also spiritually. They open a little door for people to come to church," says Montes, who has worked with cell groups for over 12 years. "I like the emphasis on community."

"We need to take every opportunity to be a witness for God," Montes concludes.—Carla Reimer



Juan Montes

- **Health network expands.** Every Mennonite and Brethren in Christ health and human services institution in the United States is invited to join Mennonite Health Services in an expanded business plan. "An expanded network will help MHS members work together to maintain an Anabaptist focus in a competitive and fragmented health care environment," explains Carl L. Good, MHS executive director. The expansion proposal was unanimously approved by the MHS board during its Oct. 8 meeting in Toledo, Ohio.

"MHS has grown to 16 members, but another 100 Mennonite health and human service institutions are eligible for membership," says Larry Nikkel, MHS director of member services. "Most of these institutions are in rural areas and face growing competition from urban for-profit health centers. Working together for the greatest stability and impact is becoming a necessity."

- **A Choice partnership.** Two representatives from each of the 12 Choice Books programs in the United States and Canada ratified a new governance model Oct. 8 that will enable greater participation and cooperation among the programs. The agreement is for an initial two-year period with expectation for refinement and continuation.

In a new meeting called the Annual Leadership Conference (ALC), held in Elverson, Pa., two delegates from each of the 12 programs first accepted a new governance structure, and then initiated its implementation by electing officers for the ALC. Chair is Nathan Miller, and secretary is Rick Zoss. ALC delegates also selected the officers and representatives for the new Choice Books Management Group, similar to a board of directors. The CBMG officers are chair, Betty Kurtz; vice-chair, Al Troyer; and secretary, Harold Zimmerman. This group met for the first time Dec. 2 in Harrisonburg, Va.

Choice Books director John Bomberger says the new structure "invites greater participation by all Choice Books partners in total program development, as together we strive to fulfill the Choice Books vision of 'providing inspiring and wholesome reading material for shoppers across the U.S. and Canada.'"

- **IMS council meets.** Congregational life, pastoral ministry, studies of missions, studies in peace, Anabaptist leaders—these topics were all on the agenda of the annual meeting of the Institute of Mennonite Studies (IMS) executive council, Sept. 30-Oct. 1, in Elkhart, Ind. As the research arm of Associated Mennonite Biblical Seminary, the IMS conducts or commissions research projects covering a wide range of issues, sometimes sponsoring consultations and often assisting in getting materials published. IMS director Ross T. Bender noted several projects which are underway, including: *A Theology of Pastoral Ministry*, edited by John Esau; *On the Frontier: Missiological Existence Today*, a collection of essays written by Wilbert R. Shenk.

- **Missionary transitions:**

Tim Bentsch returned to Hungary with his new wife, *Lorri Rutt*, on Dec. 10 after a three-month home leave. Tim is an opera singer in Eastern Europe with Eastern Mennonite Missions and A Song for the Nations. Their address is VI Szekely Mihaly U.5 II.1, 1061 Budapest, Hungary.

Lynn and Sharon Kandel, with Russel and Dana, returned Nov. 12 after serving six years in Tanzania through EMM. Lynn served as project coordinator for the building construction at Mugumu Hospital as Sharon home-schooled their children. Their address is c/o Mary Kandel, PO Box 73, Berlin, OH 44610.

- **Coming events:**

Conference, "The Church and College in Partnership: A Vision for the Future," Goshen (Ind.) College, March 23-26. Ernest Boyer will give the keynote speech and Al Meyer will address "Mennonite Identity and Main Currents in American Higher Education." Information available from Stuart Showalter, Goshen College, Goshen, IN 46526; phone 219 535-7587; e-mail stuarts@goshen.edu.

- **New books:**

Living with Conviction, the memoirs of Siegfried Bartel: a young man who went to war for Germany, and later became an MCC board member and peace advocate. Available from Canadian Mennonite Bible College Publications, 204 888-6781.

- **New resources:**

Poster reading, "Racism—what do you see?" comes with a brochure on racism. Free from Mennonite Central Committee, 717 859-1151 (U.S.) or 204 261-6381 (Canada).

Racism—A Worship Resource Packet includes sermon texts and illustrations, stories, hymns, litanies, and prayers. Could be used around March 21, International Anti-Racism Day. Available from MCC Canada, 204 261-6381.

- **Job openings:**

Assistant director of Personnel Department, Mennonite Central Committee, Akron, Pa. Requirements include: bachelor's degree, training in psychology, social work, or education, interviewing experience, and MCC service experience. Writing skills, initiative, and travel necessary. Three-year position available March 20; applications due Feb. 24. Contact Dwight McFadden (U.S.), 717 859-1151; or MCC Canada Personnel, 204 261-6381.

Assistant/associate professor of computer science, Bluffton (Ohio) College. Ph.D. preferred, M.S. applicants also considered. Applicants should feel comfortable teaching the usual computer science courses (computer programming, data structures, file processing, assembly language, computer architecture, operating systems, programming languages) from both a mathematical and physical perspective. Position begins fall 1995; review of applications begins Feb. 1. Submit letter of application, résumé or vita, three letters of reference, and unof-

ficial transcripts to: Donald L. Pannabecker, Dean of Academic Affairs, 280 W. College Ave., Bluffton, OH 45817-1106.

Bible instructor, Western Mennonite School, Salem, Ore. Department head; 80 percent teaching duties include Anabaptist history/theology, New and Old Testament studies; balance of load to include chapel coordinator and other responsibilities. Contact Eric Martin, administrator, 9045 Wallace Rd. NW, Salem, OR 97304; phone 503 363-2000.

Director of maintenance, Camp Deepark, Westbrookville, N.Y. Full-time position available March 1995. Director will oversee facilities and grounds and host retreat groups two weekends per month. Housing provided with benefits. Positions open for spouse: *director of guest services/housekeeping or food service director*. Contact Marian Sauder, Box 394, Westbrookville, NY 12785; phone 914 754-8669.

Director of Older Adult Services, Philhaven, Mt. Gretna, Pa. Licensed psychologist or psychiatrist with geriatric and administrative experience in a mental health setting sought. The ability to provide visionary leadership in the development and improvement of older adult services, to work effectively within a team context, and a commitment to integrating Christian faith with clinical practice is essential. Contact medical director Diehl Snyder or director of human resources Rich Sider, 283 S. Butler Rd., Box 550, Mt. Gretna, PA 17604; phone 717 273-8871.

Warm Christmas greetings

from the staff of
Gospel Herald

Betty Stouffer (left),
Dotty Anderson (right),
Cathleen Hockman,
J. Lorne Peachey



Executive director, Mennonite Home of Albany, Ore. Information available from board chair Lester Kropf, 5353 Columbus St. SE, Albany, OR 97321; phone 503 928-7232.

Regional sales manager, Mennonite Mutual Aid, Goshen, Ind. Manager will appoint, train, and supervise MMA counselors; will be responsible to organize and develop the Central region for effective marketing and servicing of MMA products. Must have at least three years recent professional life and health insurance sales experience with a proven history of production; management experience desired. Travel required. Send résumé to: Human Resources Dept., PO Box 483, Goshen, IN 46527.

BIRTHS

Bontrager, Shelley Martin and Wendell, Middlebury, Ind., Katelyn Victoria (second child), Nov. 14.

Fenez, Sharon and James, Rosemary, Alta., Kamea Joy (third child), Nov. 8.

Gingerich, Doris Dettweiler and Floyd, Kitchener, Ont., Serena Ruth (first child), Oct. 18.

Gochbauer, Sherri Hostetler and Jeff, Smithville, Ohio, Miriam Elizabeth (first child), Nov. 10.

Graber, Karen Miller and Joe, West Unity, Ohio, Luke Daniel (third child), Nov. 22.

Gratz, Rachel Bauman and Conrad, Columbus, Ohio, Daniel Harvey (first child), Nov. 25.

Miller, Cathy Curtis and Roger, Wooster, Ohio, Courtney Lee (third child), Nov. 22.

Razo, Melissa Lapp and Mark, Sterling, Ill., Samantha Kay Marie (fourth child), Nov. 17.

Reiser, Gwen Mast and Peter, Columbus, Ohio, Nathan Alexander (third child), Nov. 17.

Stoltzfus, Kathy Smith and Tony, Goshen, Ind., Taylor James (second child), Nov. 27.

Thomas, Joy Ann Martin and Bruce, Telford, Pa., Ryan William (first child), Nov. 26.

Werner, Connie and George, Tavistock, Ont., George Cody (second child), Nov. 16.

Widrick, Janice Moser and Terry, Croghan, N.Y., Tasha Mae (second child), Nov. 15.

Winter, Karen Loepp and Henry, Waterloo, Ont., Rebekah Ann (first child), Nov. 22.

Zimmerman, Janet Nissley and James M., Stevens, Pa., Jaralyn Marie (second child), Nov. 29.

Missions festival focuses on local needs. *Newport News, Va.*—Raising awareness of community needs was the focus of Huntington Mennonite Church's Fall Missions Festival, held Oct. 28-30. On Friday evening, Huntington prepared and served food to about 45 homeless people in a shelter in downtown Newport News. Saturday evening involved a potluck ethnic dinner with a presentation of speakers from various community outreach programs. On Sunday morning, Stan Maclin, pastor of Jubilee Christian Fellowship in



Richmond, brought a message that encouraged the congregation to look at unmet local community needs for mission work. There was also a special recognition of Huntington members who have served God in extended voluntary service. The festival ended with a Sunday evening drama presentation by a teen challenge program including testimonies of community teens who have become rehabilitated from drugs and alcohol through salvation. Above, Dianna Ramos (left) and Barb Hunt examine information brochures about community programs.—*Maureen Robertson*

MARRIAGES

Abline-Mast: Dennis Abline, Denville, N.J. (Assembly of God), and Rochelle Mast, Alden, N.Y. (Alden), Nov. 12, by Titus Kauffman.

Bender-Christner: Crystal Bender, Middlebury, Ind. (First), and Jay Christner, Shipshewana, Ind. (Maple Grove), Oct. 15, by Eugene Troyer.

Bowman-Geiser: Julie Bowman (Methodist), and Bruce Geiser, Canton, Ohio (Kidron), Nov. 26.

Brubaker-Yoder: Kenton Brubaker, Harrisonburg, Va. (Shalom), and Shirley E. Yoder, Harrisonburg, Va. (Park View), Nov. 26, by Marlene Kropf.

Byler-Slabach: Rebecca Byler, Mt. Eaton, Ohio (Longenecker), and Albert C. Slabach, Baltic, Ohio (Walnut Creek), Oct. 22, by Glenn Coblenz.

Byler-Speigle: Lorin Byler, Louisville, Ohio (Stoner Heights), and Sharon Speigle, Wooster, Ohio (Oak Grove), Nov. 26, by Jayne Byler.

Clasper-Jantzi: Paul Malcolm Clasper, Kitchener, Ont. (Anglican) and Cynthia Dawn Jantzi, Kitchener, Ont. (First), Nov. 5, by Cyril K. Gingerich (uncle of the bride).

Cory-Nacarella: Donna Cory, Perkaspie, Pa. (Blooming Glen), and Lawrence Nacarella, Perkaspie, Pa., Dec. 4, by Truman H. Brunk.

Davidson-Pierson: Connie Davidson, Wardlow, Alta., and Bruce Pierson, Wardlow, Alta., Sept. 17, by Charles Ramer.

Detwiler-Hoover: Audra Detwiler, Goshen, Ind. (Pleasant View), and Scott Hoover, Goshen, Ind. (Pleasant View), Nov. 19, by Ronald Diener.

Forsen-Virovec: Carolyn Forsen, Brooks, Alta. (Duchess), and Les Virovec, Brooks, Alta. (Bible Chapel), July 16, by Charles Ramer.

Graber-Neufeld: Cristina Graber, Tucson, Ariz. (Shalom Fellowship), and Doug Neufeld, Tucson, Ariz. (Shalom), Nov. 6, by John Ryberg.

Holt-Ramer: C. Jaye Holt, Irma, Alta. (Alliance), and Priscilla Ramer, Duchess, Alta. (Duchess), July 9, by Charles Ramer (father of the bride).

Horst-Weaver: Dennis Horst, Dalton, Ohio (Leetonia), and Sherry Weaver, Kidron, Ohio (Kidron), Nov. 12, by Bill Detweiler.

Jones-Rawn: Michael Jones, Brooks, Alta., and Terri Rawn, Brooks, Alta., Aug. 6, by Charles Ramer.

Kamp-Latta: Sarah Kamp, Millersburg, Ohio (Orrville), and Brett Latta, Pittsburgh, Pa., Nov. 26, by Timothy Owolab.

Laidlaw-Shantz: Ken Laidlaw, Calgary, Alta. (United), and Jennifer Shantz, Duchess, Alta. (Duchess), Aug. 27, by Charles Ramer.

Oyer-Short: James Oyer, Wauseon, Ohio (Evangelical), and Ruthann Short, West Unity, Ohio (Lockport), Nov. 25, by Charles Gautsche.

Wogomon-Wogomon: Edith Wogomon, Wakarusa, Ind. (Olive), and Kenneth Wogomon, Elkhart, Ind. (Olive), April 30, by Peter Buller.

DEATHS

Boshart, Berdene A., 51, Wayland, Iowa. Born: Sept. 30, 1943, Washington, Iowa, to Dennis and Esther Wagler Boshart. Died: Nov. 5, 1994, Goshen, Ind., of cancer. Survivors—siblings: Wesley, Ronald, Rodney, Peggy Milton. Funeral and burial: Nov. 8, Sugar Creek Mennonite Church, by Ruben Chupp, Dean Swartzendruber, and Roger Farmer.

Detweiler, Ruth Bergery, 85, Danboro, Pa. Born: Aug. 19, 1909, Doylestown Twp., Pa., to Levi and Lizzie Strouse Bergery. Died: Nov. 22, 1994, Souderton, Pa. Survivors—children: Esther Hall, Elaine Johnson, Betty Ann Tucker, Paul, Robert, Dale, David, Sam, James; sisters: Mary Hestand, Betty Howe, Emma Gross; 15 grandchildren, 8 great-grandchildren. Predeceased by: Samuel H. Detweiler (husband) and Merrill (son). Funeral and burial: Nov. 26, Doylestown Mennonite Church, by Duane Bishop.

Heister, Jesse W., 92. Born: Nov. 6, 1902, Mattawana, Pa., to John W. and Blanche Renninger Heister. Died: Nov. 24, 1994, Mattawana, Pa. Funeral: Nov. 29, Mattawana Mennonite Church, by Leon M. Yoder. Burial: Pleasant View Cemetery.

Jones, Verna Irene Graybill, 71, Dakota, Ill. Born: July 29, 1923, Dakota, Ill., to Simon and Lucy Mishler Graybill. Died: Nov. 20, 1994, Greeley, Colo., from Parkinson's disease. Survivors—husband: Scott Jones; children: Sharon Harper, Celeste Freely, Linda Sue Denham, Thomas, Robert; sisters: Lois Good, Olive Gingrich; 6 grandchildren. Funeral: Nov. 22, Greeley Mennonite Church, by Darrell Zook and Ed Miller. Burial: Linn Grove Cemetery.

Kauffman, Ira E., 91, Middlebury, Ind. Born: June 7, 1903, Middlebury, Ind., to Samuel D. and Fannie Bontrager Kauffman. Died: Nov. 1, 1994, Goshen, Ind. Survivors—children: Robert, Carol Outman, Ira, Jr., Gordon, DeRoy; sister: Lena; 12 grandchildren, 16 great-grandchildren. Predeceased by: Katie M. Jones Kauffman (wife). Funeral: Nov. 4, First Mennonite Church, by David Helmuth

and Ron Adams. Burial: Miller Cemetery.

Landis, John C., 66. Born: April 26, 1928, Chambersburg, Pa., to Henry E. and Lucy Near Landis. Died: Nov. 19, 1994, Chambersburg, Pa., of a massive heart attack. Survivors—wife: Mildred M. Witmer Landis; children: Linwood G., Clea F. Conrad; siblings: Milton, Rhoda Stoltzfus; 3 grandchildren. Funeral and burial: Nov. 23, Cedar Grove Mennonite Church, by Nelson L. Martin and Robert Cahill.

Quick, Judith Mae Fitzgerald, 56, Lyndhurst, Va. Born: April 13, 1938, Augusta County, Va., to William Homer and Ruby Vance Fitzgerald. Died: Nov. 13, 1994, Charlottesville, Va., of cancer. Survivors—husband: Landon R. Quick, Sr.; son: Landon R., Jr.; siblings: Henry, John, Betty Eckard, Patsy Lunsford, Mary Sue Coffey; one grandchild. Funeral: Nov. 16, Waynesboro Mennonite Church, by Stanley D. Kauffman and Charles Ramsey. Burial: Augusta Memorial Park.

Richard, Oscar D., 73, Wayland, Iowa. Born: July 8, 1921, Wayland, Iowa, to P. W. and Emma Graber Richard. Died: Nov. 10, 1994, Wayland, Iowa. Survivors—wife: Cath-

erine Yoder Richard; sons: Larry, Dean, Daniel; siblings: Glen, Josephine Schrock; 9 grandchildren. Funeral and burial: Nov. 13, Sugar Creek Mennonite Church, by Ruben Chupp, Roger Farmer, and Glen Richard.

Ruppert, Kenneth, 65, Lancaster, Pa. Born: Nov. 24, 1929, to Lewis and Hettie Ruppert. Died: Nov. 26, 1994, Columbia, Pa. Survivors—siblings: Jay, Betty Bucher. Congregational membership: East Chestnut Street Mennonite Church. Funeral: Nov. 29, Furman Funeral Home, Leola, Pa., by Melvin H. Thomas. Burial: Mellinger Mennonite Cemetery.

Slagell, Ada Viola, 88, La Junta, Colo. Born: Dec. 13, 1905, Hartford, Kan., to Christian and Barbara Swartzendruber Slagell. Died: Nov. 28, 1994, La Junta, Colo. Survivors—sisters: Irene, Ruth Neville, Bernice Miller. Funeral: Dec. 1, Emmanuel Mennonite Church, by Merritt Welty and Darrel Otto. Burial: Fairview Cemetery.

Swartzendruber, Edwin, 83, Bay Port, Mich. Born: Nov. 6, 1911, Kalona, Iowa, to George D. and Naomi Swartzendruber. Died: Nov. 22, 1994, Bay Port, Mich., of cancer. Survivors—wife: Erma Schwartzendruber

Swartzendruber; children: Harold, Jean Reich; siblings: Glenn, Katie Albrecht, Velma Esch, Edna Gascho; 6 grandchildren, 3 great-grandchildren. Funeral and burial: Nov. 25, Michigan Avenue Mennonite Church, by Jay Miller.

Thomas, Alvin J., 70, Topeka, Ind. Born: Aug. 21, 1924, Goshen, Ind., to Jacob and Ida Miller Thomas. Died: Oct. 22, 1994, Topeka, Ind., of cancer. Survivors—wife: Amanda Cross Thomas; daughters: Sandra Fisher, Norene Troeger; brothers: Ora, Lloyd, Raymond; 4 grandchildren, 2 great-grandchildren. Congregational membership: Clinton Brick Mennonite Church. Funeral: Oct. 26, Clinton Frame Mennonite Church, by Ron Kennel and John Yoder. Burial: Thomas Cemetery.

Thut, John, 96, West Liberty, Ohio. Born: June 22, 1898, Columbus Grove, Ohio, to Noah and Emma Neuenchwander Thut. Died: Nov. 17, 1994, West Liberty, Ohio. Survivors—brother: Harold. Predeceased by: Vera Borchert Thut (wife). Congregational membership: Bethel Mennonite Church. Funeral and burial: Nov. 21, South Union Mennonite Church, by Randy Reminder.

Another Service Adventure year underway. Elkhart, Ind. (MBM)—Sixteen volunteers and six household leaders began Service Adventure assignments in Albany, Ore.; Champaign, Ill.; Millersville, Pa.; and Philippi, W.Va., this fall with Mennonite Board of Missions. Service Adventure is a ten-and-one-half-month program for post-high school young adults. Volunteer Theresa Bailey and household leaders Jan and Jeff Eisemann Hoffer are serving in Millersville, Pa.

Pictured (left to right, top photo) in the Champaign unit are: *back row*—Justi Schunior, Carrboro, N.C.; Nadia Shank, Goshen, Ind.; household leader Amy Slagell, St. Johns, Mich.; Angie Oswald, New Holland, Pa.; *front row*—Jeff Eshleman, Manheim, Pa.; Joshua Martin, Bainville, Mont.

Albany, corner photo: *back row*—Carmen Sensenig, Narvon, Pa.; Sherrie Moyer, Manheim, Pa.; Victoria Gomez, Fishersville, Va.; *front row*—Reba Hathaway, Kalona, Iowa; Elizabeth Stephenson, Elmira, Ont.; household leader Patty Schlabach, Goshen, Ind.

Philippi, left photo: *back row*—household leader Cheryl Miller, Elkins, W.Va.; Geoff Janssen, Goshen, Ind.; Lowell Gingerich, Wellman, Iowa; *front row*—Deanna Holland, Brandon, Man.; Kirsten Shoup, Dundee, Ohio; Kaylene Miller, Manheim, Pa.; household leader Mike Miller, Elkins, W.Va.



THE LAST WORD

And the angel said, 'Repent'

After 55 years of celebrating Christmas, I should have it down just about pat. I know well the stories of the angels and the shepherds, the magi and the star. I have heard about Mary and Joseph and baby Jesus in the manger so often I have no trouble imagining how it happened. Add a couple of candles and some pine, and the whole scene becomes one of warmth and peace.

So I wasn't exactly prepared for the jolt I got this year during an Advent meditation on Luke 2 and 3. Here was a new twist to an old story, one I found not all that familiar in my comfortable Christmas routine.

It began where we usually begin—with Luke's recounting of the angel's visit to some shepherds. "Do not be afraid," the angel says. "For see—I am bringing you good news of great joy for all the people" (2:10).

What is this good news the angel proclaims? A Savior. The Messiah. God come to earth. That's been our traditional interpretation. With good reason—it's also Luke's.

Then Luke takes us a step further. In his next chapter, through the words of John the Baptist, he tells us more about that good news.

"Bear fruits worthy of repentance," says John. Don't rely on your ancestry. Or your comfortable routines. Straighten up. Repent (Luke 3:8-9).

What are these fruits that show we have repented? John the Baptist gets quite specific:

- Share your clothing.
- And your food.
- Don't take more than your rightful share.
- Don't extort money.
- Or use threats and lies.
- Plus, be satisfied with your wages (gulp!).

This is good news? This is what the angels were singing so gloriously about? Luke seems to think so. After giving us these words from John the Baptist, he sums up the prophet's message by saying, "So, with many other exhortations, he proclaimed the *good news* to the people" (3:18, *italics mine*).

Repentance, sharing, not looking out for number one, being most concerned for others—that is not what I'm used to hearing at Christmas. Here indeed is hard work. This seems more like difficult news.

Yet this repentance, this change of perspective is exactly what must happen if the rest of

the angel's proclamation to the shepherds is to take place. In Luke 2:14, after telling about the coming of the Savior, the angel was joined by a heavenly host, singing, "Peace, good will among people" (wording in NRSV footnote).

The good news is that we can have peace. We can have good will toward each other. We can get along. The difficult news is that this will happen only when we repent of our self-centeredness and change our orientation to one that looks out first for others, that seeks their welfare as much as our own.

In her book, *Dakota: a Spiritual Geography* (Houghton Mifflin, 1993), Kathleen Norris catches well this relationship between repentance—what she calls conversion—and good will. "Being open to conversion," Norris says, "is most necessary if community is to survive."

Norris is talking about life in small-town communities—and in the monastic community, where she again found God. But it's also true for the church, especially for a group like us Mennonites, who like to think of ourselves as close-knit, caring, involved people.

Our community, the Mennonite community, can only survive as each person is willing to change—constantly. Our good will toward each other can only be nurtured as we are willing to put the other before the self—all the time.

How different from what we usually hear at Christmas: *I have too much to do. I am afraid I'll eat too much. I am too tired to do much celebrating this year. And then, the culmination on Christmas Day: "Look what I got!"*

Luke, the angels, John the Baptist (and Kathleen Norris) would have us raise our eyes beyond ourselves. True repentance is to change our perspective, to be as concerned about what happens to others as for what happens to us.

That was something Jesus also taught later in his life. His was the supreme example of this new perspective. Jesus as God, so concerned about us, came to earth as an infant. It was for our welfare, not God's.

It is in this giving of self that God makes possible true peace and good will. As God's followers, we can do no less. When we repent and change our perspective each day, then we truly celebrate Christmas.—jlp

December 27, 1994



Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



In many work situations today, one is expected to conform to questionable norms and to check one's ethics at the door. But the first responsibility of the disciple of Jesus is to do what is right in God's eyes.

ALSO IN THIS ISSUE

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Ethics in the workplace:

'When I picked up that cross, they never said it would be easy'

Pressures come because of skin color. Because of being Mennonite. And because his conscience won't allow Terence Gates to participate in any unethical schemes.

The journey through workplace ethics has not been an easy one for Terence Gates. "My livelihood depends on if I'm going to do what they tell me to do that I know is wrong, or am I going to do what's right. So far I have been able to do what I feel is right in God's eyes," he says. "And my wife and I have paid a very large financial price."

But Gates, an African-American man in his late 30s, has no regrets. "When I picked up that cross, they never said it was going to be easy. It's making me a stronger Christian."

Gates grew up about a block away from Bethel Mennonite Church in Chicago, where he is now finance chairman of operations. His mother was a Methodist, but since there wasn't a Methodist church nearby, the family attended a small Lutheran church. But then the church moved out of the neighborhood, and Gates' mother and father separated.

"I was about six or seven years old," Gates recalls. "I liked Sunday school. That's why I

by
**Cathleen
Hockman**

'When you're around Christians who respect you, you forget about color. But when you're not, then you know what it means to be in the world but not of it.'

said, 'Mom, we just gotta go to church.' "

Children from the neighborhood invited Gates to go to Bethel. Later, he brought his mother and other family members along, too. "It was a down-to-earth congregation, and I felt more comfortable here than the Lutheran church, which was a black church," he says. Bethel's members were predominately African-American, but the church had a very active voluntary service program; several Hispanic and Anglo members attended.

"They weren't concerned about how you dress, how much you give to the church. For a struggling single mother, it was a comfortable situation."

This strong church background came to play a crucial role years later, as Gates prepared to enter his chosen field—radiology—and his struggles with workplace ethics began.

The difficult walk started with the application process for radiology school. On the application, Gates says, the school wanted to know if the applicant practiced their religion—not just declared a religious faith, but *practiced* it. And they wanted a photo. Even though Gates' test scores were high, he never heard back from the school.

"I had tunnel vision," he says. "Being in the Mennonite church, associating with other Christians, other Mennonites who were white, I hadn't experienced racism or [discrimination based on] religion or nationality or whatever. I was somewhat dumbfounded because I thought that if you qualified you got in."

He ended up receiving his training at a county hospital—only to encounter a second incident during a job interview at a Northside Catholic hospital.

The human resource specialist doing the interview noticed that Gates had written "Mennonite" in the section for religion. "What do you mean you're a Mennonite?" she said. "There's no such thing as a black Mennonite."

Gates shakes his head, remembering it. "I thought, What do you mean? You're looking at a black Mennonite. I've been Mennonite since I was 8 years old." The entire interview, he says, was not about his capabilities in radiology; it was about religion.

"Later my mom asked, 'Do you really think you should put down Mennonite?' I told her, 'Mom, that'd be denying God. I'm not going to hide.' "

Gates ended up getting the job, after speaking

with the hospital's chief technician, who was a Lutheran. But six months later, he began working under a different supervisor who was an atheist—and his evaluations plummeted.

"I had been around Mennonites and other Christians, and now I was out in the real world. That was the hardest lesson of life. It's not about race, not about racism. When you're around Christians who respect you, you forget all about the color barrier. But then you get around people who are not—that's when I understood what my mother said, 'We are in the world, not of the world.' "

Gates eventually ended up leaving that hospital, and his job has taken him to a variety of different work environments since then. In his experience, ethics in many hospitals supposedly run by Christians are no better than other hospitals.

"You're expected to check your ethics at the door. It's business as usual. They say, 'This is the way we do it.' You say, 'This isn't right.' "

He cites one example: a person comes in to get an x-ray of a single view of the foot. A supervisor orders to bill for both feet, saying, "They're only going to be billed for half of it anyway, so this just makes us even." Or a patient is sent to get a chest x-ray—even though he had one just the day before.

If the technician refuses to do it, Gates says, it's seen as insubordination. "And many technicians are right out of high school," he explains. "They haven't been schooled in ethics" about such matters.

"I have more respect for the NRA [National Rifle Association] than the AMA [American Medical Association], because the AMA covers up so much. The doctor, once he gets that MD, he can do almost anything. The most he'll get is spanked on the hands."

Gates is currently working in a hospital as a radiology technician. His wife works as an accountant. When asked, "What does it mean for you to be a Christian?" Gates replies, "It's everything to me."

"Before, God was someone I met on Sunday at church. But now, each day of my life is a walk. When I first get up in the morning, I don't speak to anybody, my wife or anybody, until I talk to God first."

"My Christian life saved my marriage. My wife would not allow the negativeness at work to flow over into our own family. She kept that positive atmosphere that tomorrow's going to be better, that this will pass."

"See, your salvation comes; his reward is with him, and his recompense before him. They shall be called, 'The Holy People, The Redeemed of the Lord'; and you shall be called, 'Sought Out, A City Not Forsaken' "—Isa. 62:11b-12

Gates believes he's had something that a lot of African-American men haven't had. "When society's starting to put you down—you go into a supermarket and 10 people are following you around, thinking you're going to steal something—if your home life is bad, too...."

Despite his negative experiences, Gates believes God had a purpose for him being at the hospitals. "I see people who are real sick. But I have that gift for talking to people, making them feel better when they're down and out."

That gift of feeling better even applies to himself, Gates adds. "I just won't let anybody take my joy. I feel that's something we as Christians cannot allow the world to take away—because that's a gift that God gave us, joy. And if we allow anyone to take our joy, it's over with. Money will come, money will go, houses will come, automobiles—but once you lose joy, all the other things I just mentioned don't mean anything."

"In surgery you're working with doctors who feel that they're next to God. My joy gives me a sense of peace—because I know there's nothing they can say that will upset me. I'm in a different realm."

Terence Gates is a pseudonym. The man interviewed for this article requested that his name be withheld. He wants to keep working as a radiologist—though lately, he says, he has been sensing a call to the ministry. The writer, Cathleen Hockman, is assistant editor of Gospel Herald and a member of Kingview Mennonite Church, Scottdale, Pa.

'I just won't let anybody take my joy. That's something we as Christians cannot allow the world to take away—because that's a gift that God gave us. And if we allow anyone to take our joy, it's over with.'

Gospel Herald



EDITOR
J. Lorne Peachey



ASST. EDITOR
Cathleen Hockman

EDITORIAL CONSULTANTS: Larry Augsburg, Keith Graber Miller, Martha Kolb-Wyckoff, David W. Mann, Diane Zaerr

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COMMUNICATIONS: *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.
Phone: 1 412 887-8500
Fax: 1 412 887-3111
E-mail: LORNE%5904477@mcimail.com
HOCKMAN%5904477@mcimail.com

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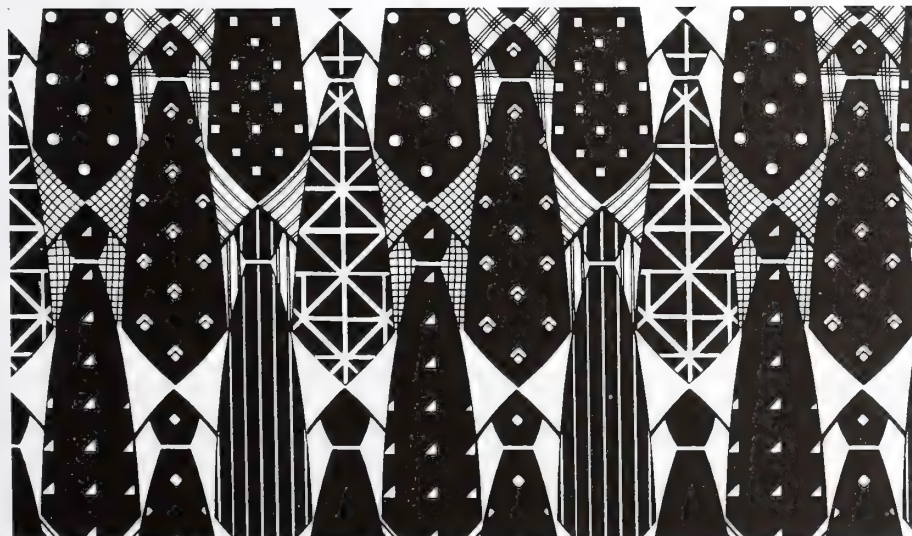
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Mennonite Central
Committee and MCC U.S.
21 South 12th Street
PO Box 500
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(717) 859-1151 (717) 859-3889

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9
(204) 261-6381



In his letter in the Nov. 1 issue of *Gospel Herald*, Stephen Roth expresses a concern I have heard throughout the church: "Institutional leaders are pushing . . . a political agenda wearing the label of peace and justice. This is why people are not giving to churchwide institutions."

To read this letter while visiting Mozambique and Southern Africa somehow made me very sad. I believe Roth speaks sincerely and with deep conviction. His use of the words "substitute agenda" set off alarms in my soul, however. If peace and justice are a substitute agenda, then the gospel is separated, and it is this separated perspective which permits the kind of slaughter of the innocent in some African nations by some African Christians.

We have visited Liberia, Kenya, South Africa, and now Mozambique. In every place believers ask the same question: "How can there be this terrible killing in nations that are 80-90 percent confessing Christians?" Perhaps these Africans can help us discover that our North American situation too often sees peace and justice as a "substitute agenda." One brother, reflecting on the Mozambiquin war, said, "Peace, reconciliation, and reconstruction are in fact evangelism. They must be part of the analysis of problems and objectives of the evangelization program."

The Anglican Bishop of Mozambique said to me: "I want to express deep appreciation to the Mennonite Church for your efforts, through MCC, to help bring peace to this nation during these long 17 years of brutal civil war." He told stories of how MCC support gave church leaders courage to challenge warring factions to seek peace rather than war. He mentioned names of Mennonites, who at great risk, worked for peace—even witnessing to the Unit-

ed States government, which was supplying advisers and munitions for this savage war. Is this the kind of ministry Roth suggests the church does not want to support?

This journey to Africa makes me more thankful than ever that there are North American and African believers for whom peace and justice is not a substitute agenda but the very heart of the gospel of our Lord.

Paul M. Gingrich
(Goshen, Ind.)
Maputo, Mozambique



I feel compelled to clarify several statements in the news story, *VS Withdraws from Participation in National Service Program* (Nov. 8). First, "policy and time constraints prevented full participation" fails to point out that it was the demands of the home office on the VS unit which caused these time constraints, leading the local program coordinators to withdraw. Of greatest concern were the legal and auditing requirements posed by receiving such a large grant of money.

Second, this was not the first AmeriCorps program but the second year for the program nationally as well as in the D.C. District. There was concern locally and at MBM headquarters regarding federal regulation related to nondiscrimination, but AmeriCorps officials had made it clear that only the local D.C. program would have to be in compliance. As far as discussing potential conflicts with MBM policy and theology, nothing much of this was done throughout the intervening months. In the end, the major concerns were legal, not theological.

Third, while it is true that AmeriCorps is a relatively new program and still ironing out a few kinks, it is not true that the reporting guidelines and

the financial procedures were unclear.

We did test the waters of government funding, and, in the end, the secular world recognized that MBM knows how to run service programs. The federal government, which collects many a tax dollar from Mennonites, accepted the risk of working with us. As a church we therefore shouldn't feel self-righteous in turning them down.

Also hypocritical in this case is the request of a cash-strapped church agency encouraging its workers to be creative in finding funding sources and then balking after our wishes come true. I find it ironic that soon after rejecting this \$200,000 grant, MBM was soliciting churches to help us through a \$189,000 budget shortfall.

So where does this leave us? If government money (raised by taxing Mennonites) causes too many compromises, are Mennonites willing to ante up to enable persons who want to serve a suffering humanity? If we don't, programs like Voluntary Service will slowly fade away.

Government financing may not be the answer to our problems, but it appears our churches are also failing to come up with adequate funding of even already existing programs.

Steve Martin Ramer
Local Program Coordinator
MBM VS Unit
Washington, D.C.



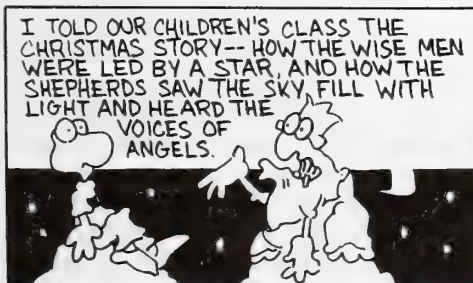
Thank you for the insightful article by Gayle Gerber Koontz, *Christian Forgiveness and the Pain of Abuse* (Nov. 15). It is sad that we have been so slow to recognize the problem of abuse of all types at all levels. It is even sadder that there is opposition by some to dealing with abuse. The additional intriguing part of the article was its potential universal application to conflict situations such as wrongful termination, congregational disagreements, etc.

Thank you for a consistent diet of excellent articles on relevant issues. You and your staff deserve credit for all the discernment you exhibit, especially given the diversity within the church today. If the church doesn't adapt, many will just leave it behind, and the church will become simply another artifact. You do a good job of striking a balance.

Ezra Byler
Normal, Ill.



Pontius' Puddle



'We don't believe in miracles.'

Four physicians in Virginia find the medical field opens up all kinds of opportunities for witness. 'People come to us with much more than physical illness.'

by Irene Kegerreis

Around Stuarts Draft / Waynesboro, Va., the names of four men are frequently spoken with respect and admiration. These are Christians, men whose faith expresses Christian love in their community and in their professions. These men are the physicians of the Stuarts Draft Family Practice Center.

Dr. Richard Miller describes himself and the other three doctors as family men. "None of us are into golf or clubs or anything. It takes too much time away from our families. We are busy being doctors and being involved with our families and churches."

Stuarts Draft Family Practice Center opened in 1965. When Dr. John W. Forbes III completed his internship at Johnston Willis Hospital in Richmond, a cardiologist wanted him to take a practice close by. Forbes always enjoyed the Stuarts Draft area where he grew up, and he knew a physician was needed there.

Since Forbes opened the practice, two additions have been built to the office, and three physicians have joined the practice. While Forbes is a Methodist, the other three doctors are Mennonites.

The four agree that more physicians are needed in their area. Although they would like to have one more physician in their practice, they do not want to increase the practice itself. Instead, they hope another will open.

If we're too big, we don't know the patients. You give better patient care if you know the patient. Knowing the personality helps make a diagnosis," Miller explains. "If I'm away and ask a physician to cover for me, I want that physician to know my patient."

The Stuarts Draft physicians make a real effort and sacrifice to provide that kind of knowledgeable care. Rather than depending on relayed messages, they return patient calls. This takes significant time for the doctors—12- to 14-hour days are common—but it improves communication. The doctors also meet at 7:00

each morning to review their cases with each other.

"Although we each have our own patients, we share ideas and opinions, and everyone in the group practice knows what is going on with patients," Miller says.

Forbes believes the faith of his parents and their insistence that he go to church influenced him and continues to affect his life and practice. He quotes a sign posted in the intensive care unit of the hospital: "We don't believe in miracles. We depend on them."

One of Forbes' patients, Regina Ortiz, believes this faith is the basis of the four physicians' success in helping their patients.

"One thing that impressed me was the physician's prayer hanging in their office," she says. "When I read that, I felt that they are submissive to the Lord and bring themselves to the Lord. These men act in God's character."

"Being a Christian doesn't make you smarter, but it helps you handle things emotionally and understand people," Miller observes. "Having faith in God gives you more confidence. As a doctor, you're under a lot of pressure. Just like a preacher, you become dinner table conversation. You are criticized a lot, sometimes rightly so, sometimes not."

Being Christian helps us deal with death and dying," he adds. "It helps us understand what people are going through. A lot of patients are waiting to talk about their dying. We need to let them talk."

Patient Joy Monroe says she appreciates how Miller is tuned into the whole person and understands the feelings and concerns the individual is experiencing. "Dr. Miller is willing to explain the possibilities of your condition. He gets back to you with test results as soon as possible," Munroe says. "He is aware that you could be worrying about what the problem is and calls, even if he gets the report on a Friday night or on a weekend. He cares enough to put your mind at ease as quickly as possible."

Dr. Dennis Hatter, a native of the Stuarts Draft area, learned to know Miller while they were at college, medical school, and residency together. A year after Miller joined the Stuarts Draft practice, Hatter and his family came back to his home area and joined the office staff.

"I look at disease as 'dis-ease,'" Hatter says. "Whether it's a sore throat or a tumor, you need to know why patients have dis-ease. I look to see what it is and help them relieve it whether it's emotional, physical, or spiritual."

We depend on them.'

At times Hatter finds something beyond the patient's main complaint is troubling the patient and tries to address the real concern, even during phone calls in the middle of the night.

Ed Heatwole, pastor of Stuarts Draft Mennonite Church, speaks of the needs the physicians see. With Hatter and Miller both in the congregation, he has observed how these two witness to Christ as they minister to the needs they encounter in the community.

"The thing that impresses me is that they know almost everyone in the community," he says. "Money is not the issue with them. Service to the community is."

They do a lot of volunteer work without reimbursement. They go into individual homes to care for the elderly or the needy. They are in the community, making sure medical care is given regardless of the person's background or financial situation. That leaves a witness for Christ and the church. There are people in our congregation who have come into the church through the witness of the doctors."

"I feel a person's job can be a definite source of mission," Hatter notes. "It is difficult to separate life, job, and church. Work is a continuation of your witness. I try to convey to my patients that the healing process is a miracle in itself. We don't have a whole lot to do with it except to monitor what can be changed and to counsel people about what can't."

Dr. Omar Beiler grew up on a farm in the Lancaster, Pa., area. His father died of cancer when Beiler was a very young boy.

"From little up, I was angry at cancer. I was going to be a doctor and beat cancer," he relates. "Then I noticed a doctor's soft hands. I realized a doctor has to stay inside. I could never stand to be inside all day."

He thought of going into wildlife management and being outdoors, but then he started thinking of mission work. He felt he would be more useful as a physician. He joined the Stuarts Draft practice in 1990.

"I'd still like to be involved in a short-term medical mission if the opportunity opens up, but if you're looking to serve Christ first, any field becomes a mission," he says. "Certainly the medical field opens up all kinds of opportunities because people come with needs. They come with physical needs but also with much more than that."

One such patient was dealing with menopause and the recent death of a parent. "Dr. Beiler has seen me at my worst," she says. "I

remember one time the two of us discussed what Christ means to us as we go through tough times.

"It is a comfort that when Dr. Beiler isn't there, that whomever I see in the practice, this doctor's love for Christ comes through to me the patient," she adds. "When Dr. Beiler was on vacation, Dr. Hatter called me to be sure my appointment with a surgeon had been arranged and that I was okay after getting unsettling news from tests. Our family has moved a number of times through the years, and we never have had such competent, caring doctors as those at Stuarts Draft Family Practice."

Along with Ann Forbes and Fannie Miller, Beiler's wife, Delores, a registered lab technician, works as a nurse at the clinic. The Beilers are active at Springdale Mennonite Church.

Past experiences and current involvements in church and community help the physicians keep a balanced view of patients and needs. Hatter inserted one year of seminary into his formal education. Miller served a term in a medical clinic in Haiti, and Beiler was in Jamaica for a year.

The four also volunteer their time to attend the local high school sports events, especially football, to be available for emergencies. They all enjoy outdoor activities, especially involving their children.

The office is open every day but Sunday, offering a place for the sick, injured, and troubled to seek compassionate care.

Freelance writer Irene Kegerreis, Waynesboro, Va., works as senior program coordinator for the Augusta County park system and is a part-time college student. She attends Greenmonte Mennonite Church in Stuarts Draft.

The Stuarts Draft Family Practice physicians (from left): Richard Miller, Dennis Hatter, Omar Beiler, John Forbes III.



AROUND THE WORLD

Afghanistan. Ongoing, two-year-old civil war ignored by much of the rest of the world. MBM workers help distribute food and continue ministry of presence.

El Salvador. Several MCC workers help monitor nationwide elections March 20; proceedings go smoothly, although there is some concern about irregularities in the overall election process. Though other workers continue to work in El Salvador, in April the last MCCer in San Francisco Gotera parish—previously a war zone—returns to the United States.

Ethiopia. Ethiopian Mennonites open their first Bible institute in Addis Ababa, with 13 students enrolled. Membership in the Meserete Kristos Church reaches nearly 75,000—a 50 percent increase in two years.

Haiti. When a Canadian and U.S. ban on commercial air travel to Haiti takes effect June 24, MCC workers Jay and Miriam Ressor and their two daughters choose to stay; a four-person Christian Peacemaker Team also stays. Mennonites in North America are called to prayer and fasting.

The U.S. military steps in, but because of a last-minute diplomatic effort by former U.S. President Jimmy Carter, there is minimal bloodshed. General Raoul Cédras leaves Haiti, and exiled President Jean-Bertrand Aristide returns Oct. 15, exactly three

years after he first came to power.

Mennonite Economic Development Associates gets a go ahead on a stalled \$5 million (Can.) job-creation project in Haiti. In January MEDA also helped establish a Haitian credit union.

India. Hundreds of people contract the pneumonic plague; MCC joins with Lutheran World Relief to provide more than 2 million antibiotic tablets to treat the deadly disease.

On Sept. 15 political disturbances erupt near Woodstock School in Mussoorie; an estimated 2,000 protesters disperse across the campus hoping to avoid further confrontation with police.

Ireland. After 3,100 deaths and 25 years of terror, peace breaks out; the Irish Republican Army (IRA) calls a cease-fire, effective Aug. 31.

Israel. More than 40 Palestinians are gunned down in a Hebron mosque by Jewish settler Baruch Goldstein on Feb. 24. A Christian Peacemaker Team visits the site several weeks later and holds a brief prayer meeting.

Paraguay. Two Mennonite and two Baptist conventions join efforts to open the country's first national Protestant university.

Rwanda. Violence explodes after an airplane carrying the presidents of Rwanda and Burundi is shot down in late April. An estimated 500,000 Rwandans are slaughtered, and hundreds of thousands flee to neighboring Burundi,



Two North American MCC workers teamed up with three Zairian Mennonites to minister to Rwandan refugees in Zaire. Here, a Zairian woman prepares porridge for refugee children. Rwandan pastors expressed appreciation to MCC representatives, saying that although the international community had come with food and other material aid, Mennonites were the first to come as visitors specifically to share spiritually with them.

Tanzania, and Zaire. In response, MCC plans one of its largest food shipments ever. Mennonite churches send tons of clothing and blankets—amounts comparable to shipments sent to Europe after World War II. Several MCC workers go to Tanzania to help establish grief counseling programs for displaced Rwandans.

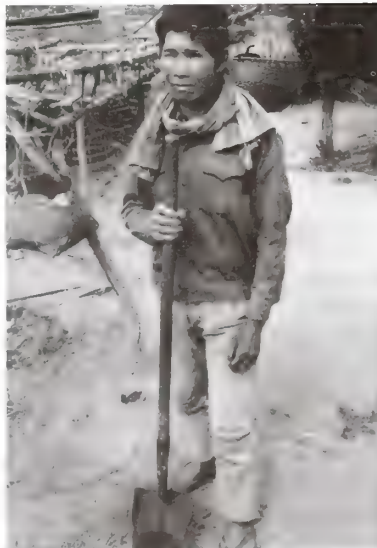
Somalia. On Feb. 6 a bomb hits a World Concern compound in Mogadishu where three Mennonite mission workers were staying. No one is hurt.

South Africa. Mennonites assist in monitoring the first national elections open to all races. Former political prisoner Nelson Mandela becomes the country's first black president.

Ezra Sigwela, a longtime friend and co-worker of North American Mennonites, is appointed Cabinet Minister for South Africa's Eastern Cape Province.

Former Yugoslavia. War continues. North American and European Mennonites send shipments of food, soap, and school supplies. Following a presentation by the Fellowship of Reconciliation, Goshen (Ind.) College admits two refugee Bosnian students in the fall.

Mr. Wandt, a Lao farmer, lost two children when their hoes struck bombs dropped by the United States during the Vietnam War. One child died in 1976; the second in 1993. The latest accident also blinded his teenage daughter. In 1994 Mennonite Central Committee began a \$1 million (U.S.) project to remove and destroy thousands of unexploded, baseball-size bombs in northern Laos. Following training, the Lao de-miners began their tedious task in late September. MCC also submitted written testimony to a U.S. congressional hearing in support of proposed legislation which would ban land mine exportation.



CHURCH AGENCIES

- Mennonite World Conference membership in the south surpasses membership in the northern hemisphere for the first time. MWC establishes a global church sharing fund, with a goal of raising \$1 million (U.S.). Fund distribution will begin in 1997, the year of the next world assembly.

- The new Mennonite Confession of Faith, a joint Mennonite Church and General Conference Mennonite Church document, is released in draft form. Delegates will vote on adoption of the final version at Wichita '95.

- The General Board calls the church to join a network of prayer prior to Wichita '95. Prayer focuses on the confession of faith, the question of GC-MC integration, and the new vision statement, "Healing and Hope." Scrolls of signatures are passed from congregation to congregation.

- Jubilee, the new Anabaptist Sunday school curriculum for children age 2 through grade 8, released in the fall. Sales in the Mennonite Church exceed initial sales of the Foundation Series, released in 1976.

- Mennonite Health Association disbands at its 42nd annual health assembly. Former members now relate to Mennonite Health Services.



With much fanfare, Eastern Mennonite College & Seminary, Harrisonburg, Va., changed its name to Eastern Mennonite University, effective Aug. 22. Pictured (left to right), vice-president Lee F. Snyder, seminary dean George R. Brunk III, board of trustees chair Donald B. Kraybill, and president Joseph L. Lapp celebrate the unveiling of a new campus entrance sign. Eastern Mennonite Seminary dedicated its new Martin Chapel Jan. 18, and Goshen (Ind.) College dedicated its Recreation-Fitness Center as part of its centennial celebrations Sept. 9-11. Eastern Mennonite Missions, Salunga, Pa., also celebrated 100 years of service Sept. 16-18.

INTEGRATION

The Integration Exploration Committee recommends that the General Conference Mennonite Church and Mennonite Church become one denomination in 2003.

The GC General Board accepts the recommendation on the condition that more detail be added about the possible structure of an integrated denomination. At their September meeting, the IEC sketches a two-tier model, with national levels (Mennonite Church of Canada, Mennonite Church U.S.) under a binational structure (Mennonite Church North America).



Observing that the Con-

ference of Mennonites in Canada will be integrated starting July 1995, the GC General Board recommends that the General Conference restructure into two national conferences.

In November the MC General Board makes a commitment to "move toward integration." But they postpone when this would happen by removing the year 2003 from the IEC recommendation in favor of making a decision on the target date "in 1997 or 1999."

The IEC will bring a final recommendation to the spring 1995 sessions of both the GC and MC general boards. If approved, that recommendation will go to the delegates attending the joint MC/GC gathering next summer in Wichita, Kan.

- MCC U.S. and Mennonite Mutual Aid call for the adoption of universal coverage as part of U.S. health care reform. Congress, however, gets bogged down and passes no reform measures.

- Mennonite Central Committee ranks at #2 on *Money* magazine's list of the most efficient U.S. charities.

- Private investors put some \$3.76 million in MMA's new mutual fund, MMA Praxis, during its first quarter.

- Mennonite Board of Missions starts a deaf Service Adventure unit in Lancaster, Pa.

- Eastern Mennonite Missions introduces four new service models: Advance Teams, Disciple Houses, Kingdom Teams, and a Mentor-Apprentice Program.

- Mennonite Disaster Service responds to a 6.6 earthquake that shook Los Angeles Jan. 17. Cleanup continues in the U.S. Midwest, flooded during the summer of '93. Projects also focus on areas of Texas and Georgia hit by floods and tornadoes.

MISCELLANEOUS

- Puerto Rico Mennonite Conference becomes the 21st area conference of the Mennonite Church.

- Some 150 new congregations have been reported since the church planting survey began in 1985.

- August 25 of each year is proclaimed Mennonite Appreciation Day by the mayor of Florida City, Fla., as a sign of gratitude to the Mennonites who helped rebuild the community after Hurricane Andrew passed through in August 1992.

- Artist Esther Augsburger begins work on a sculpture which incorporates thousands of guns collected by the Washington, D.C., police into a 16-foot high steel plowshare.

- First conference on Mennonite women's history held at The Meetinghouse, Harleysville, Pa., Oct. 20-22.

- 50-year anniversary of Harold S. Bender's landmark "Anabaptist Vision" is celebrated with two conferences, held June 13-16 and Oct. 13-15.

- J. Lawrence Burkholder, president emeritus of Goshen College, gives the invocation June 21 before the U.S. House of Representatives.

- After being posted on the Internet "list of lists," MennoLink—the electronic mailing list for Mennonites—grows from 160 members to nearly 500.

- *Gospel Herald* goes on line via MCI Mail and gets on the information superhighway.



Mission agencies search for answers to declining constituency support

Chicago, Ill. (Meetinghouse)—“We are hanging on—by our fingernails.”

That’s what personnel from Mennonite and Brethren in Christ mission agencies told each other here Dec. 11-15 at the annual meeting of the Council of International Ministries.

Having focused on the world and the church in previous meetings, this year CIM turned its attention to itself with the theme: “The Health of the North American Mission Enterprise.”

“What are the signs of health and struggle in your agency?” they asked each other.

Jack McClane of Brethren in Christ Missions, Grantham, Pa., was the first to use the fingernail imagery. His report told of declining financial support, which has meant a decrease in the number of missionaries sponsored by his agency.

Others picked up the theme. Mennonite Board of Missions (MBM), Elkhart, Ind., reported a decrease in overseas staff from a high of 127 in 1989 to 107 in 1990. For the Commission of Overseas Mission (General Conference), Newton, Kan., the decline has been from 133 in 1989 to 69 in 1993.

Eastern Mennonite Missions, Salunga, Pa., reported a 15 percent budget cut in the last fiscal year.

For only one group have the past years been better than hanging on: the Evangelical Mennonite Conference, Steinbach, Man. Henry Klassen reported

an increase of \$300,000 in overall funding, mainly through the use of special projects. The number of missionaries with EMC has also remained constant, though many are “seconded” to work with independent mission agencies.

Why the decline? For some CIM members, the answer for lessening missions support can be found in a new generation of Mennonites that has not caught the mission vision of a previous one. “There’s a disconnectedness of babyboomers and post-babyboomers with the mission enterprise,” said Stanley Green, president of MBM.

Others charged that the individualism and affluency of Western culture has diverted the church from its primary task. “Church members have changed from stewards into consumers,” said Sylvia Ronsville of the Empty Tomb, Inc., a resource leader for the CIM gathering.

Ronsville would shift the focus of the crisis away from agencies to the constituency. “Mission agencies are just products of their constituencies,” she said.

“We have not developed a sound Western theology of money,” Ronsville went on. “We cannot even discuss our finances with people in the church. The area of stewardship, if it is touched at all in our seminaries, is generally seen as a necessary evil.”

For Ronsville, a theology of money would relate stewardship to disciple-

ship. She indicated surprise that such a theology has not been developed in light of all the references to finances and stewardship in the Bible—“more than on prayer,” she said.

When challenged that stewardship is more than money, she replied: “But [money] is a North American sin we need to deal with. If we let one little crack in the door and say our problem isn’t money, everyone will stream out that crack.”

Cosmetic changes so far. Hugo Zorrilla, a member of the Mennonite Brethren Missions/Service board and a professor at Fresno (Calif.) Pacific College, called for major changes in Mennonite mission strategy. A former pastor in Colombia, Puerto Rico, and Spain, Zorrilla placed particular emphasis on missionary training.

“Many missionaries have never evangelized in their cultures, and now they want to plant churches in other cultures—often in the worst Western manner,” he said.

“We have not found a Mennonite way of doing mission,” Zorrilla went on. “Yes, there have been changes, but these have been only cosmetic.”

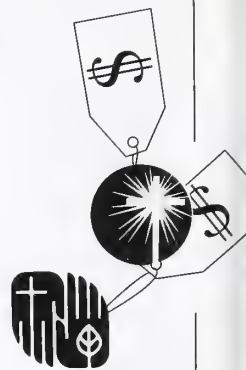
After two and one-half days of lectures and discussion, CIM members agreed that the church needs a new vision for mission. They also agreed a first priority for this vision must be to capture the imagination of youth.

That agreement came after three young adults challenged CIM to develop this mission vision for the church. “Give us a new vision that will inspire our generation like the Anabaptist Vision did a previous one,” they said.

Signs of health. CIM agency personnel told each other not only of their struggles. They also gave signs of hope.

One was the partnerships for mission work many of them have developed—with each other and with churches around the world. Several also cited “grass roots” interest in missions, including congregations who come to their agencies asking for help in sending missionaries to different locations around the world.

Another sign of health: “We are wrestling with the issues,” said the first of a list of 10 summarized by a findings committee.—J. Lorne Peachey



‘If we want the well to continue to flow’

Chicago, Ill. (Meetinghouse)—“The well is not dry,” Harry Olfert told the 1994 gathering of the Council of International Ministries. Olfert, formerly an executive with Mennonite Brethren Missions/Service, now runs a fundraising consulting service out of Winnipeg, Man. He addressed the group on the topic, “The Mission Support Crisis: Is It The Water or How We Draw It?”

Olfert challenged CIM agencies to get beyond thinking that money coming from congregations and conferences as somehow better than that from individuals.

This kind of thinking leads agencies to work at getting more support from congregations than from individuals. “But that’s wishful thinking,” he said.

He gave an example from his days with MBM/S. The agency had received more than \$370,000 from one Canadian province, a third of which came from one congregation of 200 members. Further inquiry showed that six families had contributed most of the \$100,000.

“Are our missions supported by churches or by individuals?” Olfert asked.

Olfert challenged CIM agencies to use a variety of methods in raising their funds—and to value contributions from whatever the source.

“If we want the well to continue to flow and increase its flow, it probably will not be either working through the church or through individuals—but through both,” Olfert said.

—J. Lorne Peachey

Grief counselors, mediators combat violence in New Orleans

New Orleans, La. (MCC U.S.)—Speaking of incarnation, meet Barbara Martin. In a city identified for having the highest homicide rate in the United States, Martin reaches out to the survivors. How can such caring persist in a setting of such violence?

New Orleans glitters with history and culture. An enchanting capital of jazz and festival, most notably the annual gala bash of Mardi Gras. It's also a city where unemployment and poverty stalk as relentless warriors in neglected neighborhoods.

Martin, a local voluntary service worker of the Mennonite Central Committee (MCC) unit in New Orleans, directs a program called SURVIVE. She follows the grim obituaries in the newspaper and invites families whose loved ones have been killed to gather with others who have also walked that awful road.

"They call me the Grief Lady," Martin says. "We give survivors opportunity to act out their anger, put a chair in front of them and allow them to yell at the chair, or to pound a pillow."

Since Martin began directing SURVIVE in January 1994, she has tried to involve local churches. And she helps survivors draw from their spiritual wells. "Most of the survivors feel that God will help them deal with [the grief]," Martin says.

The small team of MCC workers in New Orleans emphasizes that long patterns of history, poverty, and racial discrimination have created the heart-

wrenching injustice visible on every hand. Working through Loyola University, MCC unit coordinator Jeff Gingerich leads a training program throughout New Orleans and beyond in community mediation and conflict resolution. Although he has held sessions with businesses and even with the police, most of the training is focused on children in schools.

Gingerich remembers vividly when a student from his first training class was later killed. "He was shot over a jacket which wasn't even his," Gingerich says. "I wondered, what could I have done? Or did he try to use anything he had learned? Did that hurt or help?"

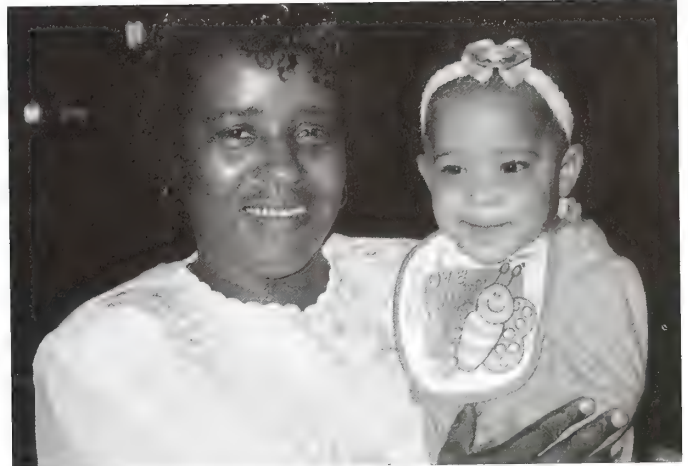
More happily, Gingerich recalls another young trainee. "Jocelle was a real fireball. She actually became a great mediator, but she was unable to stop her own fighting."

One day Jocelle came into the session saying, "Mr. Jeff, Mr. Jeff, I got into a fight today." When Gingerich expressed his dismay, Jocelle replied, "But Mr. Jeff, this was a good fight. We were mad at each other

and we were ready to fight, but we didn't hit each other. We yelled. But we talked to each other. Then we worked it out and we became friends."

Gingerich smiles. "That's the kind of spirit that keeps me going," he says.

Conflict resolution can be a powerful social change agent, Gingerich believes. At the same time, he warns against "teaching something that creates a false peace." He is concerned that gross injustices of unfair social structures not be covered over with a gloss of conflict resolution. Gingerich muses, "I'd like to see the Mennonite Church looking at the structural violence in our U.S. cities."—*Earl Martin*



Barbara Martin, MCC grief counselor in New Orleans, organizes gatherings with family members whose loved ones have been killed. She holds her granddaughter, Khadija.

Washington D.C. neighbors work together to close crack house

Washington, D.C. (CPT)—Residents of a Washington, D.C., neighborhood got fed up with the drug dealing, prostitution, noise, and violence associated with a crack house in their community. In partnership with Christian Peacemaker Teams (CPT), the neighbors launched a nonviolent campaign to pressure the city into enforcing housing and safety codes.

And on Dec. 7 city agencies finally bricked up the house.

CPT members had charted crime statistics for the past two years in the targeted Columbia Heights zone. They discovered that more than 90 percent of all crimes reported within the zone occurred near a crack house. This led to

the decision to work to close it down.

How? CPT members taught classes for youth in nonviolent conflict resolution. Team members joined neighborhood residents in their indigenous "Orange Hat" street patrols. They also worked with community residents to overcome fear of drug dealers.

Together, they confronted the sluggish D.C. regulatory bureaucracy, legal road blocks, and the owners of the property. To expedite the city's work, neighbors offered to store the possessions of the building's legal tenants while alternative housing was being arranged.

CPT members helped organize a candlelight vigil and march on Dec. 7 to

celebrate the victory and invite other community members to join in the ongoing struggle to bring peace to the neighborhood. Community leaders offered prayers of thanksgiving, and police officers applauded the accomplishments of the project.

The crack house closing is one of the more dramatic results of CPT's Violence Reduction Project in the city. Since September, the team has worked with the Sojourners Neighborhood Center and community agencies to establish a violence-free zone in an eight-block area. The four-month project has created the hope that a violence-free urban neighborhood is an achievable long-term goal.

- **Poem included.** Julia Spicher Kasdorf's poem "Mennonites" has been included in a new literature anthology: *The Many Worlds of Literature*, edited by Stuart Hirschberg (Prentice Hall, 1994). The poem is in the section on "Family and Cultural Heritage," along with works by Louise Erdrich, Dal Stevens (Australia), Bessie Head (Botswana), Carmen Naranjo (Costa Rica), and Nabil Garby (Egypt), among others.
- **Scholarship offered.** Associated Mennonite Biblical Seminary, Elkhart, Ind., announces a new scholarship program which will assist students with gifts for church leadership. Beginning in the fall of 1995, the AMBS Church Leadership Award will provide a full-tuition scholarship to a new student entering the Master of Divinity program. Eventually the award will be available to eight students in any one school year. Applications must be received by March 15, 1995, for the 1995-96 academic year. Information is available from Ruth Ann Gardner at 800 964-2627.
- **MVS assignments begin.** Four Mennonite Church members recently began assignments with Mennonite Voluntary Service, a program of the Commission on Home Ministries of the General Conference Mennonite Church. They are: Cynthia Clymer, Lancaster, Pa., to Cincinnati, Ohio (one year); Laura Gerber, Heston, Kan., to Seattle, Wash. (one year); Kristen Hooper, Elkhart, Ind., to Chicago (one year); Susan Schwartzentruber, Tavistock, Ont. to St. Louis, Mo. (two years).
- **New appointments:** *John Powell*, staff associate for urban ministry planning, Mennonite Board of Missions. Powell is director of the pastoral and church ministries program at the King Urban Life Center at Houghton College, Buffalo, N.Y., and a member of West Side Church of the Living Word.
- Alonna Gautsche Sprunger*, director, Congregational Resource Center of Lancaster Conference, Lancaster, Pa. She most recently served as director of Advocacy Programs with Mennonite Health Services. *James R. Martin* has been appointed to serve as part-time stewardship and congregational resource staff-person. He is interim pastor of the Red Run congregation.
- Phil Waite*, coordinator of Mennonite Board of Missions Service Adventure program for young adults. He is a member of the Fellowship of Hope, Elkhart, Ind.
- **Pastor transitions:** *Randy Brunstetter* was ordained at the Living Hope Mennonite Church, Estella, Pa., on Nov. 20. Overseer Ben F. Lapp led the ordination and Brunstetter's father, Charles, preached the sermon. Randy has served the Living Hope congregation for three years as a licensed pastor.
- Jim Delp* replaces *Stan Shirk* as the Apostle of Apostles Ministries, a program affiliated with Virginia Mennonite Conference. Delp is the former senior pastor of New Covenant Mennonite Fellowship of Harrisonburg, Va.
- **Coming events:** *Annual meetings* of Mennonite Central Committee and MCC U.S., Fresno, Calif., Feb. 16-

18. A public meeting will be held Friday at 7:30 p.m. at Fresno Pacific College Special Events Center; speakers include Peter Dyck and Cathy Hodder. Business sessions will be held at Bethany Mennonite Brethren Church. MCC U.S. sessions will be Thursday from 9 a.m. to 9 p.m. MCC annual business sessions will be Friday, 9 a.m. to 5 p.m., and Saturday, from 8:30 a.m. to 4 p.m. Wednesday evening there will a gathering of area youth at Butler Mennonite Brethren Church.

Restoring Our Sight, "A Gathering for Those Seeking to Challenge Racism in the Anabaptist Community," International Conference Center, Chicago, Ill., March 3-5. Keynote addresses will examine the biblical basis for antiracism work, institutional power in the church, and the history of racism and the movement toward resisting it in the Anabaptist tradition. Various workshops are also planned. Sponsored by the Anabaptist Anti-Racism Educators and Organizers Network. Registration deadline: Jan. 31, 1995. Information available from MCC U.S., 717 859-3889.

Conference, "Unity Amidst Diversity, Mennonite Central Committee and the 20th-Century North American Mennonite Experience," part of MCC's 75th anniversary commemorations, Fresno Pacific College and Mennonite Brethren Biblical Seminary, Fresno, Calif., March 9-12. Presentations, responses, and discussions will focus on issues raised by MCC's response to human need since 1920. Information available from MCC West Coast, 209 638-6911.

Conference, "The Church and College in Partnership: A Vision for the Future," Goshen (Ind.) College, March 23-26. Ernest Boyer will give the keynote speech and Al Meyer will address "Mennonite Identity and Main Currents in American Higher Education." Information available from Stuart Showalter, Goshen College, Goshen, IN 46526; phone 219 535-7587; e-mail stuart@gooshen.edu.

• **Job openings:** *Executive director*, Calgary (Alta.) Mennonite Centre for Newcomers. Duties include: program development, public relations, and fundraising. Experience in administration and financial management essential. May be a voluntary

service or salaried position; position available immediately. Send application by Feb. 15 to: CMCN Personnel Committee, #200, 3517 17th Ave. S.E., Calgary, AB T2A 0R5.

Maintenance staff, Western Mennonite School, Salem, Ore. Needed beginning June 1: *director* (12 month position, two-year contract; responsible for oversight of physical plant, grounds, school vehicles, and administration of regulations); *assistant* (12-month contract or voluntary service; skills should include several of the following—construction, heating, electrical, welding, mechanics). Beginning Aug. 1: *assistant* (10-month voluntary service assignment, part time to full time; housing, meals, medical coverage, stipend provided). Contact Eric Martin, administrator, 9045 Wallace Rd. NW, Salem, OR 97304; phone 503 363-2000.

• **Change of address:** *Kass and Ken Seitz*, S. Burlington, Vt., to c/o Franconia Mennonite Conference, Box 116, Souderton, PA 18964.

NEW MEMBERS

Bahia Vista, Sarasota, Fla.: Steven Paul Scheufler and Susan Jenice Scheufler.

Bally, Pa.: Christina Ziegler.

Beech, Louisville, Ohio: Jean Richards.

Bloomington, Ont.: Brent Brohman and Giselle Brohman.

Charlottesville, Va.: Janell Grissom.

First, Middlebury, Ind.: Marlin and Aldine Wyse, and Ed and Lori Laber.

Franconia, Pa.: Joshua Alderfer, Paul Alderfer, Chet Cassel, Mary Ann Cassel, Cindy Derstine, Ray Derstine, Rick Fetter, Eric Hershberger, Rosemary Landis, Steve Landis, Timothy Landis, Vivian Landis, Linda MacKelvey, Beverly Moyer, Nevin Moyer, Stephanie Moyer, Laura Nase, Tonya Nice, Diane Refsnider, Rick Reinford, Sarah Richter, Joan Scheetz, and Jason Yoder.

Line Lexington, Pa.: Maria Anselmo, Pansy Jordan, David Guengerich, Tom Rohr, Don Fry, Karen Fry, Curtis Yocum, Sally Yocum, Henry Goshaw, and Eleanor Schantz.

Mennonite Church of Warsaw, Ind.: Ray and Ginny Miller.

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BIRTHS

Allebach, Linda Hockman and Brent, Harleysville, Pa., Marlene Renee (first child), Dec. 7.

Borntrager, Claudia and Dale, Hesston, Kan., Jason Daniel (second child), Nov. 23.

Boshart, Karla Rennau and Craig, Wood River, Neb., Kelly Jean (third child), Nov. 22.

Brenneman, Judy Vanderhenst and William, Newton, Kan., Brianne Faith (first child), Oct. 18.

Clinkenbeard, Andrea and Ken, Iowa City, Iowa, Trevor Benjamin (first child), Nov. 1.

Crouse, Lori Cline and Brian, Brandywine, W.Va., Joseph Michael (second child), Nov. 30.

DeHart, Carol McCormick and Charles, Fulks Run, Va., Kevin Charles, Nov. 25.

Drawbond, Jolene Thiel and Jeff, Ames, Iowa, Samuel Jeffrey (second child), Oct. 20.

Franklin, Sandra Reisinger and David, Akron, Pa., Hannah Joy (first child), Sept. 15.

Garman, Rebecca Lefever and Michael, Ephrata, Pa., Matthew Titus (second child), Dec. 3.

Hostetler, Cindy Beckler and David, Phoenix, Ariz., Kirsten Nicole (second child), Dec. 8.

Ledyard, Anne Franklin and Roland, Bethlehem, Pa., Rachel Franklin (first child), Sept. 1.

Miller, Tina Otto and Todd, Hartville, Ohio, Abraham Scott (first child), Dec. 3.

Miller, Susan and Edwin Stamm Miller, Lancaster, Pa., Laura Elena (second child), Nov. 26.

Piper, Tania Jean Weber and Troy James, Southampton, Ont., Kaitlyn Nadine (first child), Nov. 24.

Reichart, Connie Russell and Donald, Barto, Pa., Hannah Beth (fourth child), Nov. 30.

Rosenberger, Dorine Smucker and Tom, Souderton, Pa., Franklin John (second child), Dec. 8.

Sammons, Diane Moyer and William, Ionia, Mich., Carli Jane (first child), Dec. 3.

Seitz, Patsy Gammon and Randy, Hyattsville, Md., Nicholas Robert (first child), Nov. 27.

Stalter, Kristine Summers and Tim, Madison, Wis., Elliot John (second child), Aug. 21.

Troyer, Brenda Miller and Donald, Hartville, Ohio, Ethan Andrew (second child), Oct. 12.

Troyer, Cheryl Phillips and Jon, Elida, Ohio, Jessica Marie (sixth child), Oct. 4.

Waidelich, Sherri Sauder and John, Wauseon, Ohio, Kelsey Elizabeth Fufeng (third child), born April 9, 1994, received for adoption Nov. 24.

MARRIAGES

Baker-Stahl: Neal Baker, Iowa City, Iowa, and Aletha Stahl, Iowa City, Iowa, Aug. 13 by John Stahl-Wert.

Barclay-Stauffer: Glenda Barclay, Edmonton, Alta. (Word of Life), and Russel Stauffer, Tofield, Alta. (Salem), Oct. 15, by Dennis Varty.

Beck-Powers: Conrad Beck, Wauseon, Ohio (Emmanuel), and Peggy Powers, Temperance, Mich. (Free Methodist), Nov. 25, by Randy Nafziger.

Eiesland-Herrin: Ann Eiesland, South Bend, Ind. (Kern Road), and Jim Herrin, Austin, Tex., Nov. 28, by Janice and David Sutter.

Peters-Weber: Troy Peters, Lititz, Pa. (Lutheran), and Sonya Weber, Lititz, Pa. (Akron), Dec. 3, by Beryl Jantzi.

Schumm-Steinmann: Alyce Schumm, Tavistock, Ont. (East Zorra), and Todd Steinmann, New Hamburg, Ont. (Hillcrest), Nov. 19, by Glenn Brubacher.

Shetler-Snyder: Ruth Shetler, Orrville, Ohio (Smithville), and Virgil Snyder, Kidron, Ohio (Kidron), Nov. 26, by Richard Ross, Glenn Steiner, and Zawdie K. Abiade.

DEATHS

Faus, Arvilla W., 80, Manheim, Pa. Born: Jan. 15, 1914, Rapho Twp., Pa., to William W. and Mary Wenger Faus. Died: Oct. 8, 1994, Manheim, Pa. Survivors—brother and sister: Samuel W., Mary Elizabeth Frey. Funeral and burial: Oct. 11, Hernley Mennonite Church, by Jay M. Peters and Donald O. Nauman.

Fry, Ruth Erb, 85, Manheim, Pa. Born: Oct. 1, 1909, Manheim, Pa., to Albert and Bessie Metzler Erb. Died: Nov. 30, 1994, Lancaster, Pa. Survivors—children: Verna E. Shertzer, Albert E.; 6 grandchildren, 8 great-grandchildren. Predeceased by: Albert R. Fry (husband). Funeral: Dec. 5, Mennonite Home, by H. Howard Witmer, Robert A.

Martin, and Norman G. Shenk. Burial: Erisman Mennonite Church Cemetery.

Glick, Annie Byler, 86, Belleville, Pa. Born: Aug. 3, 1908, Belleville, Pa., to Joseph N. and Mary N. Yoder Byler. Died: Dec. 6, 1994, Belleville, Pa. Survivors—children: J. Elrose, Dwight A., Orpha J., Esther M., Ivan J.; sisters: Mildred R. Miller, Amanda Hartzler; 8 grandchildren, 16 great-grandchildren. Predeceased by: Nelson D. Glick (husband). Funeral: Dec. 9, Valley View Haven Chapel, by Erie Renno and Max Zook. Burial: Locust Grove Mennonite Church Cemetery.

Hess, Clayton M., 88, Lancaster, Pa. Born: May 10, 1906, Landisville, Pa., to Jacob L. and Minnie Moyer Hess. Died: Dec. 6, 1994, Lancaster, Pa. Survivors—children: James B., Thomas A., William M., Herbert L., Ruth B. Horning, Grace L. Wolfgang, Nancy E. Stoltzfus; brother and sisters: Paul M., Ann Cazier, Dorothy Weinle, Ada Miller; 27 grandchildren, 50 great-grandchildren, one great-great-grandson. Predeceased by: Ruth E. Hess (wife). Funeral and burial: Dec. 10, Hernley Mennonite Church, by Ralph G. Ginder, Paul M. Witmer, and Maurice W. Landis.

Kennel, Edgar Albert, 72, Kitchener, Ont. Born: April 26, 1922, Wilmot Twp., Ont., to Albert and Catherine Erb Kennel. Died: Dec. 1, 1994, Kitchener, Ont. Survivors—wife: Eileen Jantzi Kennel; children: Ross, Richard, Tim; brother and sisters: Anson, Fanny Gingrich, Lillian, Eileen Calvert; 4 grandchildren. Funeral and burial: Dec. 3, Erb Street Mennonite Church, by Renee Sauder, Pat Falk, and Doug Snyder.

Schlabach, Erdine Gerber Hochstetler, 83, Walnut Creek, Ohio. Born: April 4, 1911, Walnut Creek Twp., Ohio, to Herbert W. and Amanda Miller Gerber. Died: Nov. 27, 1994, Millersburg, Ohio. Survivors—children: Lynn, Donald, Jay, Kenneth and Stanley Hochstetler; stepchildren: Arlene Lehman, Robert, Willis, and Ivan Schlabach; brother and sisters: Titus Gerber, Arlene Mast, Mattie Miller; 15 grandchildren, 13 great-grandchildren, 10 stepgrandchildren, 8 step-great-grandchildren. Predeceased by: Noah N. Schlabach (second husband) and Clyde Hochstetler (first husband). Funeral and burial: Nov. 30, Walnut Creek Mennonite Church, by Ross Miller and Homer Kandel.

Yoder, Jacob Lee, 83, Parnell, Iowa. Born: Nov. 1, 1911, Centraillia, Mo., to Henry A. and Barbara Guengerich Yoder. Died: Nov. 28, 1994, Parnell, Iowa, from a car accident. Survivors—brothers and sisters: Francis, Orville, Erma Swartzendruber, Esther Steckley. Funeral and burial: Dec. 2, West Union Mennonite Church, by Merv Birky.

Yoder, Ralph Kenneth, 87, Newport News, Va. Born: Sept. 28, 1907, Denbigh, Va., to J. Harvey and Lydia Hertzler Yoder. Died: Dec. 3, 1994, Newport News, Va., of heart failure. Survivors—sons: John H., Glenwood K.; brothers and sisters: Morris, Alta Bauman, Mary Nice, Lauren, Frances Smucker, Pauline Brunk, Helena Wells; 4 grandchildren, 2 great-grandchildren. Predeceased by: Rowena Stemen Yoder (wife). Funeral and burial: Dec. 5, Warwick River Mennonite Church, by Gordon Zook and Daniel Smucker.



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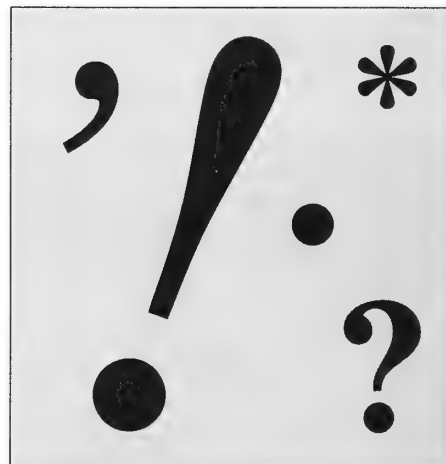
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This subject index was prepared by David Alleman, assistant librarian at Eastern Mennonite University, Harrisonburg, Va. It is based on the U.S. Library of Congress indexing system.

THE LAST WORD

We are not ready for integration

For the past five and one-half years, the Mennonite Church has been toying with the idea of merging with the General Conference Mennonite Church. At Normal, Ill., in 1989, the two groups took the first step by appointing an Integration Exploration Committee.

To say that the IEC's work has been difficult is to be kind. Meeting after meeting, these people have tried to make sense of signals on what we call MC/GC "integration."

Sometimes the light has been green. In Ontario in 1988, two MC groups and one GC conference became the Mennonite Conference of Eastern Canada. This past June a similar combination integrated on the U.S. West Coast to form the new Pacific Northwest and Pacific Southwest conferences.

Sometimes the light went red. Rumor has it a few congregations—both MC and GC—will leave if merger goes through. No conference has threatened that, general secretary James Lapp told the MC General Board at its fall meeting.

More recently integration signals seem to have gone yellow. People are saying, "Slow down; give us more time."

Caution is one way to interpret the MC General Board's move this past November on an IEC recommendation that MCs and GCs merge by the year 2003. After much discussion, the board modified the recommendation, calling for the two groups to "continue moving toward integration." A decision about *when*, however, won't come until 1997 or 1999.

There's also another way to see the General Board decision. Its members, representatives of the 21 MC district conferences, did go on record as favoring integration—a move some would say is bold, especially when you learn that only 10 of these conferences had given an unqualified yes to integration previously. What the board is asking for is more time.

Why do we need more time?

One conference delegate told General Board he could not get integration on the agenda of any conference meeting. "It's not a hot topic for us," he deadpanned.

Others told of fears about the nature of the new partners, theologically and socially. About what would happen to current structures. And there's concern about what appears to be two emerging bodies in the integration discussion,

one for Canada, another for the United States.

But most prominent among us is the question, "Will we have to change?" It's being asked by congregations, conferences, churchwide institutions—all of us.

All of which leads me to conclude there is good reason for delay. We seem to be discussing the wrong things.

"Where is the vision?" Duane Oswald, delegate from the new Pacific Southwest Conference, asked at the General Board meeting. "Where is the concern for witness and mission?" Oswald noted the West Coast merger decision only stayed on track by coming back again and again to vision.

Suppose, just suppose, we would change the integration discussion to get the focus where it more rightly belongs.

- Suppose we got excited about a new vision and goals statement being proposed for both groups, one that calls for us to "grow as communities of grace, joy, and peace, so that God's healing and hope flow through us to the world." Could that vision override concerns about structure and change?

- Suppose we caught a new vigor for missions, one that would commit us to all sorts of efforts to reach the lost before we decided what agencies should do it. Could we get excited brainstorming about this?

- Suppose we could agree that God's call to the Mennonite church is to be instruments of peace and justice in a world that desperately needs both. I doubt current structures could keep up with the demand for resources.

- Suppose we would catch a glimpse of what merger itself could say to our world. Lavon Welty, pastor of a new congregation in Lima, Ohio, that developed from the merging of an MC and a GC church, told the General Board of affirmation he has received from the local community. "We should not lose sight of the witness we can give in demonstrating unity," said Welty.

It's not too late to change the integration discussions. Seven months until a scheduled decision at Wichita '95 isn't long. But it could be enough time to get as excited about vision as we sometimes seem to be about structures.

If we do that, we will be ready to decide about integration. And, I suspect, to do it.—jlp

